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A table of contents for *The Baptist Magazine* can be found here:

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INDEX.

PORTRAITS.

	FACING PAGE
BOUD, Rev. J. WESLEY	401
CAREY, Rev. S. PEARCE, M.A.	113
DOWEN, Rev. Z. T., M.D., D.D.	353
FAIRBAIRN, Rev. R. G., B.A.	161
FOWLER, Mr. JAMES R., M.A.	209
JOHNS, Rev. R. O.	257
JONES, Rev. ROBERT	65
OWEN, Rev. J. M. GWYNNE	305
PAGE, Rev. W. H. J.	497
PAYNE, Mr. WILLIAM	449
PENNY, Mr. THOMAS, J.P.	1
SOWERBY, Rev. ARTHUR	545

	PAGE
ADVERTISING Sermon Topics	477
Ancient Battle Anthem, An. By Rev. J. Hunt Cooke	118
Autumn Session, Our. By Rev. W. H. King	515
BAPTISM of Proselytes, Jewish Rabbis on the. By Rev. J. Hunt Cooke	423
Baptist Belief: Its Influence on Character. By Rev. Frank Slater	136, 173
Baptist Church Hymnal, The. By Rev. James Stuart	372
Baptists, Seventh Day. By Mr. B. Reeve	184
Benson, Life of Archbishop	85
Boud, Rev. J. Wesley. By Rev. S. Howard	401
Brief Articles, Notes and Comments (for detailed Index see end of Contents)	39, 96, 146, 193, 244, 289, 339, 384, 437, 480, 531
Brown, The late Hugh Stowell, his Brother and Father	522
CAIRD, The late Principal, as a Preacher. By the Editor	214
Carey, The Rev. S. Pearce, M.A. By Rev. A. H. Coombs, B.A.	113
Character, The Influence of Baptist Belief on. By Rev. Frank Slater	136, 173

	PAGE
Christ's Love, The Power of. By Rev. James Stuart	5, 72
Christian Church, The Spirituality of the. By Rev. H. C. Williams ...	24
Church and the Ministry, The. By Rev. T. Graham Tarn	366
Church-House, The New. By Rev. J. Hunt Cooke	275
Church Life in Calne, Fifty Years of. By Mr. John Chappell ...	500
Church of the Coming Century, The. By Rev. G. Frankling Owen ...	453
Church, The: Its Earthly Model. By the late Rev. T. G. Rooke, B.A.	411
Conditions of Youthful Safety. By Rev. W. J. Acomb	28
Conformity and the Habit of Falsehood. By the late Rev. W. Robinson	280
Consider Christ. By W. H.	333
Curiosities in Sunday-school Examinations	573
DELAYS of God, The. By Rev. H. C. Williams	169
Downen, Rev. Z. T., M.D., D.D. By Rev. J. Ewen	353
EDWARDS, A Memorial to Jonathan	377
Episcopalians, An Appeal to. By the late Rev. Wm. Robinson 68, 128, 166, 230	377
Ethics of the Fourth Gospel. By Rev. H. C. Williams	325
FAIRBAIRN, Rev. R. G., B.A. By Mr. Thomas Whittard	161
Fowler, Mr. James R., M.A. By Rev. Charles Bright	209
Free Church Nomenclature. By Rev. Albert Law	81
GOOD Intentions Counted for Righteousness. By Rev. W. J. Acomb .	470
HELPING the Church. By Rev. C. S. Thoms	557
Holy Spirit, The Indwelling Presence of the. By Mr. A. E. Taylor .	76
How to Read. By Rev. S. Z. Batten	429
Hymn for Midsummer Morning Service. By Rev. W. E. Winks, F.R.A.S.	376
INFANTS' Hymn, An. By E.	95
Is Belief in the Virgin Birth Necessary to Faith in Christ? By Rev. Frederick C. Spurr	564
JOHNS, Rev. R. O. By Rev. G. Hay Morgan, B.Sc., LL.B.	257
Jones, Rev. Robert. By Rev. T. M. Morris	65
KERASHER Papyrus, The. By Rev. J. Hunt Cooke	317
LITERARY Review 44, 103, 151, 199, 252, 297, 346, 392, 443, 487, 538, 583	
MEDITATIONS in an Episcopalian Church in India. By Rev. D. L. Donald	360
Ministry, The Church and the. By Rev. T. Graham Tarn	366
Missionary's Plea, A. By Rev. E. W. Burt	311
NATURE, Sketches. By Rev. H. T. Spufford	239, 284

	PAGE
OBITUARY 101, 149, 198, 249, 486, 536	
Obligations of the Church to the Young. By Rev. John Hanson ...	122
Owen, Rev. J. M. Gwynne. By Rev. C. A. Fellowes	305
PAGE, Rev. W. H. J. By Rev. E. Spurrier	497
Payne, Mr. William. By Rev. T. Vincent Tymms	449
Penny, Mr. Thomas, J.P. By Rev. J. P. Tetley	1
Pilgrimage of the Life of Man, The. By Rev. J. Hunt Cooke ...	236
Poetry—	
The Twentieth Century Golden Year. By Rev. W. E. Winks (V.D.M.)	4
Despair—Hope. By M. E.	93
If Youth Could Know. By Susan Coolidge	145
A Tribute to May. By Rev. J. Hanson	213
Denied. By M. E.	261
Prisoned Music. By M. E.	316
Paul and Gamaliel. By Prof. W. C. Wilkinson, D.D.	380
A Grave Conceit. By Mr. Jabez Wymondley	480
A Cry of the Soul	563
In Memoriam, H. W. By J. H. C.	577
Power of Christ's Love, The. By Rev. James Stuart	5, 72
Psychology and Sunday-school Teaching. By Rev. H. Lenton Staines	460
Puritanism, The Spirit of. By Mr. Charlton Wilkinson	12
RELIGION in Everyday Life, on making it Beautiful. By Rev. G. Charlesworth	509
Religious Inequality. By the late Rev. W. Robinson	320
SEVENTH Day Baptists. By Mr. B. Reeve	184
Sowerby, Rev. Arthur. By Rev. J. J. Turner	546
Sowing and Reaping. By Rev. H. Edwards	405
Spirituality of the Christian Church. By Rev. H. C. Williams ...	24
Spring Anniversaries, Our. By Rev. W. H. King	266
SUNDAY MORNINGS WITH THE CHILDREN—	
1. Gold or Brass? By Rev. Charles Brown	36
2. Light for the Eyes. By A Sunday-school Teacher... ..	94
3. The Canyon Flowers. By the Editor... ..	143
4. "The Church a Safe Place." By the Editor	191
5. The Queen among her People. By Rev. James Stuart	242
6. Lost in the Desert. By Mrs. C. G. Milne	286
7. A Child's Hymn and its Writer. By Rev. James Stuart	336
8. Eyes and No Eyes. By Rev. Charles Brown	382
9. Life's Beautiful Years. By Rev. James Stuart	435
10. God's Knowledge of our Hearts. By Rev. D. Llewellyn	478
11. On being Well Dressed. By Rev. J. Hunt Cooke	529
12. Lost Treasures. By Rev. James Stuart	577

	PAGE
Sunday-School Examinations, Curiosities in	573
Sunday-School Teaching, Psychology, &c. By Rev. H. Lenton Staines	460
TALMUD, The. By Rev. J. Hunt Cooke	18
These Forty Years: The Story of St. Giles's Christian Mission ...	550
UNION with Christ, Union in Christ. By Charles Ford	222
WALKING with God. By Rev. James Black, M.A.	356
War, A Few Words Concerning the. By Rev. James Stuart	133
Why am I a Christian? By Rev. D. Leonard Jones, B.A.	262

NOTES AND COMMENTS—DETAILED INDEX.

Advice to Congregations	193
Archbishop of York's Pastoral	96
Argyll, The late Duke of	296
Army, A Bigger	147
Atonement, Dr. Denney on the	388
Australian Commonwealth, The	389
Baden-Powell and Juvenile Smoking	535
Baptism, Ian Maclaren on	485
— Expositor's Greek Testament on	386
Baptist Historical Society, An English	289
— Union Treasurers	531
Brave Evangelical, A... ..	97
British Association, The	483
Burial Bill, A New	291
Chinese Crisis, The	341, 389, 439, 481, 533
Church and the Nation, The	193
— Congress... ..	531
— Defence	246
— of England, Intolerance of	248
Christian Endeavour Movement	384
Congregational Union and the London Missionary Society ...	293, 532
Denominational Cohesion	39
Disestablishment, The Threat of	437
Dissenting Deputies and Education	196
Dissolution of Parliament	482
Duke of Saxe-Coburg, The late	441
Ecclesiastical Outlook, The	41
Education Question	196, 244

	PAGE
Election, The General	483, 534
England's Unpopularity	146
Foster, John, An Unprinted Letter of	385
Free and United Presbyterian Church	292
Future of South Africa	390
Gladstone, Mrs.	344
Godet, Frederick	582
Good Preaching Dependent on Good Hearing	247
Hastings, Lord, and his Tenants	580
Hospital Scandals in South Africa	390
How to Give	40
Humbert, King	442
International Students' Missionary Conference	99
Iona Cathedral	296
Ireland, United	148
Journalistic Conscience, The... ..	42
Juvenile Smoking, Baden-Powell, &c.	535
Kingsley, Miss Mary	344
Liberal Party and Temperance Questions	43
————— A Plea for Union	438
Liverpool, The See of... ..	194
Loss of Power through Disuse	440
Maclaren, Dr.—Message to Christian Endeavourers	385
Metropolitan Tabernacle, The	480
Missionaries, Lord Salisbury's Warning to	342
Missions, Ecumenical Conference on	294
Moody, Mr., as a Sunday-School Disciplinarian	440
Müller, Professor Max	582
Nation and the Church	193
New Century, The	41
New Government, The	581
New Year's Greeting	39
Noble Gift, A	330
Papal Infallibility and Dr. Mivart	196
Prayers for the Fallen	195
Priest or Prophet?	42
Reception of the Archbishops' Opinion	291
Recognition in Heaven	485
Re-union Meeting, The	532
Reservation, Archbishops on... ..	290

Rickett, Mrs. W. R.	295
Ritualism	340
Roman Catholic University for Ireland	245
Russell, The late Lord	442
Ryle, Bishop	343
Scepticism in the Romish Church	98
Science and Rome	98
Smith, The late Rev. Manton	441
Soldiers' Welcome Home, The	581
Spurgeon Home of Rest, The	531
Stone, Rev. C. J., The	583
Sunday-Schools, Our	484
Sunday-School Teachers and their Lessons	247
Temperance Question... ..	43, 196, 293, 437
Threatened Clerical Prosecutions	580
Timely Words from the Bishop of London	96
Twentieth Century Fund, The	146
United Free Church of Scotland, The	579
Vicar's Tithe in Lancaster	197
War in South Africa, The	43, 99, 100, 148, 197, 246, 294, 343



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Yours sincerely
Thomas Penny

THE
BAPTIST MAGAZINE

JANUARY, 1900.

MR. THOMAS PENNY, J.P., TAUNTON.

HE subject of this sketch was born in Harvey Lane, Leicester, in the year 1827. While Mr. Penny was still a child, the family removed from Leicester to Wellington, Somerset, the change being rendered necessary by the state of the father's health. Here both parents became members of the Baptist Church, then under the pastorate of the Rev. Joseph Baynes, the father of the present Secretary of the Baptist Missionary Society. Mr. Baynes was a gentleman of high character and culture, who preached the Gospel in its fulness, and whose name and memory are still a sweet savour to many in Wellington and the locality. Under the influence of such a minister, whom he profoundly esteemed, and of such a ministry which, as he advanced in years, he greatly enjoyed, young Thomas Penny grew up to manhood. Very early in life he became a scholar in the Sunday-school. At the age of sixteen he was appointed a teacher; and in February, 1847, when in his twentieth year, he was baptized, and became a member of the church. In all this early training and experience he was associated with his elder brother, Mr. James Penny, who afterwards settled in Nottingham, and whom many in that city will still remember as a highly esteemed and devoted member of the church at Derby Road, of which his daughters are still useful and active members.

In 1849, Mr. Penny married Miss Mary Stubbs, a native of Wellington, a young woman of keen perceptions and great force of character, who proved a true helpmeet to her husband in the

after stress and struggle of his business career. She was a true friend to, and was highly esteemed by, the writer of this notice. Her death on November 11th, 1891, after a long and painful illness borne with most exemplary patience and resignation, was one of the great sorrows of our brother's life.

Mr. Penny removed to Taunton in 1851, in order to take a position of trust under a contractor and timber merchant. The same year he became a member of the church in Silver Street, Taunton, and commenced work as a Sunday-school teacher. His connection with the school has been maintained ever since, either as teacher, treasurer, or, as at present, joint-superintendent along with his son, and only child, Mr. T. S. Penny. He became a deacon of the church in 1866, an office which he still holds. In all these positions he has rendered valuable services to the Silver Street Church.

The year 1867 marked the beginning of Mr. Penny's very successful business career. In that year he obtained the contract with the Royal Agricultural Society for the preparation of its show-yard. This contract he held for ten years. During this period the Show was successively held at Bury St. Edmunds, Leicester, Manchester, Oxford, Wolverhampton, Cardiff, Hull, Bedford, Taunton, and Birmingham. The work of these ten years furnished a special opportunity for his great energy and business capacity, and he made the best of it. The Council of the Society manifested its appreciation of his ability and services by requesting him, three years after the termination of his contract, to act as the Council's Superintendent of Works. This was in 1879, when the Society had decided to hold an International Show at Kilburn, and was especially anxious that there should be no hitch in the arrangements. The Council gave Mr. Penny *carte blanche* as to expenditure and a free hand as to method; and in spite of unpropitious weather, which will never be forgotten by those who attended the Exhibition, and of other unusual difficulties, the Council of the Society was so pleased with the construction of the show-yard that they passed our friend a special vote of thanks.

For many years Mr. Penny has been interested in municipal matters. Prior to 1877, he was for some years a member of the

Local Board of Health, which then managed the affairs of the town; but in that year the borough was re-incorporated, and the Board of Health was thereby superseded. In 1881 the Town Council elected him as one of its aldermen, although he was not, at the time, a councillor. In 1883 he became mayor, an office which he filled for three years in succession. Before, and while he held the office of chief magistrate, he strongly advocated the establishment of a free library in the town, a measure which has not yet been carried into effect. In all municipal matters he was and is a real Progressive. At the close of the third year of his mayoralty, his friends in the Town Council and in the town manifested their appreciation of his public services by presenting him with a massive silver epergne and a beautiful and elaborately illuminated address engrossed on vellum. He has also recently been appointed a J.P., on the nomination of the Town Council.

Mr. Penny was President of the Western Baptist Association in 1887; President of the Taunton and District Free Church Council in 1897 and 1898; is one of the trustees of the Taunton Town Charities; and is a member of the Taunton and Somerset Hospital Committee. In the two last-named positions he has rendered, and is still rendering, very valuable services to the public. The Town Charities are being looked after with care, their value is much increased, and their administration is being made more and more what it ought to be. As to the Hospital, the subject of this notice deems no time or strength at his disposal too much to devote to it. He is also a member of the Council of the Baptist Union, and of the Committee of the Western Baptist Association.

Our friend is almost a life-long total abstainer. He joined the first Juvenile Temperance Society formed in Wellington when he was ten years old. His pledge bears date, March 6th, 1837; he has thus been a total abstainer for over sixty-two years. For all this long period he has been a consistent adherent of the cause of temperance, and for most of it a devoted and energetic advocate of its claims.

Four years ago, Mr. Penny built, entirely at his own cost, a beautiful village chapel in the parish of Trull (the parish in which he resides), and conveyed it to the church at Silver Street, of which he has been so long a member.

In August, 1896, our friend married, as his second wife, Miss Von Berg, of Wells, a lady who, by her devotion to his comfort, and her sympathy with him in his home life and various activities, is helping to brighten his days and increase his happiness.

The foregoing brief summary relates to a man who has served the Baptist Church, Silver Street, Taunton, faithfully and well; whose name is held in honour throughout the Western Baptist Association; who, by his liberal gifts of time, strength, and money, is still seeking to fill up the remainder of his years in the service of Christ.

JOHN P. TETLEY.

Taunton.

THE TWENTIETH CENTURY GOLDEN YEAR,

TUNE, "*Duke Street*," Llawlyfr Moliant, 67, Treasury, 195.

"THE GOLDEN YEAR IS AT THE DOORS," *
 Its entering in we come to crown,
 With songs that Christian faith outpours,
 With gifts that Christian love lays down.

The patriarchs hailed it from afar,
 And prophets learned its lore Divine,
 Apostles saw its rising Star,
 And martyrs read its secret sign.

Our fathers watched thro' mist of tears—
 Sweet tears of joy and glad surmise—
 The dawn that puts an end to fears,
 The glory of the Lord arise.

On us it falls in richer streams;
 And children's children yet shall see
 Than young men's visions, old men's dreams,
 A fairer sight, in years to be.

Lord Christ, Thy reign shall banish sin,
 And scatter error's darkness drear:
 As earnest of its entering in
 We crown with gold Thy Golden Year.

W. E. WINKS (V.D.M.).

* *Vide* Dr. Clifford's Presidential Address, Leeds.

THE POWER OF CHRIST'S LOVE.—I.

“The love of Christ constraineth us.”—2 Corinthians v. 14.



VERY true and noble life is inspired by a strong passion for some object outside itself, and in this fact the secret of its nobleness is to be found. The man who centres his thoughts on himself as the supreme end of his existence will never attain the highest reaches of human character or win the reverence and love of his fellows. The statesman whose name is enshrined in the hearts of his countrymen has received this honour because of his patriotism. A large and fertile intellect, a clear insight into the needs of the people, courage undaunted by opposition, and other such qualities, are requisite for his work. Yet it is not these which make him the idol of national affection; but rather his identification of his own interests with those of the nation. Personal ambition and party spirit have doubtless led to the adoption of wise and beneficial measures. But men who are swayed by no higher principles than these never gain our confidence or stand high in our esteem. Their honour is necessarily short-lived. All who are really venerated, whose conduct has met with the commendation of our moral nature, have looked beyond themselves to their country's good, and unless we believed this of them, they would lose every particle of our respect. Without a pure and disinterested patriotism their position could not be retained.

Now, this rule is universal, and the Apostle Paul offers no exception to it. It would be contrary to all observation and experience to imagine that he was not inspired by an unconquerable affection for some object beyond the limits of his own being—an object calculated to call out and sustain his affection, and worthy of the consecration of his great powers. And when we view the nature of the Apostle's nobleness in connection with the character and work of Christ, we at once see that our text unveils the secret of his life. We are at no loss to understand his almost superhuman excellence, for his heart was under the spell of a heavenly power. His mind was occupied with thoughts on the

Greatest Being who had lived on earth. The purposes of Christ with regard to the elevation of the human soul awoke in Paul a devout and earnest sympathy. He entered heartily into Christ's plan, and feeling himself to be the object of the Divine love, and submitting to its ennobling power, he could live for nothing else than the glory of the Saviour. Here was an influence which raised him from a life of sense and sin, and united him with One through whose love he would "in all things be more than a conqueror." He had consecrated himself to the grandest purpose ever conceived, and He for whose sake the purpose had been formed enabled him to carry it out. "The love of Christ constrained him," kept his attention fixed on one object, defined the proper limits of his action, and prevented him from being indolent or irresolute. His was no fickle, inconstant course, but ever had as its motto, "This one thing I do," and the reason of his undeviating fidelity to his mission was the *love of Christ*. Transcendent gifts he always possessed. He was a man marked out for eminence by Nature's self. But unless he had come under the power of Christ, his energy would have been spent in unworthy toil, and his genius perverted to meaner uses than those it so nobly served, nor would he have been remembered to-day as the most heroic and godlike of men.

We have all of us longed for approximation to such a life, at least in its moral and spiritual aspects. Every earnest man has. It commends itself to us as alone worthy of an immortal nature. This is the type of life we *ought* to attain. Many of us have striven to attain it. But our efforts have been marked with failure, and we are now tempted to despair of the accomplishment of our aim. In the haze of our disappointment the thought of our becoming Christlike seems visionary and absurd, and our hope an empty chimera. We have possibly tried many plans, and having found them alike insufficient despondently ask, "Why should we try more?" But, baffled as we have hitherto been, the Gospel presents itself anew, and in unhesitating tones assures us that the prospect of our assimilation to the life of the Highest is not delusive. In the confidence of success, it reveals a plan available to all. And where this plan has been rightly apprehended and accepted it has always answered the end in view.

Our subject, then, is the power of the soul's elevation, and, in a subsequent paper, we shall point out the means by which this power may be experienced.

The power whereby the soul is elevated is *the realisation of Christ's love*. I say the realisation of Christ's love, because our text seems to mean this and only this. It has been doubted whether the Apostle here refers to his love to Christ or Christ's love to him. Either view taken by itself is, I think, defective. It is evident from the tenour of the whole passage that the Apostle speaks of some strong subjective feeling by which he was carried on in his sublime career. He was not passionless, yielding a merely mechanical obedience. All his powers were in vigorous activity, operating in conscious and intentional harmony with God. His outer life resulted from a deep internal principle, and unless, even amid the most favourable environment, he had possessed a spirit of profound devotion to Christ he could never have engaged in these exalted duties.

It is, however, equally evident that this internal feeling was produced by some cause external to himself. He does not speak of it as self-originated, or as the result of self-discipline. He lived in continued dependence on a greater than himself, and his love to Christ was the result and reflection of Christ's love to him.

It thus appears that the great principle of his action was *the realised result of Christ's love*, produced by the living contact of his soul with the Saviour. Let us clearly apprehend this. We are not to imagine that the love of Christ, whilst we offer no response to it, will prove effectual to the renovation of our character. There was a time in Paul's life when he pursued a directly opposite career to that depicted in our text. And there are at this day numbers—we know not how large—whom our Lord is willing to bless with His salvation who are yet blindly persisting in sin. And why? Plainly because the love of Christ is not realised. It is not a distinct object of their thought and faith. They pay no heed to its summons, and treat it as an idle tale which has nothing to do with them. The Saviour's grace is a reality, but they do not regard it in this light, and, therefore, feel none of its power.

Yet, if we look exclusively into our own hearts, and expect to find in them a source of continued goodness, we shall be equally

mistaken. Self-scrutiny and self-discipline are right and necessary, but they are not everything. They keep us in the circle of self, and its limits are too narrow for the attainment of Christian greatness. Diligent culture may restrain evil tendencies and insure outward decorum, but it can never free us from selfishness nor raise us to the high level of Christian devotion. Never by the simple evolution or development of that which is within can our conduct show a close resemblance to God's ideal. We may manifest the virtues of the human, but there can be no fellowship with the Divine. This fellowship is man's truest glory. But apart from the Divine power, our hearts are incompetent to acquire it. The foundation of our love to Christ lies in the perception and belief of His love to us. We can be brought into a state of feeling like the Apostle's only by placing ourselves, as he did, directly under the grace of Christ, by opening our hearts to the reception of His mercy and yielding to His call. Our affections are cold and languid. *He* will warm and cleanse them, and breathe into us the spirit of His life. It is possible to look too exclusively and too rigidly to ourselves. Our thoughts should be directed to Christ that we may realise the fulness and sufficiency of His love. We shall then feel within us the workings of a new and Divine power, and be brought into communion with Heaven. It is our duty, as the Divine witnesses, not so much to repeat the aphorism of ancient wisdom, "Know thyself," as to cry with trumpet voice, "Behold the Lamb of God, which taketh away the sins of the world."

Have we not often felt a powerful incentive to virtuous conduct in the friendship of our superiors? By the sense of its parent's approbation a child is encouraged to persevere in the path of duty. The compassion, the love, and the care displayed towards it are an incentive to filial fidelity. And when this approbation is wanting the child is likely to be negligent, and to show no anxiety to obey the parental authority. Precisely so, we have all a strange pleasure in knowing ourselves to be beloved by the wise and good. Their smiles kindle in our hearts a sense of gladness. Seeing that they care for us, we learn to respect and care for ourselves. We begin to appreciate the worth of our nature, its marvellous capacities, its noble duties, its solemn responsibilities. We feel reprov'd for our indolence and sin, and

are ashamed of our deficiencies. The perception of a better life dawns on the soul. The love of a revered friend is contagious. It awakens in us the instincts of affection, and creates a feeling corresponding to his own. Our love to him produces the desire to please him. We experience a delight in doing so, and it will be painful to us to merit his disapprobation. "What will he think of it?" we ask. *Affection* is the motive power of all practical goodness. In the majority of cases the elevation of our character to the nobler phases of human life is the result of esteem and love for a *person*. A living embodiment of truth and righteousness always appeals to us more powerfully than abstract qualities, arouses more effectually our sense of duty, and exerts over us a greater attractive force. Personal influences are the most persuasive. There is no touch more potent than that of a loving soul. "Ideas," as one has finely said, "are often poor ghosts; our sun-filled eyes cannot discern them; they pass athwart us in thin vapour and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath, they touch us with soft responsive hands, they look at us with sad sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power; then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame." Were it not for these influences our progress in the path of virtue would be brought to a speedy end. It is generally by submission to them that men "rise on stepping-stones of their dead selves to higher things."

Now these remarks help us to understand "the constraint" of Christ's love, and show its infinite superiority to every similar influence. In Him the Divine ideas are made flesh.

Christ is a being of transcendent greatness, the Divine Son, "in whom dwelleth all the fulness of the Godhead." From eternity He possessed unlimited glory. But this He *voluntarily* laid aside; He was made man, lived a laborious life, and submitted to the law of death. The self-sacrifice of Christ is absolutely inconceivable. It is proportioned to His greatness, and that greatness is far beyond the measure of our thought. To conceive of the possessor of infinite power assuming our humanity and living in the lowliest

condescension, to think of His patient endurance of mockery and scorn, of His willing submission unto death, is truly overpowering. Yet this seeming impossibility is demonstrated in the earthly career of Christ. And the end He had in view was our salvation, our restoration to God and perfection in Him. He came "to redeem us from the curse of the law, that we might receive the adoption of sons."

There is here a power which must reach the heart of every earnest man. Who can realise that he is the object of such a love and yet spend his time in frivolity and sin, or feel no conscious exaltation of soul? The disinterested self-sacrifice of Jesus holds us under a mighty control, a control we cannot resist without violating the fundamental laws of our being and arousing—as we shall find in the end—the terrible power of self-condemnation.

The love of Christ has a peculiar influence because of its vicarious aim. His humiliation was entirely *for our sakes*. "He died for all"; He is our representative before God. His sacrifice is the basis of God's transaction with the world. Christ by His death has become the head of glorified humanity; "In Him all died." God views the redeemed as the members of His body. And thus the demands of the human conscience as well as the requirements of the Divine law are met, and sin is condemned as truly as it is forgiven. God can justly pardon transgression. A real and otherwise impassable difficulty is removed out of our path. For our moral nature in demanding an atonement does but echo the voice of Infinite Holiness, and until that demand is fulfilled we cannot be "at peace with God."

Yet this sacrifice has no tendency to release us from obligation, to induce the thought that since Christ has died we may live as we will, in neglect of God. Its tendency is the very reverse. To imagine that it can allow the continuance of our old mode of life is infallible proof that we have neither understood its nature nor felt its power. If the kindness of men elicits a grateful return, much more must the love of Christ. No man can think of the unselfishness of this love, of its sacrifice, or of the evils from which it delivers us, and yet deem the alienation of his heart from Christ as right. No! it begets in us a sense of infinite obligation, prescribes a rule of life similar to His own, and claims the absolute surrender of our being

to Him. The effect of the Cross in hearts open to its power is that "we are conformed unto His death." No other influence is so potent. It is God's mightiest power, making us a "new creation," so that we "henceforth live no longer unto ourselves, but unto Him that died and rose again."

We still, therefore, preach this love to all. It is the source of all true nobility. Whatever else you can do, you cannot reach the grandeur of the Divine life save by realising the truth of our text. If, however, you look trustfully to Christ, feeling your need of a Heavenly Counsellor and Friend, you will recognise in Him the author of all spiritual blessing. You will see there a love that will kindle your own, and enable you to endure all things for His sake. The love which a Christian man bears to his Redeemer is, as one of the most heroic of men has said, "a love more delicate far than the love which was ever borne to sister, a reverence more sacred than man ever bore to mother." Christ will instil into your hearts a wealth of hallowed affection, and, according to your capacity, you shall receive the supply of His Spirit. The soul which thus yields itself to His service is not left alone as it struggles after virtue and God. In its union with Christ it is endowed with the gifts of the Holy Spirit, illumined by Divine wisdom, and empowered by Divine strength. Assimilation to the Saviour is thus made possible to all who love Him. *His love*, on which ours primarily depends, embraces every son of man. It is minute and all-comprehensive. The weakest and most sinful are the objects of its care. To every man in our toiling struggling world we may say,

"Thou art as much His care as if beside,

Nor man nor angel lived in Heaven or earth."

Christ is bending over *thee* with the same boundless compassion and the same eagerness to save as were displayed to Paul. He offers thee the same aids of the Spirit. Thy life and mine may be purified and gladdened by the conscious participation of His grace. Thou needest not wander desolate and forlorn, out of fellowship with heaven, for His eye is lovingly beholding thee in thy weakness and misery and sin, and His voice summons thee to eternal life." Oh, if we all realised this, should not we find in it the power of a new inspiration ?

JAMES STUART.

THE SPIRIT OF PURITANISM.

THE Commonwealth is such a unique and memorable period in the history of civil and religious liberty that it is surely worthy of perennial study in all its aspects. I propose, however, in this paper, while bearing its many-sided interest in view, to endeavour more particularly, in a spirit of dispassionate inquiry, to distinguish those of its characteristics which merely mark an epoch and were destined to pass away, from those which have endured, and which are indeed permanent in their nature. Such an inquiry, and so conducted, should, I think, not be without practical issue; for while, on the one hand, we are often urged that what we need in the present day to make religion a living force is "to cherish more of the spirit of our Puritan ancestors," we are not infrequently told that it is our duty to banish from it "narrow puritanical notions" if we wish to have any influence upon a *fin de siècle* mode of thought.

The word Puritan itself was first coined in the year 1564, and arose out of a controversy within the Anglican Church respecting ceremonialism. It was given to the men who protested against the innovations which Elizabeth wished to introduce, and who sought the purest form of worship, the "religio purissima," to use their own definition. It is true the term was also applied in common speech to men who were stricter in their mode of living than their fellows, as we may gather, for example, from Shakespeare's use of it in "Twelfth Night," when it is said of one of the characters: "Marry, sometimes he is a kind of Puritan"; and Sir Andrew Aguecheek replies: "O, if I thought that I'd beat him as a dog." We have, however, the good authority of Mr. Douglas Campbell, in his book, "The Puritan in Holland, England, and America," for believing that it was the revolt in the Church of England which brought the word into existence, and stamped it with a meaning which we should not lose sight of in days when a similarly audacious attempt is being made to introduce customs and practices of the Roman Catholic Church into the Anglican establishment. But, though it is interesting to locate with precision the

entrance of the word into the language, it is a much more important and complex task to trace the origin of the Puritan ideal in the realm of thought. To do so, we must follow back to their source the great streams of the Renaissance and the Reformation, which, flowing for a time in channels far apart, ran ever in the same direction, towards mental and spiritual freedom, and which eventually met and mingled in the tempestuous waters of the Puritan revolution. It is doubtless quite contrary to the popular impression to assert that the Puritan idea was in any sense a product of the Renaissance, but I think it can be clearly shown that the revolution of the 17th century, so far from being an isolated event, was closely connected with the intellectual movement of the 15th century; that we have, in fact, during the three centuries one continuous process of development. The community of ideas can be only briefly indicated here.

When Constantinople fell before the Turks in 1453 it was to Italy that the Greek scholars fled for refuge, and in her cities they disclosed to the Western races the long-buried treasures of the ancient literatures of Greece and Rome. We can have but a faint conception of the full effect of this revival, and of the brilliant period to which it was the prelude. As the light of the morning breaks through sullen clouds, there dawned upon the minds of men the sense that the night of the "dark ages" had passed. Europe awoke from the slumber of the mediæval system; the enfranchised intellect asserted its claims even against the authority of an ancient church, which had held despotic sway, and what we know as the "modern world" and the era of "modern thought" began. But, as time went on, the movement in Italy lost the nobility of its pristine impulse, its new-found liberty degenerated into license, its arts into voluptuousness; and had it not been for the different spirit in which the more virile Teutonic races welcomed the Renaissance, it must have perished in pagan corruption. Fortunately, as the knowledge of the ancient languages spread across the Alps, the more serious-minded scholars of Germany and England studied the Bible in their original tongues, and so it came about that in the next century there was exhibited in the region of religious thought that freedom and energy of spirit which the men of the Renaissance had confined within the sphere of culture

and art and science. The effect of this new trend of inquiry was manifested as the Reformers gradually turned away from the authority of the Church to that of the Scriptures. In the favouring moral climate of the northern countries the idea took shape and was soon implicitly believed by an ever-increasing body of men, that they were bound to take their law of life from the lips of Christ Himself, and to create a society in which the will of God should be obeyed—in fact, to establish a theocracy. The student of the Calvinistic *régime* in Geneva can see to what extent this was actually realised; and he has only to remember that this spirit had become prevalent in England at a time when a Stuart sat upon her throne to see that the revolution was inevitable. The Puritan movement was in essence, therefore, the attempt to translate the results of the intellectual and religious changes to which I have referred, into social and civil forms. The thought of the liberty with which Christ makes His people free stood sentinel over the conscience of the Puritan, guarding it inviolate against any authority—whether that of a king or a church—which might menace its independence. Such men were well fitted to become—to use the fine phrase of Hallam—“the depositaries of the sacred fire of freedom.” Charles might assert that he ruled by “Divine right”; these men set over that claim a mandate from the King of Kings. This was the power which nerved the arm of Cromwell. We have only to read his letters, collected by Carlyle, to find how its spirit breathes in every one of them. When at the battle of Dunbar he saw through the morning’s breaking mist the flight of the Scottish army, and exclaimed, “Let God arise, let His enemies be scattered,” and when he proclaimed a halt and sang the 117th Psalm, he but uttered a cry which was re-echoed in every action of his life and which was in only a less measure characteristic of the men who fought by his side.

Now the very potency of the militant spirit of the Puritan explains—we will not say justifies, but certainly explains—those other traits which have subjected him to such severe criticism. He had, in fact, “the defect of his qualities.” The stern struggle in which he was incessantly engaged made him indifferent to other things, for the qualities which emerge and harden in an age of battle are

not those which naturally develop in the "piping times of peace." It is alleged against the Puritan that he was gloomy and ascetic, that he hated the fine arts, that he frowned upon innocent amusements, and that he had no love for the sweeter charities and tenderer graces of life. No doubt there is a great measure of truth in this, but I believe a careful examination will show that the state of things has been much exaggerated by hostile historians, and also that a right standard of judgment would modify the inferences which have been drawn from the residuum of charges which do not admit of dispute. The notion that it was a period of sullen gloom, unrelieved by any gleam of light, Charles Kingsley, in his "Plays and Puritans," has done much to dissipate; and in a recent number of the *Contemporary Review*, Professor Edward Dowden has brought a very interesting incident to light. He tells us that at the wedding feast of the Lord Protector's daughter, Frances, "forty-eight violins discoursed excellent music, and the company frolicked and danced until five o'clock of the November morning." "Danced!" forsooth, in Cromwell's house! This curious bit of old history shows a sunnier side of the stern character, and enables the imagination the more readily to entertain the thought that Longfellow's Priscilla graced with her beauty many a Puritan home, and that the "Courtship of Miles Standish" was not altogether fiction. In any case, however, as I have suggested, the canon of criticism is often sadly at fault, and to it is attributable many of the misleading impressions which prevail. It is not fair to place the Puritan side by side with the cultured man of to-day; the analysis and comparison should be with his contemporaries, and we should then find that while, no doubt, in some cases the fanaticism and narrowness were the direct result of his theological opinions, yet many of his unlovely traits were conditioned by the average state of culture at the time, and were displayed by the Cavalier equally with the Roundhead.

We may take for illustration—and the principle may be applied all round—the charge against the Puritan, which has been made by writers of repute, that he did not appreciate Shakespeare. But did the Cavalier? Is it to be supposed that the courtiers of Charles I. debated whether Hamlet was mad, or discovered that

Macbeth was a sublime treatise on conscience? The demoralising plays which were staged at the time supply the answer, and we know from many sources that even the contemporaries of Shakespeare did not recognise his greatness, and that it was only in a later age that his genius broke in all its effulgence upon the intellectual world. It should ever be borne in mind, also, that if it be true that Puritanism did not entirely understand the temper of the Elizabethan age, it produced a matchless literature of its own. "Paradise Lost" was written by one Puritan, and the "Pilgrim's Progress" by another.

Puritanism at its best, is exemplified by common consent in the life of John Milton. From his youth there blended in his character the love of beauty and of truth, and in him were united the culture and refinement of the Renaissance, with the loftiest moral dignity and the devoutest spirituality. We see the noble temper, the chivalry, of his nature in the reason he gives for coming back from Italy—the country to which, as a scholar and a poet, his feet had naturally turned. "I considered it dishonourable to be enjoying myself at my ease in a foreign land while my countrymen were striking a blow for freedom," and so he came to place his brilliant gifts at the service of the Commonwealth. It was the same spirit which brought Cromwell from his quiet woodside, where, as he pathetically said, he would "rather have kept a flock of sheep." It was the spirit which made England great, and exalted her among the nations.

Puritanism as a system perished at the restoration of the Stuart dynasty. Its triumph in outward form only covered a short period, and was always an insecure one, for after all men cannot be dragooned into virtue at the point of a pike; and one lesson to be learnt from its fall is, that the condition of the permanency of any institution is that it shall be the spontaneous expression of the nation's inward life. But though the system perished, its spirit has lived on profoundly to influence us as a people. Even such an impartial writer as our great living historian, Mr. Gardiner, who deals very critically with this period, affirms that "it is beginning to be realised that many, if not all, the experiments of the Commonwealth were but premature antici-

pations of the legislation of the nineteenth century." In our exultation, however, at what has been accomplished, it must not be forgotten that the Puritan ideal is not yet exhausted. The lit lamp and the girt loin must continue to be the symbol of our faith and enthusiasm. The "Nonconformist conscience" is in the direct line of succession, and the Free Churchman has an arduous task lying before him. The Free Churches are especially called upon to help to preserve a high standard of public integrity and national honour, to resist ecclesiastical domination, and carry to its ultimate issue the primitive conception of a free Christian Church; they must stand as a barrier against the tide of materialism in this age, its greed for money, and pride in display; they must guard inviolate the sacredness of home and the sanctity of the marriage bond against the recrudescence of pagan theories in however specious a guise they may appear; they must protect art and literature from the taint of sensualism; they must protest against the invasion of the spirit of gambling into legitimate sports and recreations, and rebuke the inordinate love of amusement and ease which tend to sap manhood:—in a word, it is their high function, if they would be the true interpreters of all that is noble in Puritanism to introduce into every department of public affairs and private life the vitalising principle of religion.

This sketch of Puritanism would, however, fail in its purpose if I did not point out in conclusion that, with all its greatness and achievement, it was, after all, only a part of Christianity. The teaching of Christ is exceeding broad: it has the note of universality, it covers the whole complex life of man, and it has not been given to any movement, whether that of the Renaissance or the Reformation, or the Commonwealth, to represent it in all its fulness. The Puritan worshipped God as the God of Righteousness and the Judge of the whole earth. He sometimes forgot that He had been also revealed as the God of love, and that the Saviour's prayer went up to "Our Father." Puritanism beheld mainly one side of man's nature. Christianity consecrates the whole. "All things" are ours—literature, art, science, recreation, work, worship—all that ennoble, enriches, redeems, and sanctifies life—if the mind of Christ be also in us.

CHARLTON WILKINSON.

THE TALMUD.



THE Talmud is one of the great literary works of the world—a remarkable museum of antique lore. It is claimed by its friends to be a compilation of Jewish thought for the first six centuries of the Christian era. It is neither a commentary on the Scriptures nor a legal code, as has been often stated. Nor is it such a foolish, bigoted, and immoral work as some have represented. Few books have been more unjustly condemned by those who have been unable to penetrate the meaning. It is written in a strange degenerate, or some would say a developed, form of Hebrew by men and for men of exceedingly different ideas from those prevalent amongst us now. The mere casual observation convinces us that there is in the Talmud a remarkable seriousness. An earnestness of spirit and aim is evident such as inevitably leads to the opinion that it would well repay study. It needs to be approached, not with flippancy and contempt, but with respectful and sympathetic consideration. This, unfortunately, has rarely been done by any Gentile scholar.

It is proposed in the present article to take a dive into this ocean of learning and see if there are, in truth, pearls to be found. I select the tract "Taanith" in the Babylonian Talmud, chiefly because I have seen an excellent translation, by Michael L. Rodkinson, prepared for a Jewish literary society in America. For to settle the meaning of some of the passages, to use a Talmudic phrase, is "like putting one's head between two mountains." This expression may illustrate the quaint recondite humour which pervades the whole work—and which has caused many of its statements to be seriously misunderstood.

The tract "Taanith" is one of a number of treatises, on different themes, which are similar in style. Each of them gives a number of paragraphs called "Mishna," because they are second in importance to the Mosaic law. To each Mishna there is added a lengthy "Gemara," or explanation; the word means "conclusion." The tract or treatise I have selected is called "Taanith," or fasting. The writers do not keep very closely to the title of the chapter.

A great part of the discussion appears to be rather on the subject of prayer for rain. The following is the Mishna with which the treatise commences. We may regard it as a fair illustration of the whole:—

“From what time should the power manifested in the descent of rain be commenced to be mentioned (in the daily prayer)? R. Eliezer said: ‘From the first day of the Feast of Tabernacles.’ R. Jehoshua, however, said: ‘From the last day of that festival.’ ‘For,’ said he to R. Eliezer, ‘since rain on the Feast of Tabernacles is considered unpropitious, why should it be mentioned in the prayers?’ And R. Eliezer answered: ‘I do not mean to say that rain should be prayed for, but only that it should be mentioned with the words, “He causeth the wind to blow and the rain to descend in its proper time.”’ ‘If so,’ rejoined R. Jehoshua, ‘such mention should be made at all seasons of the year.’”

In the treatise there are eight of these *Mishnayoth*. Connected with each is a “Gemara,” sometimes twenty times the length. The “Gemara” is a commentary on the “Mishna.”

Now the prominent feature of the Talmud, which the candid student cannot fail to observe, is the desire to be and do right even in the most minute observances. It is easy to ridicule this. No doubt such a direction as that a tailor must not go out with his “needle” on a Friday, lest he forget, and carry a tool on the Sabbath, seems to us absurd. But the regality of conscience as recognised in this work is rarely found elsewhere, although it is a conscience which needs light.

Another impressive feature of the Talmud is the high value it places upon learning. “The world is kept alive by the breath of children at school,” it tells us in one place. In this treatise there is found the very wise remark of Rabbi Hanina: “I have learned much from my teachers, more from my colleagues, and most of all from my disciples” So much is education valued that another Rabbi ruled: “It is not lawful for a scholar to fast, because by fasting he diminishes the work in the heavenly cause.” In this treatise is found a well-known story, which we extract in full, because of the goodness of the moral at the close, which is not generally given.

“The daughter of the Cæsar once said to R. Jehosua ‘Alas for such handsome wisdom which is in an ugly vessel’ (it means that the Rabbi was very homely). And he said to her, ‘In what does your father keep his best

wine?' And she answered, 'In earthen vessels.' And he rejoined, 'Then what is the difference between your father and a commoner?' And she asked, 'In what then shall it be kept?' And he said, 'You who are wealthy and mighty ought to keep it in golden and silver vessels!' She then told her father, and he commanded that his wine should be kept in vessels of gold and silver; and it became sour. When the Cæsar was informed of this he asked the Rabbi, 'Are there not men who are handsome and nevertheless are very scholarly?' 'Believe me,' said the Rabbi, 'that if they would be homely their wisdom would be greater still.'

Another learned man said :

"I teach little children, and treat the children of the poor like the children of the rich. Those that cannot afford to pay I teach without remuneration, and, being also a fisherman, I persuade those who do not wish to come and learn to do so, by giving them fish to take home with them."

I make a few extracts to show the variety of subjects dealt with. They appear to be pearls in mud; possibly if one understood the rest it would not appear to be mud. Anyhow, it is profoundly interesting to come into contact with renowned thinkers of quite another method of thinking than our own. "Three keys are in the hand of the Holy One, blessed be He, which are not entrusted to any messenger: The key of rain, the key of birth, and the key for the resurrection of the dead." R. Ada said: "If a man confesses to a wrong, and repents it without making restitution, he is equal to a man holding a dead reptile in his hands and bathing himself in order to become clean." R. Elazar called a man ugly. Afterwards, seeing that he had offended him, he dismounted and made an obeisance, and said: "I have sinned against thee, pray forgive me." The man refused, saying: "Nay, I shall not forgive thee until thou shall go to the Creator and say to Him: 'How ugly is the creature Thou hast made!'" One Rabbi states, probably with an inner meaning: "A second soul is given to man on the Sabbath which leaves him at the close of the Sabbath day."

There is here a singular story told of Gamaliel. When the Temple was destroyed a decree was made that he should be beheaded. One who had signed the death warrant sought him out, and, after some conversation with him, "ascended to an attic, threw himself down, and died." The tradition goes on to say that if one of the signers of a death warrant or any other unfavourable decree died, the decree was void. So R. Gamaliel

was saved. A heavenly voice then came forth, and declared that the deceased would have a share in the world to come.

It has often been remarked that many of the curious tales of later date have their origin in the Talmud. Here, *e.g.*, we find the story of a builder who found a beam too short; appeal was made to the holy R. Hanina; the next morning the beams were so much longer that they projected an ell on each side of the house. A story of a similar character is told of Christ Church, Hampshire, and of several other buildings.

The following is an amusing Israelitish "Rip Van Winkle" story in comment, strange to say, on Psalm cxxvi. v. 1:—

"R. Honi once when travelling noticed a man planting a carob tree. He asked him how many years it would take before the tree would bear fruit, and the man answered, 'Seventy years.' Honi then asked: 'Art thou then sure that thou wilt live seventy years?' And the man replied: 'I found carob trees in existence when I came into the world, consequently my ancestors must have planted them. Why should I not also plant them for my children?' About that time Honi became hungry, and sat down to eat near the newly-planted tree. After the meal he fell asleep, and something formed around him so that he could not be noticed, and thus he slept for seventy years. When he awoke he observed a man gathering the fruit from a carob tree; and he asked the man: 'Didst thou plant this tree?' The man replied: 'Nay; I am the grandson of the man that planted it.' Honi then realised that he must have slept for seventy years, and when he looked round for his ass he noticed that there were many smaller asses. He then went to his home, and inquired whether the son of Honi Hamagel was still alive. He was told that the son was no longer living, but that a son of the son was alive. He then said: 'I am Honi Hamagel'; but they would not believe him. He went to the house of learning, and heard them say: 'To-day the Halakhoth are as clear as in the days of Honi Hamagel, who would immediately render a clear decision when any questions whatever were put to him by the Rabbis.' He went in, and said to them: 'I am that Honi'; but they would not believe him, nor would they accord to him due respect. This caused him to become downcast and despondent, and he prayed to God that he might die, and so he died. Said Rabha: 'This illustrates the saying, "Give me the glory due to me, or give me death."' "

Then is given a beautiful story, at considerable length, of the grandson, who was a Rabbi, illustrating the Talmudic idea of saint-hood. In a time of drought the Rabbis had so high an idea of his power in prayer that two of their number were sent to him with a request that he would pray for rain. He saw them coming, and—

“He said to his wife in a low voice: ‘I know that these Rabbis come on account of rain. Come, let us go up into the attic and pray for rain, and should the Lord have mercy on His children and cause it to rain it will not appear as if it came about through us.’”

The rain came in the direction in which the wife prayed, which Honi said showed that her goodness was more effective than his. The Rabbis came, but he did not ask them to take food because he had not enough to give them any, which indicated the good man’s poverty. It was also noted that his wife was dressed in her best apparel, which he explained was “in order that I may not look at any other woman.” One child had a double portion because he needed it as he went to school. All giving a very pretty picture of the home of an agricultural labourer who was a learned and holy man. Sainthood in the Talmud is everywhere associated with family life, and is shown in regard for the marriage and the parental bonds and in domestic piety. In this there is a marked contrast to the notions of holiness taught by the Romish Church. So excellent is marriage that (in another tract) it is declared that “to the high priest another wife must be prepared for the Day of Atonement lest his wife die,” lest during his seclusion in that most solemn duty he should lapse from the superior sanctity of the married state.

There is a touch of fine humour in the account of the joyous customs of the Day of Atonement:

“Then the maidens of Jerusalem used to go out dressed in white garments, borrowed ones however, in order not to cause shame to those who had none of their own. Those clothes were also to be previously immersed, and thus the maidens went out and danced in the vineyards saying: ‘Young men, look and observe well whom you are about to choose.’ . . . The Rabbis taught. The pretty ones among the maidens would say: ‘Regard but beauty alone, because a woman is made for beauty.’ Those among them of a good family would say: ‘Rather look to a good family.’ The ill-favoured ones would say: ‘Make your selections only for the glory of heaven.’”

Some of the comments on Scripture are curious enough. Jeremiah viii. 22: “Is there no balm in Gilead?” is said to refer to Jephthah, and means that “the high priest was in Gilead who could have released Jephthah from his vow.” In other parts the Talmud censures both Jephthah and the high priest of his

time. Psalm cxxii. 3: "Jerusalem which is built as a city wherein all associate together," refers to the heavenly Jerusalem, wherein all the blessed will gather at the last. On Hosea xi. 9, R. Johanan says: "The Holy One, blessed be He, said that He would not enter the Jerusalem of the heavens until He could enter the Jerusalem below." The passage, Psalm xci. 11, "He shall give his angels charge over thee," is said to mean that two angels accompany a man and will testify against him. Exodus xvii. 12: "But Moses' hands were heavy, and they took a stone and put it under him," is thus explained: "Did not Moses possess a pillow or a bolster? Yes, but he said: 'Because the community is in distress I shall not use a pillow, but sit on a stone and share their woes';" the Rabbi further refers to Hab. ii. 11: "For the stone shall cry out of the wall," to answer the question, "Who will testify that I took no part in the woe of the community?" The following is a very beautiful thought:—

"Once the congregation of Israel prayed improperly saying, 'Sovereign of the universe, set me as a seal upon thy heart, as a seal upon thy arm' (Song viii. v. 6). And the Lord said: 'Thou askest Me to do a thing which at times can be seen and at other times cannot, for sometimes the heart is closed, and the arms are covered; but I will set thee as a seal in a place that is always exposed'; as it is written (Isaiah xlix. v. 16) 'Behold upon the palms of my hands have I engraved thee.'"

Here I close, not for want of material, but of space. My aim has been to give some slight glimpse at a profoundly interesting, but much misunderstood, chapter in the history of religious thought, from a belief that it is needful that we should have a truer understanding of our brethren in God, the Jewish people, if we would win them to their one great need, a faith in their all-glorious Messiah, who is also ours, and so bring them to be brethren in Christ.

J. HUNT COOKE.



GLORIOUS THEMES for Saints and Sinners. By C. H. Spurgeon. London: Passmore & Alabaster. 3s. 6d.—This selection of some of the great preacher's most distinctive utterances, printed in very large type, and arranged in alphabetical order, should be a welcome volume to old people and sufferers; to those also who are deprived of the privilege of attending the services of the sanctuary, and who wish to dwell upon statements suffused in the very spirit of the Gospel.

THE SPIRITUALITY OF THE CHRISTIAN CHURCH.



HE Christian Church is a living embodiment of the conception and thought of Jesus Christ. When anyone feels deeply, it is natural for him to express himself either in words or in action, or by means of both.

The poet expresses himself in verse, the musician in song, the artist in the painted canvas, and the architect in a building. "Paradise Lost" was in the mind of Milton before it was transferred to the printed page; the "Hallelujah Chorus" was in the mind of Handel before it ever moved an excited audience; the scenes depicted in "Christ leaving the Prætorium" filled Doré himself with wonder; and the noble building of St. Paul existed in the mind of Sir Christopher Wren before one stone of the existing edifice was put upon another. So the Church is the product of the mind of Christ. He, as the great master builder, designed the work, and the Church is the building. His original ideas transformed into actions are the characters of the saints, and the beauty of holiness exemplified in their lives is the harmony which testifies to the work of the Divine musician.

The word "ekklesia," which stands for church, is a compound word, meaning "to call out of." It is used in classical writers for any multitude gathered for a specific purpose and by command of some one in authority. Xenophon, in his "Anabasis," states that Clearchus, having perceived that he could not force his army to proceed, called a *church* of his soldiers, to reason with them. (An. iii. 2.) A similar use is made of the word in the New Testament. It is recorded in Acts xix. 39, that the town clerk of the city addressed the excited populace of Ephesus in the case of the Apostle Paul, saying: "But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly" (or *church*). The word is also used in the same chapter in the case of a number of people having come together in a disorderly manner: "Some therefore cried one thing, and some another, for the assembly (or church) was confused, and the more part knew not wherefore they had come together. (Acts xix. 34.)

We come across the first use made of the word in its religious sense in the utterance of our Lord at Cæsarea Philippi, when He addressed Peter after that disciple had given expression to his glorious confession: "And I say also unto thee, that thou art Peter, and upon this rock will I build My church." (Matt. xvi. 18.) What our Saviour did on this occasion, as He did at other times, was to make use of an old word, and put it in a new setting. So the constitution of the Christian Church is peculiar and unique. It stands entirely alone amongst all the religions of men the ages through and the world over. We take it that the word is used in its ordinary secular sense in the speech of Stephen, when he refers to "the church in the wilderness" (Acts vii. 38), for that assembly was co-extensive with the nation.

A moral, spiritual institution of this kind is alien to the great religions of the East. All are looked upon as Mohammedans if they accept the creed of Islam, no matter what their moral conduct may be. It is therefore of the utmost importance to know what is the nature of the Church of Christ. The conception we form of this subject will decide our attitude in reference to many other points. As in a railway junction we have to take our choice, as there are trains running in various directions, and our choice there will decide our ultimate destination, so when we come to examine the nature of the Church we find that it is a turning point of great significance, and it will decide our position in reference to all cardinal truths of the Gospel. One conception of the Church leads in the direction of ritualism, religion by proxy, and class priesthood; but another conception leads to the idea of personal religion and the universal priesthood of the saints. Every reference to the Church in the New Testament, whether it is in its universal or local aspect, leads to the conclusion that the members have each and all professed faith in Christ. Such is the character depicted of them in the various epistles: "Beloved of God, called to be saints," "Their faith spoken of throughout the whole world," "Those sanctified in Christ Jesus called to be saints." The Ephesian converts "had trusted in Jesus Christ, in whom they had believed, and were sealed with the Holy Spirit of promise. They were enriched in Christ in all wisdom and in all knowledge." The faith of the Thessalonians had "grown exceedingly." They are addressed generally as those

who had professed Christ in baptism: "Being buried with Him in baptism unto death," Consequently men were admitted to the Christian Church by one door only, that of faith. We do not say that each one possessed true faith, but each professed faith. Mr. Gayford, the author of the article "Church," in "Hasting's Dictionary," says: "The necessary qualification for membership were repentance of former sins, and submission to baptism in the name of Jesus Christ, which carried with it the demand of a faith in Christ" (vol. I. p. 426), and further on, in defining baptism, he states that the ritual of baptism "consisted of an immersion of the baptized person in water." Such definitions of the term Church will not coincide with the Westminster Catechism, which states that the Church "is composed of believers and their children"; this makes the Church to be composed of two classes, believers and non-believers, whereas the New Testament very distinctly refers only to believers. The Scriptural qualification is personal faith. "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

As the Church is composed of only one class, perfect equality of privileges exists between the members. The division often made in our days of the Church into clergy and laity is utterly foreign to the spirit and language of the New Testament. We find no trace of such a distinction in the epistles. It is said that Christ gave to the Church apostles, prophets, evangelists, pastors, and teachers, but no mention is made of priests. Paul never claims any priestly authority in one of his letters, either to himself or to any of his brethren. The Apostle Peter, who is supposed by some traditionists to be the first Roman Pontiff, refers to all the brethren as forming a holy priesthood. Officers are never appointed to lord over God's heritage. Christ had disciples prior to His having any apostles. Disciples were the product of a live principle, but apostles were to some extent the result of circumstances. The apostolic Church existed for a time without any official deacons, and even the great pentecostal awakening occurred before any deacons had been set apart. It is worthy of remark that the names of the two permanent offices—viz., bishops and deacons, are names suggestive not of government, but of service, and they gain their distinction in the same manner as our Lord

Himself, who came not to be ministered unto, but to minister. This is the best possible form of apostolic succession,

The Church is the Heavenly Jerusalem. It bears the impress of heaven, and God's superscription is written on the hearts of the members. The getting up of a branch of this holy institution in any locality means the putting forth of a new moral force, an uplifting power, a power not of ourselves, making for righteousness. Wherever two or three are gathered together in the name of Christ, in obedience to the heavenly call, and in consequence of having witnessed the heavenly vision, there Christ is in the midst. "A weak church," it is said when the members are few, and when they are poor in this world's goods; but it cannot be weak when it leans upon the arm of Omnipotence. Before the Church can become poor, the ocean of God's love must cease to flow. Strength is not measured by numbers, nor power by outward appearances. The Church at Hackelton in 1781 consisted of only nine members, but it was one of the most powerful forces in Christendom at the time, since William Carey was one of the nine, and who can say to what extent is the modern missionary activity due to the inspiration received amongst the little flock at Hackelton. We look too much to outward pomp and worldly prosperity, and too little in the direction of spiritual riches, love, faith, hope; to the spirit of prayer and thorough consecration. May we learn afresh that it is not by might, nor by power, but by the Spirit of the Lord.

Corwen.

H. C. WILLIAMS.



FROM the SUNDAY SCHOOL UNION we have received *Young England*, an illustrated magazine (5s.), and a capital magazine it is. Bright and breezy, full of story and adventure of well-nigh every kind and profusely illustrated; also THE CHILD'S OWN MAGAZINE, vol. lxvi., bright and winsome as ever. THE MINISTER'S WARD, a Temperance Story, by V. Brown-Paterson (2s. 6d.), is brightly written, graphic in its portraiture of character, and stating the case for total abstinence strongly, but without any trace of bitterness or exaggeration. The difference between Rev. John Richards and his sister, who married Dr. Kenyon, is striking, and her persistence in her respectable but suicidal course is inexplicable. The story of the Wardies is suggestive. The conclusion is delightful. In the RED NURSERY SERIES we have received "More Tales Told at the Zoo," by E. Velvin, and "Dick's Hero," by Blanche Atkinson. Two first-class little books.

CONDITIONS OF YOUTHFUL SAFETY.

“Is the young man Absalom safe?”—2 SAM. xviii. 29, 30.

THIS significant question sprang from deep parental anxiety. The highly-favoured son was in open revolt. The father, King David, awaited in deep distress the result of the last battle. To each messenger from the seat of war the inquiry was put, with palpitating heart, “Is the young man Absalom safe?” How much it meant at such a moment, from such a nature, who can say?

If wanting in the pathos and fervour which the circumstances could alone supply, it is obvious that our question goes far deeper than David’s, and covers more ground than his. His interrogation related almost exclusively to the physical man, while we have in view the far-reaching interests attaching to mental and moral manhood. We propose to indicate what we conceive to be some of the conditions of youthful safety.

I.—A young man’s safety is in part conditioned on *his respect for his own individuality*.

The doctrine of “self-reverence, self-knowledge, and self-control” is infinitely more sagacious than that of self-stultification. Christ’s maxim, “Lose thyself to save thyself,” meant something vastly different from St. Bernard’s “Scorn thyself.” An old tutor used to say to his pupils, “Gentlemen, accept your being!” a behest charged with deep meaning. In some schools of thought, where men have spent their time in demonstrating that God and man are synonymous terms, an exaggerated value has been attached to the individual ego. On the other hand, we have swung to the opposite extreme, so that self-reverence has had to be reinstated in the theology of the day.

The Book of Proverbs deprecates the *wronging one’s own soul*. This may be done by ignoring it, by never consulting the hidden man of the heart. In every sane soul there are voices to which we must pay heed, or suffer loss—the voices of God in the reason and the conscience. Though not infallible, and never independent of the written revelation, our intuitions count for

something. "Man, know thyself," has come to be inspired and authoritative. Freely translated, it may imply that it is imperative on us to listen to the voices which discourse within the temple of our own mind, on faith and duty, on the eternally right and the eternally wrong.

Too many are "born originals and die copies," content to efface themselves, to think, speak, and act as others, to become social, political, and religious marionettes, destitute of individuality, almost willing to be numbered, instead of named, like convicts at the galleys. Not so a man who knows himself and respects himself. Personality is to him a talent of infinite price, not to be bartered away, nor hidden in the napkin of negligence; but to be guarded, developed, and employed to noble ends.

During the eighteenth century a philosophic tutor was wont to instruct his class in full view of a large painting representing the Temple of Fame. In the foreground of the picture were groups, right and left, representing different schools of thought. These schools were portrayed as vying with each other in attracting the aspirants. Independent of them all, oblivious of them all, strode our Shakespeare towards the Temple—the embodiment of self-reverence. Look on this picture, and on that, and judge ye which is the nobler.

II.—A young man's safety hinges in part upon his *respect for the voices without which greet him at every stage.*

There are tongues in trees, and something more, if one will listen. The voices of the age are legion, and none of them without signification. In every period our ear is claimed by those who have stumbled upon new truth, or have found a new way. It is good for us, now and then—without committing ourselves—to pay heed to these living voices. "Try the spirits," advises the bosom friend of Christ. It is most wholesome to get the chambers of the mind ventilated by the influx of living thoughts. They need not become our ruling ideas, but they may be allowed to healthily hybridize our own. If there is anything pitiable it is to see a person steadily resist the incoming tide of reforming principle and precept which bids fair to sanitize and bless a world. The age which has unfettered the slave, educated the peasant, created the halfpenny newspaper, and broken the back of a hundred

monopolies, must have something to say to a young man worth the listening to.

On the other hand, if you scan the lives, observe the conduct, mark well the ideals, pleasures, and pursuits of the well-dressed multitudes who revile the prophets, and affect to scorn the philanthropists of this day of grace, you will rightly conclude that "madness lies that way." There is no safety, in its truest sense, in a life which moves outside the current of God's beneficent purpose among men.

Of course, I am supposing that a masculine common sense will distinguish between the wholesome and diseased theories of life and conduct which meet us everywhere. We cannot too abruptly repudiate conceptions, ideas, and maxims which defile the heart, darken the understanding, and corrupt the whole nature! There may be no heroism in the Ulysses plan of sealing the ears, lest the Sirens' voices enter, neither is there in any plan devised for excluding microbes from the blood, but God and science lend their sanction.

To some young men also it might be urged, get rid of this dim religious light, and move into the open day where God can speak to you. We plead, in the face of sentiment and custom, for justice to your own soul, for its life, health, and growth, and would claim that God, having found utterance through a legion of noble minds, we must pay reverent heed. Discipleship in their school is not inconsistent with loyalty to our cherished convictions. By such help we may discern if the light that is in us be darkness. A young man is certainly safe in such hands.

III.—A young man's safety is further conditioned on *his alertness to the perils of life.*

A youth's confidence in himself is apt to weaken his sense of the menacing dangers of the path. He alone is secure who maintains the happy equipoise of pride and humility—when too proud to submit to the moral control of another, and too humble to be negligent of due safeguards against disaster. The perils of life are very real and variform. One danger springs from our inexperience; we may mistake the false for the true. A party of visitors—we are told in Emerson—once explored the Mammoth Cave in Kentucky. At a certain point they halted under a vast

dome, their torches were taken from them, and they were bidden to look up. Lo! a magnificent display met their astonished gaze. The heavens studded with unfamiliar stars beamed upon them. Presently they discovered that these brilliant orbs were but rock crystals which reflected the manipulated light of their own lamps, that instead of an open sky, a great mountain of rock lay above them. Thus and thus are we all taught caution. It is good for us, and safe, if we can learn to suspend our judgment for a while, that experience may solve the question of true or false. The heaven that fascinates us to-day may present a blank darkness when not lighted up by the torch of our own imagination.

Forwarned is forearmed. A well-founded antipathy is not a bad suit of mail. To hate very cordially may be a Christian duty. Without adopting the doctrine that whatever is is wrong, our youth will be wise in cultivating a healthy repugnance to much that holds sway around us. As at Naples there stands out startlingly clear "a peak of hell amid a paradise" which fascinates every tourist, so God's England is studded with "peaks of hell," which, Monaco-like, magnetise their thousands into feverish ruin. Life is fuller of mystery and tragedy than we at first believe. It requires much discipline and disillusion before we resolve with wise Hezekiah to "go softly all our days"—that is, discreetly, as though walking on thin ice.

Amid the most elevated employments we may be assailed by the sleepless foe. Mount Hamilton, with its Cyclopean telescope and staff of professors who live in the high places of scientific observation, is not free, for rattlesnakes abound. How true a symbol of all high life. Wherein lies safety if this be true? In a condition of self-guardedness, fortified by prayer. A moral wide-awakeness, linked with the living Christ, will preserve our youth.

IV.—A young man's safety is further assured *when he is pledged to habits of integrity, chastity, and truth.*

There may have been no vow to this effect, but deep down in the inner consciousness there is a tacit understanding with himself that nothing that is not perfectly square, nothing that is not pure, nothing that is not absolutely true, can be permitted within the precincts of his consecrated life. Whatever else he may lack, he must ring true on the counter of life. Having respect unto the

voices within, their monitions must be translated into action. Goethe speaks of Klopstock's "honourable conduct towards himself." To everyone comes the temptation to do something unworthy of himself. Well for those who can meet it with a prompt negative. A memory which bears witness to continuous honourable conduct to one's self is full of blessing.

What infinite safety there lies in this three-fold armour—integrity, chastity, and truth! The great poet of the Commonwealth glories in the hidden strength pertaining to chastity in his exquisite poem, "Comus." Two brothers are seeking their lost sister in an enchanted forest, keeping alive their trembling hopes as best they can. Presently one brother strives to nerve the other by reminding him that their sister is well-armed, they need not fear. To his astonished inquiry he is told—

"Tis chastity, my brother, chastity :
She that has that is clad in complete steel."

Integrity, too, is a firm rock in the storms of life. Think for a moment of the Sandgate landslip of a few years ago. This smiling little town, nestling 'neath the sunny hills of Kent, became a partial ruin. Now, if Sandgate had been built on a substratum of Aberdeen granite instead of the treacherous green sand, all would have been well. Thus is it in character. A young man is safe if the foundation of his moral and religious life be a four-square integrity.

On the other hand, to know these things and do them not is to realise Milton's assertion that "to be weak is to be miserable." One of the most pathetic things recorded in modern biography is the story of Heine, the German writer, in which he is described as standing before his looking-glass, cursing himself for his meanness. In order to get on in the world this gifted Jew had submitted to Christian baptism while destitute of a single Christian conviction. A sad autumn of mental and moral anguish must they expect whose summer has been characterised by disloyalty to truth.

V.—Youthful safety is also greatly enhanced *when identified with elevated comradeship.*

What we all require in this direction are such as will call into play the highest and best in us. Those are not fit companions for

a youth who indulge his whims or flatter his vanities ; who divert him from self-improvement to the observation of other people's peculiarities ; who ignore the true dignity of life, and strive to excite into activity the lower man, which couches in everyone. Rather must his familiar friend be an incarnate conscience, a mental and moral whetstone, a discerning spirit who can do justice to his capabilities and motives, a faithful counsellor in life, a true chronicler in death.

One of the most instructive things written by Shakespeare goes to show the evils of base companionships. Prince Harry, son of proud Bolingbroke, is depicted as hand and glove with Falstaff and his crew, making night hideous, to the grave scandal of the little London of that day, dragging royalty in the mire. You have the melancholy picture of the King in deep abasement, and then the interview, touching and tearful, in which the father remonstrates with heart-break. Harry is not wholly lost. In his better nature he despises Falstaff, that " hoary iniquity " ; he admits the folly and vanity of his life ; accepts, in meekness, the rebuke ; pleads guilty, and undertakes to cleanse reproach from his name. To the delight of all the right-minded he makes good his vow, and Harry Madcap becomes one of our wisest kings.

In one of Olive Schreiner's " Dreams " a woman prays to the gods that the best of blessings may fall on her lover. Shortly afterwards she is struck dumb at seeing him in a strange boat drifting from her to a far-off shore. She is made to understand that the best thing for him is to be detached from her, that a capable mind is framed for higher things than luxurious love. Life, for all imbued with a divine seriousness, is felt to be too sacred for the God-given hours to be wasted in idle dreaming or passionate dissipation. Human affection is beautiful ; human infatuation is contemptible. The path of safety for many lies about a hundred miles from their present associations.

On the other hand, cherish thou a good friend, grapple him to thee with hooks of steel, for he is thy salvation.

VI.—A young man is safe *when under the ennobling influence of some lofty purpose*—notably that of giving pleasure to the Lord Christ.

Evil is best overcome by good. The lower man is best subdued

by enlarging the sphere of the nobler man in us. Unworthy aims, motives, and purposes, by which the soul might be dwarfed, are paralysed when overshadowed by some great all-absorbing purpose in life. Instances of unholy ambition, with their sad sequel, abound. All over England you find specimens of Napoleon's weeping willow, brought as cuttings from St. Helena. Foreign diseases probably reach this country through the packing of imported exotic plants, and it may be playfully suggested that some spores of Napoleon's ambition have come over with the slips of his willow. Would that it had been of a nobler type!

Emerson gives this quaint advice: "Hitch your wagon to a star. Let us not fag in paltry works which serve our pot and bag alone. Let us not lie and steal. No god will help. We shall find all their teams going the other way. Work rather for those interests which the divinities honour and promote—justice, love, freedom, knowledge, utility." Here is our cue, brothers: "Work for those interests which the divinities honour and promote." Let us "hitch our wagon to a star"—in other words, identify ourselves with a heavenly enterprise, and not judge ourselves worthy of everlasting distinction by yoking on to those "going the other way." Let our aims be Christian, and large enough to be worthy of Christ. Let us fellowship only broad, brave spirits, commit ourselves only to great movements, be promoters only of lofty purposes, the main purpose being not to serve ourselves, but to serve the Lord Christ.

Unhappily, we find young men of bright parts and good chances who have no definite object in life. They float on a tide of easy opportunity, at the mercy of siren and maelstrom. Also those abound who are pledged to the unhealthy ideas and habits of life which have blackened so many pages of English history. To such there is no guarantee of safety. On the contrary—as far as anything is infallibly certain in this world—of the youth who stands pledged to serve the noble Son of God, and strives with hearty sincerity to promote the objects dear to His heart, we may say, he is safe.

VII.—A young man is especially safe if in all this *he has grace enough, and humanity enough, and wit enough, to preserve a healthy tone and temper in his life.* The union of the above elements

results in the sweet reasonableness which has ever characterised the excellent of the earth. The spirit of the life is, after all, the great condition of well-being. As most people know, "the good young man" so often unconsciously stands on the edge of a precipice—the abyss of spiritual pride. His self-respect and effort at self-culture may develop a morbid self-consciousness and conceit. He may come to think the Pope's cap fits him well. We all can call to mind one, a successful business man, with a swollen individuality, and an exaggerated notion of the part he is destined to play in history. He is half over the precipice; we may soon have to collect his bones and bury them in all charity. Oh, young men, beware of the doom of the Pharisees; aye, beware of the path which leads to the edge, for there are few returning footprints.

Diderot, the encyclopædist, was afflicted with a brother of that sort, the spirit of whose life spoiled all the good he possessed. Diderot writes: "He would have been a good friend and brother if religion had not bidden him trample under foot such poor weaknesses as these. He is a good Christian who proves to me every day how much better it would be to be a good man." We understand that description all too well. There is small gain to the cause of God when such don the Christian dress. The spirit which is desired in contrast is illustrated in St. Francis of Assisi. Enveloped in light and sweetness, he never ceased to preach love and peace to all.

The question, "Are you saved?" is often asked of our youths. Perhaps the best answer would be that a God-fearing young man is saved if, amid all the temptations otherwise, he remain healthily human, Christianly modest, and divinely lovable.

W. J. ACOMB.



CHRIST IN POSSESSION; or, THE YIELDED LIFE. By Edward Moore, M.A. London: James Nisbet & Co., Limited, 21, Berners Street. 3s. 6d.—Mr. Moore's title was suggested by a phrase of the late Bishop Thorold's, to the effect that "Christianity was not in possession in South London." He works out the idea in regard to individual life, lamenting that even in the Church, Christ is not in possession of our minds and hearts. He indicates the meaning of this phrase, and shows what are the inevitable manifestations and results of a Christ-possessed life, dwelling also on the means of attaining it. Without any great literary merit, these chapters are pointed, timely, and practical.

SUNDAY MORNINGS WITH THE CHILDREN.

I.—GOLD OR BRASS?

2 CHRONICLES xii. 9, 10.



THESE verses relate a very interesting Bible incident, and we may be sure that it is related in order to teach us some wise lesson. The incident belongs to the reign of Rehoboam—you have all read about him, you know how foolish he was, how, for one thing, when he came to the throne of his father Solomon, he dismissed all the wise and experienced counsellors, who would have advised him well concerning the government of his country, and how he took in their place a number of his companions as foolish and inexperienced as himself, and, acting on their advice, he began a new kind of government overbearing and insolent, so that the majority of the tribes revolted from him and set up a king and kingdom of their own. One of the kings of England was called John Lackland, and Rehoboam might very truthfully have been described in the same way. He lost the greater part of his land, he lost the love and respect of his people, and these verses tell us he lost some of the most precious State treasures that belonged to Solomon his father.

Among these State treasures were the golden shields of which these verses tell us. There were 300 of them and 200 golden targets, and they were worth an enormous sum of money. They were not solid gold. Shields were most frequently made of wood and covered with the skin of an animal, or with metal of some kind; these shields, which were made to the order of Solomon, were probably wooden shields covered with pure glittering gold.

They were used, as many of those treasures stored in the jewel chamber in the Tower of London are, on State occasions. When the King went in state to the glorious temple which he had built, as the Queen has sometimes gone in state to St. Paul's or to Westminster Abbey, these golden shields were taken down from their places and carried by the soldiers who accompanied the King from the Palace to the Temple. They were a sign of the great wealth of Solomon, and also a sign that the richest things that he had should be carried into the Temple of the Lord; they don't seem to have been used for anything else. Well, Rehoboam lost them through his weakness and folly, as he lost many other things. The King of Egypt, hearing how weak he was, came up and fought against him, easily overcame him, and carried off those treasures, which were worth, I suppose, half a million of pounds—twice as much as the Baptist Union wants to raise for a Twentieth Century Fund, for the building of churches and a church-house, for helping poor ministers, and preaching the Gospel all over England. All this treasure was carried off by the Egyptians.

We should all feel very sorry for poor Rehoboam if, when this loss—following on the heels of many other losses—befel him, he had felt sorry for himself; if he had called his people together, and had gone up to the Temple without any shields, and had there confessed his foolishness before God and the people, and had prayed to be made a better and wiser man.

Then we should have felt that his losses had really done him good, and taught him wisdom. But instead of that he pretended to carry it all off with a careless and defiant spirit. The golden shields were gone—he could do quite as well without them; he would have some brass ones made of the same pattern, and when he went up to the Temple his guards should carry them, and if they were polished very bright no one would miss the golden shields, or feel how much poorer the King and the nation had been made through his folly. I think he wanted to pretend that brass shields were just as good as gold. Have you, boys and girls, ever known anything like that? Think for a moment.

There are golden things, precious and beautiful things, which belong to us, which God sends to us as He sent all these treasures to Rehoboam, and we may lose them, and then we may take brass things, common things, things which are worth nothing, and try to make believe that they are quite as good.

A good friendship is a golden treasure. The friendship of a good, brave, true, kind, industrious boy, or a pure, gentle, faithful, and obedient girl—a boy or girl who will never speak an untrue, or impure, or unmannerly word; who will talk with you of noble and good things. I call a friendship of that sort a golden friendship, much more precious and useful than Solomon's shields. And you can lose it through carelessness, through foolish behaviour. You may behave so unworthily as to grieve and quite tire out your friend, so as to cause your friend to feel that he or she can be your friend no longer. Then you can behave as foolishly as Rehoboam did. Instead of confessing your fault and trying to get the friendship back, you can make a brass friendship. Just while you are angry about your loss, you can take up with a careless, idle, worthless, even evil-minded boy or girl, who makes fun of truth, and hard work, and religion, but who perhaps flatters you. You have got a friendship—and when you meet your old friend in the street walking alone, while you have got your new companion, you toss your head, you laugh very loudly, you pretend to be as happy and satisfied as possible, you can do quite as well without him and his strait-laced ways; but you know that it is all pretence. You have lost a gold friendship; you have got a brass one, and it can never be the same.

Then there are golden pleasures. Doing your best all the week, and all the term, at home and in school, being obedient, unselfish, cheerful. It is very hard work to secure these pleasures; but is there anything happier than to hear your father's and mother's "Well done" at the end of the day and the week? to see their faces brighten when they open and read the school report and see that conduct and diligence have been good all through the term? Is there anything sweeter than to lie down at night with a feeling

in your heart that you have tried to please God, and that He who sees all, who blessed little children, if you could feel His touch and hear His voice, would lay His hand on your head and say, with pleasure in His face, *Well done?*

But there are brass pleasures. The pleasures of pleasing yourselves, of playing shily all through school time. There are pleasures of idleness, and disobedience—even of wickedness—and sometimes—for we have a more watchful enemy than Rehoboam had—we are assailed by temptation and we lose our golden pleasures, and then the danger is that, instead of repentance and confession, we should try to satisfy ourselves with the lower, and poorer, and baser pleasures, and to think that it does not make so much difference after all.

Then, dear boys and girls, there is a golden character that we may have, that some of us doubtless are seeking after, built up by cherishing golden thoughts and desires, by doing golden acts every day—the golden character of one who loves God, and does good deeds to men, and knows the joy of holy living. And there is the brass character of one who goes after the pleasures of the world, who is careless about others, about God, about goodness, about the life that lasts for ever, and who only lives to please himself. Which character will you determine to seek, gold or brass?

Don't let it be forgotten. The golden things of life, feelings, desires, friendships, habits, character, may be all lost through carelessness on our part. They may not be lost all at once, as Rehoboam's shields were, but gradually. It is not possible for gold to turn into brass, but it is possible for us to have a golden spirit and character gradually changed into a brass spirit and character. One of the Old Testament prophets says, writing of the character of his people: "How is the gold become dim, and the most fine gold changed!" All the beauty of holiness has vanished from life, and a lower and worldly spirit has taken its place.

The last lesson, dear children, is that what is lost in this way may be restored; what has been changed from better to worse may be changed back again. I don't know whether Rehoboam could have got back his land and his golden shields if he had been penitent and earnest—perhaps not, but I am sure you can get back the golden things belonging to your character. You may get back a friendship, perhaps with added love, if you will apologise to your friend for your wrong and rude behaviour. I don't know what you may have lost during the months of this year; perhaps the habit of prayer, of trying to be good and faithful, of reading your Bible, of trusting in Christ for help. Perhaps you have formed other and poorer habits.

You can change back again. The message of the Bible is: "A new heart will I give you, and a new spirit will I put within you." Let us be sorry about the precious things we have lost through carelessness; let us ask God to forgive and cleanse us, and to give us His Holy Spirit. If it is possible to exchange gold for brass, it is also possible to exchange brass for gold.

CHARLES BROWN.

NOTES AND COMMENTS.



NEW YEAR'S GREETING.—With cordial pleasure we wish all our readers a Happy New Year, and trust that in our pages, as month after month passes away, they will find much to stimulate their best energies and to enrich their spiritual life.

Happiness depends ultimately upon character, and character again on our relation to God through Jesus Christ. Loyal-hearted Christians and loyal Baptists ought to be the happiest of men. Our denominational outlook has never been brighter than in the closing year of the nineteenth century. The Twentieth Century Fund, as is remarked in another paragraph, has done much to consolidate our forces and to stimulate us to new effort. Whatever it may extract from us, it has conferred upon us already an immense boon. The churches have been awakened to a new perception of their obligations in regard to our home work, and we believe that in an equal measure our Foreign Missions will be benefited. These two must go hand in hand, for neither can be neglected without inflicting injury on the other.

DENOMINATIONAL COHESION AND LOYALTY TO THE BAPTIST UNION.—There is much in the past year's denominational life to awaken our gratitude and fill us with hope. A year ago our Century Fund was still a matter of private discussion, and now the organisation for raising it is at work in all directions, and is receiving general and enthusiastic support. The death of Dr. Spurgeon on the threshold of office was indeed a severe blow to the Baptist Union; but Dr. Clifford, who stepped with so much self-sacrifice into the vacant place, has excelled himself—himself without a peer—by the ardour and manifoldness of his service; while the priceless gift of health has been accorded to our secretary, Rev. J. H. Shakespeare, in a time of extreme strain and of incessant demand upon his energies, though those who come into closest contact with him have continually to warn him of the dangers of over-work. One advantage peculiar to great enterprises we may expect to accrue from the endeavour to fulfil the task which has been undertaken; as a denomination we shall be consolidated and strengthened, small jealousies and unreal divisions will cease, and a new and deeper sense of brotherhood in service, as well as in faith and order, will be reawakened, and fit us to take our due share in the evangelisation of our country. Hitherto the number of Baptists who have held conscious relations with their brethren outside their own immediate circle has been small, though probably never larger than to-day. But we are being helped to realise that we have common interests and aims, and a common holy trust committed to us. We have embraced our faith and Church order from no passing pique and for no worldly advantage, but

because we can best embody in them our own desire to be part of the Kingdom of God, and because we believe that the Kingdom of God can make most effective use of such churches as ours for the furtherance of its progress in the world. It is not less individualism which we desire or require, but rather that the individual should come to his full estate and enter on his complete family and citizen and patriotic rights and duties in relation to the whole circle of Christian life and activity. The man must come to himself before he can be a Christian, and he must come to himself before he can go to his Father; but when he goes to his Father he will have to go to his brother also, and a whole world of new obligations opens before him. By our prayers, by our personal service, by our sacrificial gifts let us further the cause which for us is not identified with the Kingdom of God, but our great opportunity, committed wholly to our trust, for hastening the coming of the Kingdom.

HOW TO GIVE.—There are many sad hearts and shadowed hearths in British homes through the great war which our country has on hand, and our profoundest sympathies are awakened for those who have lost, or are losing, sons, husbands, fathers, in the battle-field, far from love and home. They are our soldiers, and are fighting our battles whatever their or our views of the conflict, and we can but admire the heroism, the forgetfulness of self, the completeness of the sacrifice with which they do their work, face their foe, and accept their fate. And we are soldiers, too, of the Lord Christ, soldiers on the tented field, in touch with the foe, with the one holy cause to fight for, and eternal life as the sure reward of the good warfare. They do it to obtain a corruptible crown, we an incorruptible. What manner of men ought we to be? How will our sacrifices compare with theirs? The question is not one lightly to be put aside. It concerns us especially, not only because of the claims of our present and pressing work, but because we are Baptists. We hold by the symbol, and we do well. But it will avail us nothing unless we hold by the reality. We have pledged ourselves to die with Christ that we may live with Him, and unless we can accuse the Lord Himself of meanness, half-hearted surrender, and stinted and grudging gifts, we cannot excuse them in ourselves. Proportionate giving is no doubt a useful means to a good end, but it savours too much of the shadow to be the very substance of the good things to come. Rather we need to remember that we are not our own, that we are stewards, and while even the steward is worthy of his hire, he will have to give account of his Lord's substance. We must give and live and work as men who have been redeemed, by the precious blood of Christ. Will not our Century Fund help us to do this? Can it not be used in every church as a mighty lever to lift the scale of devotion and of giving to a level so high that when the money gathered is all spent and forgotten there may still abide new moral and spiritual forces ever widening in influence, and winning new victories and yielding new sacrifices for the love of Christ?

"THE AWE OF THE NEW CENTURY" is the title of a charming brochure written by Dr. R. F. Horton, and published in a form which is a delight to look at and handle by Messrs. James Clarke & Co. It will prove a welcome New Year's gift alike for its external beauty and its inspiring contents. It is throughout radiant with hope—inspired by a sunny optimism, such as befits an age of "Discovery and Diffusion." With most of Dr. Horton's forecasts we are in hearty agreement. We are not, however, altogether with him when he writes: "I should not wonder if presently we cease to speak of denominations, and keep in the background such trivialities as Episcopalian, Presbyterian, Methodist, Baptist, and begin to speak solely of realities, souls that are conscious of their Father and obedient to their Master." So far as we are concerned we desire to remember that all the Father's children are not alike. They are cast in different moulds, with different tastes and dispositions, trainings, and beliefs. We do not wish for rigid uniformity, and willingly concede to others the liberty we claim for ourselves. But we uphold the Baptist position not because we forget, but are conscious of our Father and are obedient to our Master. Baptism is the symbol of a great and glorious reality. Were we to abandon our position we should be guilty of disobedience.

THE ECCLESIASTICAL OUTLOOK.—Looking back upon the conflicts of the past year, so far as they affect the Protestant character of the Anglican Church, we have an increasing feeling that there has been no real and decisive battle between the opposing parties, but mere skirmishing, in which the issue is still doubtful, and what is lost or won may, or may not, be of any advantage to either party. To decide that incense may not be ceremonially burnt at present, and that lights may not be carried about, is a *ridiculus mus* indeed, when we recall the letters of Sir William Harcourt, the debates in Parliament, the agitation of Mr. Kensit, and all the energetic demonstrations of the Evangelical party; while Mass, Reservation, Prayers for the Dead, and all the accompanying teaching, go on unrebuked and unchecked. Some twenty-five clergymen still refuse to accept the Archbishops' opinion, and continue the ceremonial use of incense, and whether or not to follow words with action the Bishops are at their wits' end to decide. Perhaps the most serious blow which has befallen the extreme Ritualistic party is the sudden loss of the *Guardian's* support. Every reader of that most ably-conducted Church paper must have rubbed his eyes when he opened his copy on December 7th, and found that in the first leading article the Ritualists were quietly thrown over and the Bishops strongly supported. "Our Bishops are fully alive to their responsibilities for the spiritual welfare of all those whom God has committed to their charge; many considerations must weigh with them which in the heat of controversy we other Churchmen are apt to forget. Meanwhile, it is the part of faith to distrust violent remedies, and to trust our spiritual chiefs." This is surely a change of front and good Tory doctrine to boot. In the meantime, there is one cause which has

undoubtedly been helped forward by the year's controversy—the cause of Disestablishment. The fetters of the State gall the earnest men of all parties in the Church as never before; and men of strong convictions and deep spiritual fervour are on all hands desiring to breathe a freer air, and to own a more direct responsibility to the guidance of the Spirit of God.

THE JOURNALISTIC CONSCIENCE.—The change of attitude in the *Guardian* towards the extreme Ritualists is contemporary with a change of editor. Whether that change was brought about because of ecclesiastical pressure, or because the proprietors held other views and had at length had enough of it, does not transpire, but it is remarkable as one of several “striking” instances during the last few weeks in which editors and their helpers have retired from honourable and lucrative positions rather than be false to their convictions and write otherwise than from the heart. Time was when it was taken for granted that an editor had opinions which he might change to suit his masters, but had no need of anything in the shape of convictions. But the example set by the editors of the *Daily Chronicle*, the *Echo*, and the *Guardian*, in resigning their posts rather than write to order, will stir the nobler ambitions of hundreds of young journalists, and awaken searchings of heart in many a man who has been tempted to be false to himself. The temptation to the journalist is less subtil but not more real, however, than the temptation to the minister, to preach what he pleases, and what fills the pews and the purse, rather than the truth of God. When one is overmastered by some great theme it is easy to be faithful, but in the common way of common service only the man who goes forth from before the face of God to do His work can be wholly free from mean infidelities and petty distortions of the truth.

PRIEST OR PROPHET: EITHER OR BOTH?—This old question, started by the stirring sermon of Ian Maclaren, to which we referred in our last issue, has been discussed during the month with no little earnestness. Mr. Baring-Gould, a better novelist than theologian, contends that all through history the Priest and the Prophet have been like the two little figures in the old-fashioned countryman's weather-glass, one coming to the front in foul weather, the other in fair, so that each in turn speaks with Divine authority. Canon Hammond, formerly a Congregational minister, who has made more elaborate attempts than most clergymen to understand Non-conformity, though not with conspicuous success, in his correspondence with Dr. Watson claims that both are essential to the order and the well-being of the Christian Church. Dr. Watson ably defends his pronouncement. After all, the question is not one that concerns the ministry alone. Questions much more profound lie behind it, and need to be answered. Above all, there is the question of Sacrifice, both under the Old Covenant and the New, a question to which evangelical theology, like other theologies, has given but too little attention. What is a sacrifice? What is its efficacy? What

makes it efficacious? Is it acceptable to God because of something in the sacrifice, or something in the priest, or something in the man who offers it, and which it sets forth in the New Covenant more perfectly and in the Old less perfectly in its presentation to God? Is the sacrifice of Jesus Christ on my behalf available for me through something which a priest may say or do, or because it is both to me and to God the perfect expression of my penitence, and of my desire to enter into and abide in covenant relations with Him? A full answer to these questions that will commend itself to the devout and learned expositor of the New Testament and to the devout and learned inquirer into the moral nature and spiritual needs of men would settle for any man and for ever the problem of the priest.

THE TEMPERANCE QUESTION AND THE LIBERAL PARTY.—We are very glad to find that the minority report of the Royal Commission on the Sale of Intoxicating Liquors is commending itself more and more as a basis of union amongst those who are in favour of pressing forward temperance legislation. Mr. Campbell-Bannerman has expressed his hearty approval of its recommendations. Bearing, as it does, the signature of the Archbishop of Canterbury, it can hardly be unacceptable to the Church of England Temperance Society. A letter, signed by all the conspicuous stalwarts of the local veto programme, with a single exception, urges the advisability of making it the temperance plank in the next political campaign. With regard to the exception, we do not lose sight of the immense labours which Sir Wilfrid Lawson has expended on the cause, and the courage with which he has led again and again a somewhat forlorn hope; but not even at his bidding will the Liberal or the temperance party be willing to postpone again the half-loaf as it did a quarter of a century ago, when it treated with coldness the proposals of Mr. Bruce, proposals which, if they had been carried into effect, with the modifications which their practical working would from time to time have suggested, would have changed the whole aspect of the drink question in this country. The report itself does not profess finality, but it makes proposals to which every man with eyes and a heart for the commonweal will accord a warm welcome. There is absolutely no prospect of the present Government and Parliament doing anything in this direction, and if in turn they are succeeded by a Liberal majority, they are likely to leave so heavy a heritage of debt and of increased national expenditure, that there will be small desire in the official mind to reduce the national income from any source unless for some great and permanent national advantage. Now is the time to educate our masters, and to awaken or re-awaken the clear conviction of the immense strength which would accrue to us if we became a sober people, and turned to nobler uses the scores of millions of money perverted every year to the infernal task of filling our gaols, asylums, and refuges with the victims of the drink.

WAR IN SOUTH AFRICA.—The checks and reverses which have befallen our

troops have, unfortunately, been far greater than we anticipated, and it has become more and more evident that they are seriously outnumbered, as well as outwitted, by the enormous forces brought into the field against them. We have no doubt as to the ultimate issue of the conflict, but this is no little war, and it does seem, as Lord Rosebery recently stated, as if we were simply going to "muddle through." We are glad to see that even the Conservative papers call upon the nation to lay aside its boastfulness, and to humiliate itself in view of our position. Whatever our views as to the war, we can all unite in the prayer which is being offered daily in Westminster Abbey: "Prosper the forces of our Queen and country; decide the issues of this war according to righteousness; have mercy on all the wounded, our own, and of the enemy; succour the dying, comfort the bereaved." Again, there is not a right-minded Englishman or Englishwoman who will not add Amen to the touching message of the Princess of Wales, so sincere and beautiful that we must find a place for it in this note:—"My heart bleeds for the poor widows and fatherless whose loved ones have met a glorious death fighting for their Queen and country. May God help and comfort them in their saddened Christmas and give them that peace which passeth understanding!

'Peace, perfect peace, with loved ones far away?
In Jesu's keeping we are safe and they.'



LITERARY REVIEW.

GOD'S GREATER BRITAIN: Letters and Addresses by John Clifford, M.A.,
D.D. James Clarke & Co. 3s. 6d.

THE letters contributed by Dr. Clifford to the *Christian World* during his progress round the world in 1897 attracted wide attention, and gave a view of colonial life which was at once clear-sighted, sound, and practical—thoroughly statesman-like and true to Christian ideals. Wherever he went Dr. Clifford was wide awake and found means of informing himself of facts and opinions which by no means lie on the surface. The addresses he delivered after his return home were equally well informed and throw considerable light on the social, educational, and religious conditions existing in the colonies. The letters and addresses as here collected make a real "live" book, which enchains the reader's attention, sets him thinking, and suggests methods for dealing most effectively with our pressing home problems in church and school, in workshop, market, and State. The photographs of Dr., Mrs., and Miss Clifford are good—especially that in which they appear "in miners' attire" in the gold mines at Ballarat.

LEAVES FROM THE TREE OF LIFE. By Alexander MacLaren, D.D.
London: Isbister & Co. 5s.

WE have here some fifty brief sermons by the prince of expositors, giving the substance of discourses which when preached would be much longer.

Ministers in quest of apt and timely subjects could not consult a better volume than this. Its terse, incisive thought, its seer-like vision, its choice illustrations, and its practical force invest it with the highest value.

GOD'S SHEPHERD CARE. Chapters on the Twenty-third Psalm. By James Culross, D.D.—**CHRIST'S JOY, and Other Papers.** By James Culross, D.D. Stirling: Drummond's Tract Depôt. London: S. W. Partridge & Co. 1s. and 1s. 6d. each.

THESE small booklets form a valuable legacy left by our revered friend, Dr. Culross. Few men were so well fitted to expound the meaning of the twenty-third Psalm, as few more fully understood the mind of Jesus Christ. His seer-like vision, his deep piety, and his large-hearted humanity found choice expression in both these volumes. Some of the chapters in "Christ's Joy" have especially struck us: "Christ our Life," "Christlikeness," and "The Three Christian Graces." The volume closes with a brief paper on the "Church," in which our Nonconformist conception of it is clearly expounded and powerfully vindicated.

CHRISTIAN MYSTICISM. Eight Lectures, delivered before the University of Oxford. By William Ralph Inge, M.A. Methuen & Co. 12s.

MYSTICISM is a somewhat unusual subject for a Bampton Lecture, which is generally understood to discuss the evidences of Christianity and to aim at the confirmation of the Christian faith. But any subject which illustrates the essential nature and effective working of Christianity possesses an apologetic force, and so far answers the purpose of the Bampton foundation. Mr. Inge has not, as he confesses, been a life-long student of Mysticism, but had recourse to it for the purpose of finding therein a philosophy and rule of life. He believes that it supplies intellectual and spiritual satisfaction, meeting the highest demands of the intellect and the conscience. Any system which does this is sure to stand. In his first lecture, he explains the "general characteristics of mysticism," which he defines as "the attempt to realise, in thought and feeling, the immanence of the temporal in the eternal, and of the eternal in the temporal." This again involves three distinct articles of faith, which, however, will be admitted more or less fully by all Christian thinkers: that we have an organ for the discernment of spiritual truth, which, in its own sphere, is as much to be trusted as are the organs of sensation in theirs; that man, in order to know God, must be a partaker of the Divine nature, knowledge being thus a result rather than a cause or medium of life; that purity of heart and love in the soul are an indispensable condition to our seeing God and Divine truth. This is the essence of Mysticism (though the description seems to cover much which cannot be so classified), and the lectures are written to illustrate the conception thus expressed. The mystical tendency has developed itself upon two main lines of thought—the withdrawal as far as possible from the dominion of the senses, and the endeavour to find in external life the type and shadow

of higher things, the material being regarded as the symbol of the spiritual and eternal. Mr. Inge traces the history of Mysticism throughout its different stages and in its various phases, dealing with the mystical element in the Bible and in Greek Philosophy, with Christian Platonism and Speculative Mysticism, the system of Erigena, Bonaventura, Eckart, Tauler, St. Teresa, Fénelon, and others, finishing up with "Nature Mysticism," or Symbolism, as set forth in many of our great poets, and notably in Wordsworth. The book, though not complete, is a valuable study of its great subject, and will aid intelligent readers to form clear ideas concerning it, which they will be able to co-ordinate with their own faith. Mysticism is certainly not the whole of Christianity, but it represents a side of our life which must not be overlooked, and the goal to which it beckons us may be reached by men of diverse minds. As Mr. Inge expresses it: "The 'land which is very far off' is always visible to those who have climbed the holy mountain. It may be scaled by the path of prayer and mortification, or by the path of devout study of God's handiwork in Nature (and under this head I would wish to include not only the way traced out by Wordsworth, but that hitherto less-trodden road which should lead the physicist to God); and, lastly, by the path of consecrated life in the great world, which, as it is the most exposed to temptations; is perhaps on that account the most blessed of the three." The lecturer, we ought to add, is a little hard (in his appendix) on Robert Alfred Vaughan, whom he has slightly misunderstood.

IDEALISM AND THEOLOGY. A Study of Presuppositions. By Charles F. d'Arcy, B.D. The Donellan Lectures, delivered before the University of Dublin, 1897-8. Hodder & Stoughton. 6s.

THESE Donellan Lectures have appeared simultaneously with the late Principal Caird's Gifford Lectures, to which they present many resemblances and not a few contrasts. The lectures are written in a clear, forceful style, which wins attention even to somewhat subtle and abstruse arguments. The Idealism with which we are here brought into contact stops short—we are not sure that it stops short consistently—of the Neo-Hegelianism which is now so fashionable. We believe with our author in Idealism, but we are not sure that it leads us, as he says, to the Ego, the principle of Personality, and no further. This Solipsism, or the doctrine "that I, the thinking self-conscious subject, am the universe," is not a necessary result of Idealism. Principal Caird (*inter alia*) has shown that the consciousness of Self implies also the existence of a not self. Mr. d'Arcy assumes the existence of other spirits, and holds that we must believe in God as the self-conscious subject, who makes nature possible. We have, as he contends, to believe in the Personality of God, but in more than that. "The experience of a person is like a panorama into which none but he can enter. If God were simply a person, nature would become a private panorama of His, from which all other persons would be excluded. In that case, He would be no longer God. He would be

one among many. . . . The fact is, the multitude of persons implies the existence of a principle of unity more fundamental than that of personality, a unity in which all spirits have their home and bond of union." This is the key of Mr. d'Arcy's position—a super-personal and multi-personal God, harmonising with the Christian doctrine of the Trinity, which it tends to make credible, though it does not in itself prove it. We are plainly moving here in a region of abstract ideas and are depending upon metaphysics, and in a notice like this discussion is out of the question. We will only say that Mr. d'Arcy's reasoning, while not always easy to follow, at any rate by those unaccustomed to such pursuits, is stated with remarkable clearness, and to our mind goes a long way towards establishing his conclusions. The study of this volume will be a bracing discipline to ministers, as well as a means of gaining acquaintance with one of the most urgent theological problems of the day.

THE CHRISTIOLOGY OF JESUS. Being His Teaching Concerning Himself according to the Synoptical Gospels. By the Rev. James Stalker, M.A., D.D. Hodder & Stoughton. 6s.

WE gather from the announcement on the fly-leaf of this volume that Dr. Stalker contemplates dealing with the whole teaching of Jesus Christ, and that this volume is to be followed by one on "The Ethic of Jesus," and another on "The Teaching of Jesus as Recorded by St. John." For many years past the subject has had possession of his mind, and not a few of us remember the delight with which we received first his "Life of Christ," and subsequently his "Imago Christi." The subject, we need not say, is a great one, and demands the utmost study that the most capable and erudite minds can give it. The teaching of Jesus in general, and His teaching concerning Himself in particular, form the basis of all sound doctrine; and unless we can rely on the Gospels as trustworthy we shall be as those who plough the sands. We believe with Dr. Stalker that no words have such self-evidencing power as those of our Lord. There are no words which so completely "find" us in the purely ethical sphere, or appear more credible—may we not say more inevitable and necessary,—in the super-ethical or spiritual. The teaching of the Synoptists in relation to the personality and work of Christ has often been regarded as elementary and indecisive as compared with that in the fourth Gospel, but Dr. Stalker shows that we have even in it the essential elements of the evangelical and orthodox faith. His discussions on the Son of Man, the Son of God, the Messiah, the Redeemer, and the Judge, all help us to get nearer to a true understanding of our Lord's essential nature. The refutation of the naturalistic positions is trenchant and conclusive, and the real Divinity of Jesus Christ, as set forth in the great creeds of Christendom, fully established. In two Appendices Dr. Stalker deals first of all with an untranslated volume of Wendt's and with the Book of Enoch. The criticism of Wendt, in its almost crass rationalism and anti-supernaturalism, is at once keen and conclusive, and should be read by all those who have been bewildered by that ingenious author's theories.

STUDIES OF THE PORTRAIT OF CHRIST. By the Rev. George Matheson, M.A., D.D., F.R.S.E., formerly Minister of the parish of St. Bernard's, Edinburgh. Hodder & Stoughton. 6s.

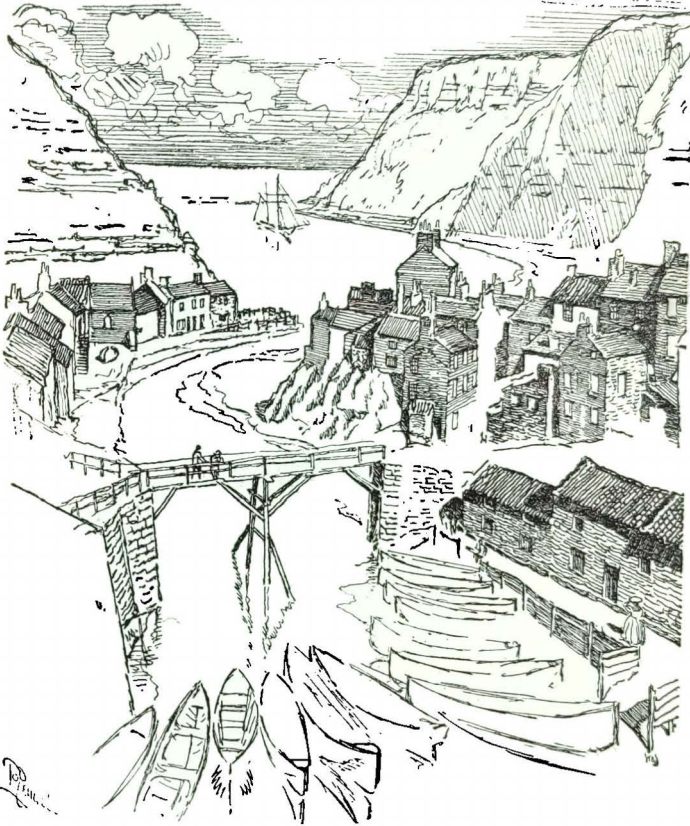
THIS is a work which, when complete, will form a fitting crown to Dr. Matheson's literary labours. The "portrait" he studies is that presented to us in the Gospels, and he approaches it as far as possible with an absolutely unbiassed mind. The work has a manifest correspondence with that in which he dealt with the spiritual development of St. Paul, as he here endeavours to trace the spiritual development not of the life, but of the work of our Lord, fixing attention not so much on the divine as on the human side of Christ. He has given us not an abstract doctrinal treatise, but a devotional work—a work which throughout reads like the music of a noble prose poem. It has the freshness, the suggestiveness, and the fine spiritual force which we have long associated with Dr. Matheson's name; and even though some of his positions are open to question, its whole tendency is to bring the one perfect life nearer to our sympathies, and to bind us by stronger cords to the "highest, holiest manhood," which is also veritable deity.

MESSRS. MACMILLAN'S BOOKS.

THE **EVERSLEY SHAKESPEARE** has now reached its last volume, and forms in our judgment—for general readers—the most convenient and beautiful of all editions of our greatest poet. In size, paper and printing, beauty of binding and lightness it could not be surpassed. Volume IX. contains the great tragedies of "King Lear," "Macbeth," and "Antony and Cleopatra." Volume X. contains "Coriolanus," "Timon of Athens" and the whole of the Poems. Professor Herford's Introduction and Notes have so often been characterised and commended that it would be superfluous to eulogise them further. In relation to the Sonnets, he takes a position midway between that of the Herbertists and Southamptonists, justly remarking that: "The supreme poetic worth of the Sonnets makes the question of their origin in one sense idle. They are there, once for all, and their beauty is neither enhanced nor impaired, whether they reflect Shakespeare's actual experiences or body forth his dreams." If anything, Professor Herford inclines towards the Southamptonists. The "rival poet" he is inclined to regard as Chapman, and deems "that hypothesis well invented." His judgments are at once sober and incisive.

In the "Highways and Byways" Series, Mr. Arthur Norway's **YORKSHIRE**, illustrated by Joseph Pennell and Hugh Thomson, will hold a high place. Mr. Norway wields a graceful pen with a light airy touch. He can at will give rein to fancy and imagination and transport himself to the old and far-off times, as he can vividly describe scenes actually before him. His enthusiasm for Yorkshire is nearly as great as it is for Devonshire: "Here is a shire which from the first twilight of our stormy history has caught all men's imagination by the strength and vigour of its life, a stage on

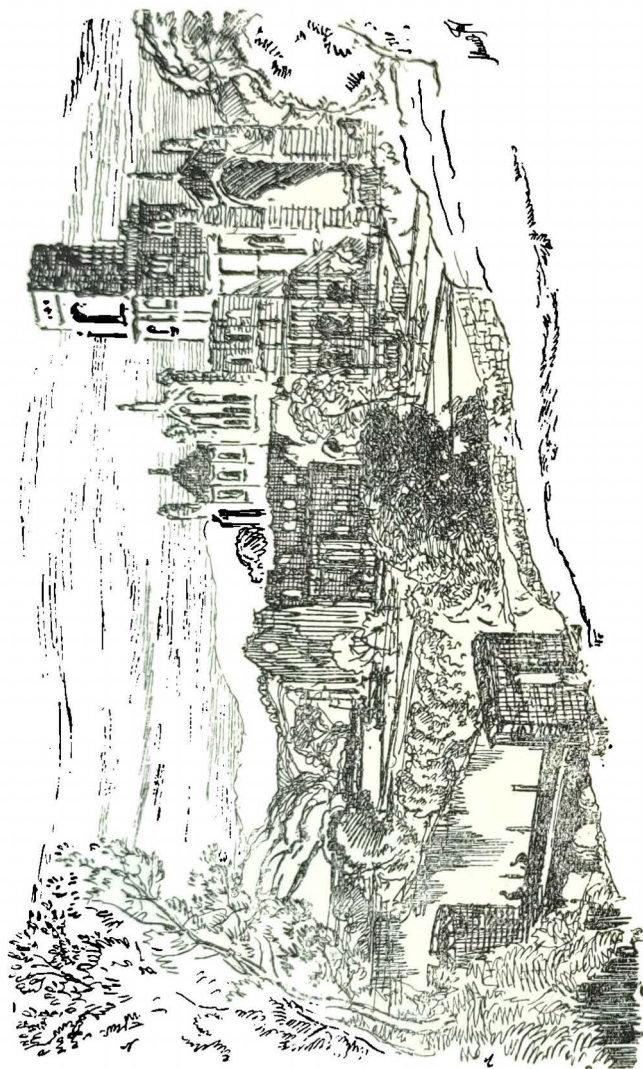
which the grandest dramas have been played out with pomp and tragedy, soil which has been drenched through and through by the very noblest blood in England, a sturdy bulwark thrust well nigh across the whole width of the country in the track of Scotch invasion, a land of tradition, of romance, and one withal of beauty so great and varied, so rare a medley of exquisite river valleys falling out of wild moorland mountains



STAITHES.

and of stern sea coast as can be matched only in one other shire." Mr. Norway is perhaps more at home in describing stately minsters, gray old ruins and out-of-the-way scenery than in roaming the streets of grimy towns and cities, where foundries and mills send up their clouds of smoke and the noise of the hammer drowns all softer music. He has caught with rare insight the spirit of the hills and valleys, the moorlands and streams of this "best shire in England," as quaint old Fuller called it, and has

reproduced many of its most thrilling traditions, heroic adventures and far-off old-world stories. Mr. Pennell has delineated Yorkshire scenery in his own vivid style, while Mr. Hugh Thomson's skilful pen has reproduced



KIRKSTALL ABBEY.

for us scenes of ancient life on high-road and on village green and in baronial halls. Of the illustrations we are able to present our readers with two—*STAITHES*, near Whitby, and *KIRKSTALL ABBEY*, near Leeds.

THE REVELATION OF JESUS. A Study of the Primary Sources of Christianity. By George Holley Gilbert, Ph.D., D.D. (6s.), comes from the Macmillan Company, New York. Dr. Gilbert, who is Professor of Old Testament Literature and Interpretation in Chicago Theological Seminary, is the author of "The Student's Life of Jesus" and "The Student's Life of Paul," both of which we heartily commended a few months ago. They are indeed works of quite special value. "The Revelation of Jesus" is a sequel to them in this sense, that it discusses our Lord's teaching, or the specific doctrines of the Gospel of which no notice was taken in the earlier works. The thought of Jesus is, as the author says, of infinite value to all men, and ought to be followed with the utmost accuracy. The aim of the work is similar to that of Wendt, but it is smaller and more compact and perhaps a little nearer the orthodox position, although its explanation of such phrases as "the Son of Man," "the Son of God," as purely Messianic, and therefore as giving us no insight into our Lord's essential nature, cannot be regarded as satisfactory. Dr. Stalker's lectures on the same theme in his "Christology of Jesus" ought to be read in connection with this chapter. Dr. Gilbert's position as regards the rites of Baptism and the Lord's Supper is the result of *a priori* beliefs. While sympathising with much that he says as to the inferiority of the ceremonial, he has on some points missed his way, as we intend to show in a subsequent number. No points of difference should prevent all theological students from securing this book with the view of mastering it.—**GLEANINGS IN HOLY FIELDS.** By Hugh Macmillan, D.D., LL.D., F.R.S.E., &c. 3s. 6d. IT would be superfluous to do more than indicate the publication of a work like this. Dr. Macmillan, who has been a great traveller, especially in the East, is a watchful and trained observer both of men and nature. He has the eye of an expert and the imagination of a poet, and writes invariably to good purpose. It is certainly the fact that the spiritual harvests of the Holy Land are rich beyond comparison, and that its gleanings among the sheaves are a harvest in themselves. We know of no more delightful essays than he has here given us on "the Shells of the Sea of Galilee," "the Dew of Hermon," "the Bells of the Horses," "the Vision of Bethel," and his charming account of "the Convent of Mar Saba," which every student of the Bible and Church history ought to read.—**THE BRAVEST OF THEM ALL.** A Story for Young People. By Mrs. Edwin Hohler. Illustrated by Charles E. Brock. A bright, healthy-toned, entertaining story, which all young people may read with advantage. It tells of a family of Scotch boys bred in London, who after a time went to some part of the Highlands to live where their ancestors had been involved in feuds with the clans around them. The occupants of Graeme Castle and the MacCullochs had cherished hatred for many years. The young Graemes found, however, that the MacCullochs were every whit as noble, brave-hearted and chivalrous as themselves, and though at first the hostility between them was keen, by the kindness of the MacCullochs it was removed.

The apparently accidental meeting between **Ronald MacCulloch** and **Barbara Graeme**, depicted in the picture we are able to give—THE



THE WIDOW'S CROSS.

WIDOW'S CROSS—led ultimately to reconciliation and friendship. Aunt Hester is a fine Scotch woman of the purest and bravest type, and the

story of her V.C. is fraught with some of the noblest lessons of life.—**BEASTS.** Thumb-Nail Studies in Pets. By Wardlaw Kennedy. 5s. Mr. Kennedy's papers have already delighted hundreds of youthful readers as they appeared in the *Public School Magazine*, and unless we are mistaken he will be responsible for an increasing cultivation of pets in many families. Our young masters will be practical enough to "apply" the lessons of "Beasts." Mr. Kennedy must have a genius for charming beasts of different kinds as great almost as that of St. Francis himself. His stories of the armadillo, for instance, and of certain frogs and tortoises are decidedly amusing.—**THE DRUMMER'S COAT.** By the Hon. J. W. Fortescue. With Illustrations by H. M. Brock. 6s. The present generation knows little about the misery which follows in the train of war, though they seem now likely to experience it. "The Drummer's Coat" is a story which will appeal to many. There is an old-world air about it which is quite delightful. Life at Bracefort Hall and in the village of Ashacombe is very vividly depicted. Lady Eleanor, the widow of the General, with her two children, Dick and Elsie, are charming characters and the widow of the private, John Dart, who devotes herself to the care of her idiot son, has a not less touching sorrow. The whole story arouses the attention of its readers, and to children will prove irresistible.

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

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF PROVERBS. By Crawford H. Toy, Professor of Hebrew in Harvard University. 12s. We welcome with a pleasure which our readers will share the new volume of the "International Critical Commentary." Professor Toy has produced a commentary which will take rank as the very best on this portion of the Scriptures. Hebrew students will delight in his terse, luminous exegesis, in some aspects the book allows of little diversity of interpretation, but in others it affords ample scope for critical research, and in no other work of the class is the exegesis so minute and painstaking. The translations, too, are often exceedingly good, the literal force being rigidly given. Taken altogether, this appears to us to be the best, ablest, and most generally useful work we have yet received on this section of Scripture, dealing effectively in the introduction with all questions relating to the date, authorship, metrical structure, the ethical and religious teachings of the Proverbs, and, while not directly homiletic, furnishing in its notes abundant material for the homiletical student.—**THE CHRISTIAN SALVATION.** Lectures on the Work of Christ: Its Appropriation and Its Issues. By the late James S. Candlish, D.D. 6s. The friends of the late Dr. Candlish have been well advised in issuing the present volume. He was, generally speaking, a liberal, sober-minded, and keenly logical theologian, keeping his mind open to new ideas, but at the same time loyal to Scripture and evangelical teaching. His examination of the various theories of the Atonement seems to us especially valuable. Such lectures must, when properly digested, make strong men. The lectures dealing with the Sacraments are, from our point of view, less

satisfactory, though if we penetrate to the heart of them we find much to confirm our own position. We hope to subject this section of the volume to a closer examination later on.—**HISTORICAL GEOGRAPHY OF THE HOLY LAND.** By S. R. Macphail, M.A. With 42 Illustrations, Views, and Sketches of the Holy Land, and of ancient Monuments. 6d. A really marvellous compendium of the latest research in the series of Bible-Class Primers.

EXPLORATIO EVANGELICA: A Brief Examination of the Basis and Origin of Christian Belief. By Percy Gardner, Litt.D. London: Adam & Charles Black. 15s.

SOME years ago there appeared in Edinburgh a small book entitled "If the Gospel Narratives are Mythical, What Then?" in which the author, whose name was an open secret, attempted to show that the evangelical ideals are so true and commanding, and its offered provisions so indispensable to spiritual life, that the question of historicity is of quite subordinate importance. Decide as we will about it, we are bound to believe. Dr. Gardner's learned and, in some aspects, masterly "*Exploratio Evangelica*"—a bulky volume of over 500 pages—argues on the definite ground that the Gospels are mythical, or at least not speculatively and historically true, and that yet we find in them the only satisfactory guidance and help for the life within. They contain the elements of the highest and purest religion. The writer bases himself on a motto taken from Amiel and placed on his title-page: "What our age especially needs is a translation of Christianity from the domain of history to the domain of psychology"; or, as the same thought is expressed by the late Dr. Jowett: "Religion is not dependent on historical events, the report of which we cannot altogether trust. Holiness has its sources elsewhere than in history." Religion is said to be based on experience, so that its beliefs are ideally rather than scientifically or historically true. "Every soul that believes on Christ has an inner history of struggle with sin and of Divine aid, of prayer answered and peace vouchsafed, which is real with a reality compared with which the reality of mere material things is like a cloud which passes away. Conduct, affection, character: these are the products of faith, and these are above the power of intellectual doubt or changing modes of thought, in the circle of the innermost life which centres in the personality given to each of us by God as a sacred and inalienable trust." We thus gain a conviction which nothing can shake of the power which works for righteousness and salvation. But these Divine ideas have their immediate and proper effect in action, and only afterwards and in an inferential manner are they crystallised into doctrine or creed. "Religious doctrine, being thus reached through experience, and not by reasoning, must not be used as a material for speculative construction. The truths of religion are not speculatively valid; their validity is universally subjective and practically objective. Religious metaphysics leads to insoluble contradictions." We cannot follow

Dr. Gardner in his long and painstaking investigation into the historicity of the Christian documents and the growth of doctrine, but have only space to indicate our own position in regard to his main contention. We believe as fully as he does, that where Christian ideas and ideals already have sway there will be an internal witness in their favour that nothing can shake. Where they are accepted their power cannot be overthrown by criticism. So much was clearly established by Dr. R. W. Dale in his work on "The Living Christ." But where these conditions do not exist we see not how the Christian conceptions of life, whether ethical or spiritual, can be authoritatively enforced, for men will demand to know on what foundation they rest, and if the most we can claim for them is that they are imaginatively, emotionally, or ideally true they will be accepted or rejected as men please, and will lose all controlling power. No gospel can really be a gospel which does not command the allegiance of the mind as well as of the heart. It must satisfy the reason as well as the conscience, and this, we are persuaded, is where Dr. Gardner's theory, worked out though it be with infinite patience and conspicuous candour, will break down.

THE STORY BOOKS OF LITTLE GIDDING. Being the Religious Dialogues recited in the Great Room, 1631-2. From the Original Manuscript of Nicholas Ferrar. With an Introduction by E. Cruwys Sharland. London: Seeley & Co., Ltd., 38, Great Russell Street. 6s.

A REVIVED interest in all that pertains to Nicholas Ferrar was created some eighteen or twenty years ago by Mr. Shorthouse's remarkable novel "John Inglesant," in which he gives a delightful glimpse of his "settlement." It was to him, it will be remembered, that George Herbert committed from his death-bed the charge of his Poems, with permission to make them public if he so deemed it good. Ferrar's whole household was organised as a religious institution, and worked on monastic lines, with regular hours for fastings, devotions, and vigils. He compiled a series of "divine interludes discourses, and dialogues" from ancient and mediæval history and other sources, with the view of diverting the affections of his family from such Christmas games and wilder sports as could not exist without riot and extravagant license, and these, or at least the greater part of them, are collected together in the present volume. There is in them much profound thought and far-seeing wisdom, as valuable for the guidance of spiritual life as its setting is quaint and attractive. There is an introduction of some value by Mr. Sharland which enables the reader to place himself in the surroundings of the little community. The interest excited by this volume should be such as will enable him to carry out his purpose of completing the publication of the whole of the "Little Story Books."

THE TEMPLE. Sacred Poems and Private Ejaculations. By George Herbert. With Engravings after Albert Durer, Marcantonio, Holbein, and other artists. London: Seeley & Co. 3s. 6d.

EDITIONS of Herbert are by this time almost innumerable, and every year

adds to their number. Messrs. Seeley deserve high praise for its convenient size, its quaint illustrations, and the beauty of its get-up. The same publishers send out a cheap edition of **THE SPECTATOR IN LONDON**, Essays by Addison and Steele. Illustrated by Ralph Cleaver. 3s. 6d. We reviewed this work in its original form, and need do little more than repeat our commendation of it. The illustrations, to which we naturally look as the chief feature in a selection of essays so well known, appear to us to catch the spirit of the authors in an altogether admirable manner.

CALLS TO CHRIST. By the Rev. W. Robertson Nicoll, M.A., LL.D.
London: Morgan & Scott, 12, Paternoster Row. 1s. 6d.

THIS is a new edition of a work which was originally published in a more expensive form, the aim of the addresses it contains being to promote a religious revival. Their pointedness, their fervent appeals, along with a fine expository power, will ensure for the volume a wide welcome.

MESSRS. W. BLACKWOOD & SONS have sent out a dainty edition of **SILAS MARNER**, the Weaver of Raveloe, by George Eliot, with illustrations by



“Discoursing cheerfully.”

Reginald Birch. The story itself is perhaps the most winsome and attractive which this great novelist ever wrote, having a decidedly healthier tone than many of her books, and an artistic finish which seems to us absolutely perfect. The special feature of this edition is, of course, to be

found in the illustrations, which are in every sense worthy of the story. There is about them a firmness in delineating character and a fineness of touch which are often superb. In the interests of our younger readers we



“ *What a pretty home ours is!* ”

give two of these, the first representing Eppie as she wanders from home in the fields and is discovered by Silas on the edge of a pond, “DISCOURSING CHEERFULLY” to her boot, which she is using for a bucket to carry water to a hoof hole and the other representing Eppie going to her home on the day of her marriage with Aaron Winthrop.

THE LITTLE LIBRARY projected by Messrs. Methuen & Co. is likely to prove one of the most successful of their enterprises. It has made a capital start with an edition of Lord Tennyson's *PRINCESS*, with Notes and Introduction by Elizabeth Wordsworth (1s. 6d.)—as choice and dainty a volume as anyone need wish to handle. Prefixed to the poem is a just and sympathetic appreciation of its contents and teaching, in which the connection of the poem with Tennyson's own life—especially on the side of its reverence for women—is pointed out, as are the sources also of many of its suggestions. The text is that of the edition of 1854 collated with the first edition. The “various readings” given in the Notes and the explanations of literary allusions are such as Tennyson's readers have often desired. The poem is

as is well known, a discussion of the relations of men and women. The poet's ideals are, as we believe, taken from the Bible itself. Miss Wordsworth truly says: "In considering it" (the question as to the true relations of men and women) "we find ourselves in the presence of two, and, as they may at first sight appear, conflicting, truths—the truths so beautifully set forth in the "Princess" and shadowed forth in the second chapter of Genesis, that of the close relation of the sexes on a far higher plane than that of mere physical life; and the complementary truth that though man and woman are so knit together, yet each has an individual spiritual life and direct responsibility. If the mysterious story of the Fall taught us nothing else, it would be most important in teaching us this, that the man and the woman were each independent agents; and that the woman, so far from being dragged into sin by the man, whose helpmeet she is represented as being, actually took the initiative. It is surely very necessary to be borne in mind that after all there is something more important for man and woman alike than even their relations with one another, and that is their ultimate relations with duty, conscience, and with God. . . . No view of woman can be complete which does not recognise that she is, when all is said, a being with a soul as well as a heart, with something in the depths of her nature which responds to a touch even more imperative than that of a lover, a husband, or a child; that she is, after all and first of all, an immortal being, and that this consciousness not only gives a sacredness to all those primary instincts and beautiful human relations which awakened in this planet on the day when a woman's foot first trod the soil of earth, but gives her an outlook beyond her own personal life in this world, and that large and wise habit of mind which judges of and deals with the daily problems of existence in a comprehensive way, and also fits her for a life beyond the limits of time and beyond the things of time." Miss Wordsworth makes an acknowledgment, as gracious as it is true, "that the movement for woman's education in England owes more to Lord Tennyson than perhaps most of those engaged in it are likely to recognise."—**ECCLESIASTES**; or, *The Preacher*, explained by Annesley W. Streane, D.D., is another of Messrs. Methuen's series, "The Churchman's Bible." 1s. 6d. It is an admirable instance of a small book on a great subject, advocating the modern view as to the authorship of Ecclesiastes—namely, that "Kohleth," in a sense, personated Solomon, and wrote from his standpoint, as a writer of our own day might in an historical treatise discourse on "the visions of William the Conqueror." The philosophy of "Ecclesiastes" is certainly pessimistic, the result of a partial study of life and of contact with Greek philosophy. Happily, "Kohleth" in the end reaches the conclusion that it must be well with those who fear God. This is a long way from the teaching of the New Testament, but was a necessary step in the progress of the world towards it. Dr. Streane's Notes do not contain a detailed exposition, but effectively summarise the teaching of the text and briefly explain it.

MEMOIRS OF THE LIFE, TIME, AND WRITINGS OF THE REVERED AND LEARNED THOMAS BOSTON, A.M. Divided into Twelve Periods. Written by Himself and Addressed to his Children. To which are added some Original Papers and Letters to and from the Author. New Edition, with Introduction and Notes by the Rev. George H. Morrison, M.A. Oliphant, Anderson, & Ferrier. 7s. 6d.

THE "Memoirs" of Thomas Boston may in some quarters be regarded as not less out of date than his "Four-Fold State," and in more than one recent work the references to him have been of a somewhat depreciatory kind. Yet there are not a few who, with Dr. Alexander Whyte, admire "his sound common sense, his immense industry, his great learning attained to amid unparalleled difficulties, his sometimes Shakesperean style, his life of faith and prayer, and his pulpit and pastoral efficiency and success." These qualities will always give the work a strong influence in religious circles. Mr. Morrison's scholarly edition, with its fine and sharply outlined picture of the man, his doctrine and his age, is admirably edited, and is illustrated by scholarly notes. Its careful study should in many directions result in invigorating preaching, and under God's blessing should bring about a spiritual revival in our churches. Dr. Whyte thinks that the work should always be at hand in every Scottish manse. It should be no less welcome in the homes of our ministers in England.

A BOOK OF FAMILY WORSHIP. Containing Scripture Passages and Prayers for every day in the year. Edited by W. Robertson Nicoll, M.A., LL.D. MORNING. Hodder & Stoughton. 5s.

FAMILY worship, it is often said, is a decaying institution. The hurry and rush of modern life affords no time for it, and it is often a difficult thing to gather the members of a family together. "'Tis true, and pity 'tis, 'tis true." Opportunities for it ought to be found and must be found if religion is to retain its hold on life. Few may have time to read long chapters through, who may nevertheless be glad to have selections judiciously made. Such selections Dr. Robertson Nicoll has provided. Genius, taste, and skill are often displayed in tasks of this kind as conspicuously as in original productions. The prayers contributed by Revs. R. J. Campbell, Prof. Denny, C. Silvester Horne, R. F. Horton, J. H. Jowett, James Stalker, &c., are generally suggested by the selection of Scripture which precedes them, and are chaste, devout, and suggestive utterances.

THE VISION OF CHRIST. By the Rev. William Miller, Glasgow. Oliphant, Anderson, & Ferrier. 1s.

A SMALL book, but weighty with matter, touching upon the need of this supreme vision, upon the means of attaining it, and on the power it exercises over our lives. A choice treatise on a choice subject.

THE POETICAL WORKS OF ROBERT BRIDGES, Vol. II., 6s. (Smith, Elder, & Co.), will be welcome to all lovers of good poetry. If Mr. Bridges is not

exactly a popular poet, he is a special favourite with cultured minds. There are many gems in this volume which readers will carefully treasure. Take the following as specimens:—

“O youth, whose hope is high,
Who dost to truth aspire,
Whether thou live or die,
O look not back and tire.

“Thou that art bold to fly
Through tempest, flood, and fire,
Nor dost not shrink to try
Thy heart in torments dire:

“If thou canst Death defy,
If thy faith is entire,
Press onward, for thine eye
Shall see thy heart's desire.

“Beauty and love are nigh,
And with their deathless quire
Soon shall thine eager cry
Be numbered and expire.”

Or this:—

“I love all beauteous things,
I seek and adore them;
God hath no better praise,
And man in his hasty days,
Is honoured for them.

“I too will something make,
And joy in the making;
Altho' to-morrow it seem
Like the empty words of a dream
Remembered on waking.”

This is equally good:—

“My eyes for beauty pine,
My soul for Goddess grace;
No other care nor hope is mine;
To heaven I turn my face.

“One splendour thence is shed
From all the stars above;
'Tis namèd when God's name is said,
'Tis Love, 'tis heavenly Love.

“And every gentle heart,
That burns with true desire,
Is lit from eyes that mirror part
Of that celestial fire.”

Messrs. ADAM & CHARLES BLACK have issued a shilling illustrated edition of "Rab and his Friends," by Dr. John Brown—a story unique in its tenderness, sweetness, and pathos. The illustrations are delicately drawn, and would, we imagine, have delighted the heart of "the beloved physician"



himself. That which we give is taken from the cover, and represents the carrier coming into town, with his wife Ailie in the cart and "Rab" by his side. The full-page illustrations in the text are exquisitely drawn.

THE BLIND SPOT, and Other Sermons. By Rev. W. L. Watkinson. 3s. 6d. Mr. Watkinson, if not the most eloquent, is the most incisive and practical preacher of the great Wesleyan communities. There is a mark of originality in all his work, and in listening to him we are listening to a man of decided individuality, whose views are never mere reflections of other people's views, but have been thoroughly and independently thought out. The second sermon in this volume, on "The Holy Triple Alliance," was, if we mistake not, preached a few years ago for our own missionary society, and made a profound impression on all who heard it.—**STUDIES IN TEXTS for Family, Church, and School.** By Joseph Parker, D.D. In Six Volumes. Vol. IV. 3s. 6d. The previous volumes in this series have been duly noted by us as they came out. The contents are indeed "studies," the result of looking at a text over and over again in every possible light, seizing on its manifold suggestions, and presenting them in unexpected aspects; in fact, the suggestiveness of Dr. Parker's writing is its strongest feature, and this volume will take rank with his best.—**THE STORY OF WEST AFRICA.** By Mary H. Kingsley. 1s. 6d. Readers of this magazine are acquainted with Miss Kingsley's vigorous and racy writing, and need no assurance of ours

that she is better qualified than any Englishwoman and than most Englishmen to deal with West African questions. She has made herself acquainted with the historical, the geographical, and the anthropological features of the country, and can tell the story with a vivacity which few can rival. She is fully alive to the difficulties which our Government have to encounter. Of our merchants she has a higher estimate than many travellers, and does not fail to defend them when she can honestly do so. Her views as to the future of the Africans themselves and of our relations to them are sensible and encouraging. The publishers of these three works are Messrs. Horace Marshall & Sons, Temple House.

LAW AND FREEDOM. By Emma Marie Caillard. James Nisbet & Co. 3s. 6d.

THE essays collected in this volume have already appeared in the *Contemporary Review*, and discuss a problem whose fascination never ceases—the relation of law to the freedom of will. Miss Caillard shows that the principle of development casts considerable light on the problem, and goes far to remove some of its most evident difficulties. She rightly insists that freedom means something more than that we are free to choose between good and evil; that a nature which falls below its highest capabilities is not free, and that in a universe which is also a cosmos, free will must act in accordance with law, the law being not self-made, though it be endorsed by the reason and conscience. The essays are an original and helpful contribution to the discussion of this supremely important problem, and, like all Miss Caillard's writings, will amply repay careful study.

MESSRS. C. J. CLAY & SONS, of the Cambridge Warehouse, have sent out what seems to us to be the choicest and most useful edition of the **REVISED BIBLE** we have yet seen. It is the edition with marginal references, the work in the first instance of Dr. Scrivener and Dr. Moulton, who bestowed on their task immense pains. To the value of these references, as furnishing a valuable means of interpretation, we have already directed attention. The edition is printed on India paper and bound up with the "Cambridge Companion to the Bible." This Companion, as we stated when it was first issued, takes the lead, in our judgment, of all similar "Helps" to the study of the Scriptures, and if we were asked to name a specially suitable and acceptable gift to a minister or Sunday-school teacher this is the work we should at once and unhesitatingly select.

THE Sunday School Union have published the eighth annual volume of *The Silver Link*, an illustrated monthly magazine for home and school. It answers its purpose well, and is worthy of general support.—**NOTES ON THE SCRIPTURE LESSONS** for 1900 form the forty-sixth annual issue, and are, as is stated, expository, practical, and suggestive. No Sunday-school teacher with this volume at command should give other than interesting and instructive lessons.—**DRIVEN INTO THE RANKS**, by the Rev. Rabsom Vennel, is a £100 Prize Temperance Tale, which fact will be sufficient commendation as to the merits of the work.

CHRISTIAN CHARACTER AS A SOCIAL POWER. By the Rev. John Smith, D.D. Hodder & Stoughton. 3s. 6d.

THIS is a work specially adapted to intelligent young men, and forms a practical "apologetic." It is, while strong in substance, thoroughly popular in style. Its contents have appeared as leading articles in a religious journal, and aim to show how of necessity Christianity has a social influence and is the chief dynamic in social as well as in individual life. The two parts of the book deal respectively with the "Preparation for Service" and "Christian Character at Work in the Social Spheres." It is a sensible, well-reasoned, and well-written volume.

WHO WILL WIN? A Story of the Crisis of To-day. By Zuinghuis, Junior. Hodder & Stoughton. 3s. 6d.

THE crisis of to-day is the ecclesiastical crisis, and the conflict depicted is that between Protestantism and Popery or Evangelicalism and Sacerdotalism. In no story with which we are acquainted are the issues stated more clearly, and the arguments in favour of Evangelicalism presented with greater pith and force. There is also a scathing but just exposure of Jesuistic methods.—**ROSES.** By Amy Le Feuvre. 2s. An exquisite story of child-life full of frolic and humour. The characters of Dimple and Archie are brimming over with elements of delight.

PYRAMIDS AND PROGRESS. Sketches from Egypt. By John Ward, F.S.A., With an Introduction by the Rev. Professor Sayce, D.D., LL.D., &c. London: Eyre & Spottiswoode.

MR. WARD has given us a book of travel in a land abounding with signs and wonders, and of which we may truly say with Shakespeare, "Age cannot wither her, nor custom stale her infinite variety." During recent years Egypt has been very much in the thoughts of Englishmen, and we have received many descriptions of its gigantic ruins, its hoary temples, its stately colonnades, its marvellous pyramids, and its mighty river. But we know of no popular book which can in any degree compare with this. Mr. Ward has collected facts from various quarters illustrating the history the religion, and the antiquities of Egypt, as well as its life to-day. His illustrations, taken mostly from photographs, are a really wonderful collection, and to study them is the next best thing to being able to see the places described. The book, which is dedicated to Lord Cromer, is introduced gracefully by Professor Sayce.

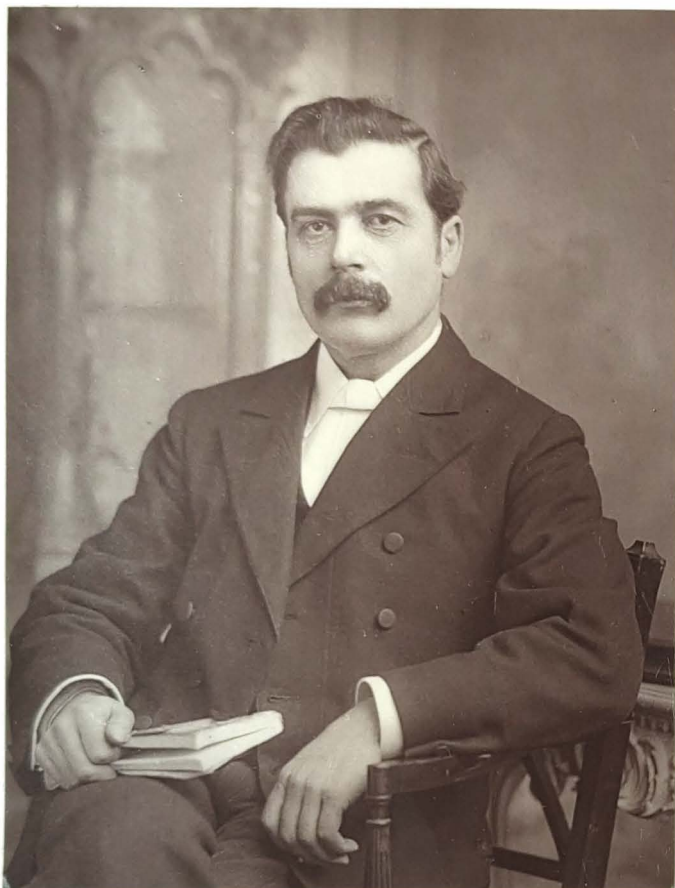
BRITISH FOREIGN MISSIONS, 1837—1897. By the Rev. R. Wardlaw Thompson, Foreign Secretary to the London Missionary Society, and Rev. Arthur N. Johnson, M.A., Home Secretary to the London Missionary Society. London: Blackie and Son. 2s. 6d.

THE subject of Foreign Missions has happily received, during recent years, attention more commensurate with its merits than was formerly the case, and it is no longer subjected to the sneers which were at one time so rife.

It is recognised by all competent and candid inquirers that missionaries have been in every direction the pioneers of civilisation, the greatest of our empire builders, and the most effective helpers of commerce, though their specific work is, of course, the preaching of the Gospel with a view to the salvation of men. The amount of thought, effort, and liberality devoted to this work is greater than most men imagine, and we venture to think that "the Victorian Era" will be remembered for nothing more gratefully than for the facts which Mr. Thompson and Mr. Johnson have here so tersely and pleasantly related. They are specialists knowing every part of the mission field, enthusiasts who believe in the Divine authority of their life's work, and men of sound sense who can test value from results. As a brief summary of the last sixty years of missionary work nothing can be more admirable than this little book.

MR. ELLIOT STOCK sends out three volumes of poetry of considerable value: "LAYS OF THE TRUE NORTH," and Other Canadian Poems, by Agnes Maule Machar; SONGS OF FAITH, HOPE, AND LOVE. The Collected Poems of the Rev. Blake Atkinson; THE PALM BRANCH, and Other Verses, by Arthur R. Shrewsbury. Mrs. Machar's "Lays of the True North," reaching us as they do from Canada, are specially welcome. She writes with ease and grace, and throughout her poems there is the bracing ring of a true and healthy patriotism, while in the Canadian "Woodnotes" there is a Wordsworthian love of nature, quiet observation, and the rhythm of pleasant music. The "Echoes of Life and Thought" deal more largely with ethical and religious subjects, and many of the poems, inspired by true Christian faith and the optimism which is inseparable from it, will awaken an echo in many of our hearts. There are several dealing with the advent of Jesus Christ, which we specially commend. A Christmas Carol, which is a sort of reply to Matthew Arnold's "Obermann" and, "Obermann Once More," has a far truer ring than the plaintive and despairing wail of the poet of doubt. SONGS OF FAITH, HOPE, AND LOVE are already well known, some having been previously published in volume form, and others in various periodicals. We like best Mr. Atkinson's versions of Gospel incidents. The Shepherd Psalm is an admirable unfolding of the rich and helpful contents of Psalm xxiii. There are many of these poems for which we would gladly find space were it possible. THE PALM BRANCH is a collection of simple musical verses, dealing with the fundamental experiences of spiritual life. Although there is in the volume nothing profound we have read many of its pages with sincere pleasure.

IN our next issue we hope to have reviews of A CRITICAL HISTORY OF THE DOCTRINE OF A FUTURE LIFE, by R. H. Charles, D.D., forming the Jowett Lectures for 1898-9. The publishers of this learned volume are Messrs. Adam and Charles Black; also of THE LIFE OF HORACE BUSHNELL, Preacher and Theologian, by Theodore T. Munger (James Clarke & Co.), which reached us too late for notice in this month's issue.



Woodburyprint.

Waterlow & Sons Limited.

Very Sincerely Yrs,
Robert Jones.

THE
BAPTIST MAGAZINE

FEBRUARY, 1900.

THE REV. ROBERT JONES.



OUR portrait this month is that of the Rev. Robert Jones, who, after a successful pastorate of more than fourteen years at Sudbury, Suffolk, has just been appointed to take charge of the church meeting henceforth in the newly-opened chapel at Longsight, Manchester, one of the chapels erected in connection with the late Baptist Union Church Extension Scheme and the Manchester Local Committee. Mr. Jones is in the prime of life, and will go to Manchester with a good record. He was born at Colwyn, North Wales, April 5th, 1855; his parents were members of the Welsh Baptist Church in that town, and his father one of the first two deacons. At the early age of fifteen he was baptized and joined the church, and as a young Christian took an active part in church and school work. He was brought up to a business life, living at Rhyl and Denbigh till the close of 1874, when he removed to Halifax and joined the Trinity Road Church, of which the Rev. J. Parker, M.A., now of Ilford, was then pastor. Of this portion of Mr. Jones's life Mr. Parker writes: "From the first not only did he make his Christian conduct apparent among us, but he became a most valuable teacher in the Sunday-school, drawing a class of intelligent young men around him, who highly prized his teaching, while by his counsel at teachers' meetings as to the general management of the school he contributed to its increased efficiency. In a very short time his steadfastness, intelligence, and thoughtful consideration won the esteem and confidence of the church; and, notwithstanding his youth, his maturity of judgment and discreet

behaviour were such, that he was chosen deacon, and was a great blessing to the church and help to the pastor. . . . During this time the mind of his pastor was more and more impressed that in Mr. Jones there was the making of a good minister of Jesus Christ, and after much prayer and thoughtful consideration he was invited to preach before the church, when it was resolved to recommend him as a student to Rawdon College. The recommendation was successful, and he was received as a student into that institution."

After a creditable and successful course of study at Rawdon, extending from 1881 to 1885, Mr. Jones undertook the pastorate of the Baptist Church at Sudbury, Suffolk, which, at that time, was not in a very prosperous condition. The state and appearance of things soon altered under his able and energetic ministry. During his pastorate the membership of the church more than doubled. A new and commodious chapel was built and paid for, a new organ was provided, two new mission stations were started and have been efficiently carried on. The various organisations of the church have been well maintained, and the church to-day is stronger and doing better work than in any previous period of its existence.

Mr. Jones's character and ability have been recognised not only in Sudbury, but throughout the district in which he has lived, and he has rendered important services far beyond the limits of his own church and congregation, and has filled with credit to himself and advantage to others several important offices. He has been president of the Sudbury and District C.E. Union, of the Suffolk and Norfolk Baptist Home Missionary Union, and vice-president of the Sudbury F.C.C., &c. Having known the Sudbury Church for more than forty years, and what Mr. Jones has done for it during the last fourteen, I much regret that Sudbury is losing his services, but am glad that the new and important onward movement at Longsight will be benefited by them.

The esteem in which Mr. Jones is held by his townsmen and neighbours may be gathered from the following sentences from an article in the *Sudbury Free Press*:—"The rev. gentleman has now been in our midst for over fourteen years, and by his faithful preaching, persevering work, and outspoken ways has won many

hearts in the community at large. His services to Nonconformity have been wide and thorough, and through his long sojourn and labours here he will carry with him the highest respect and esteem. The Free Churches in this locality are greatly indebted to him for many and varied services, and his presence will be greatly missed in their united gatherings. . . . His new sphere of labour is at Longsight, Manchester, a rising suburb of that great northern city. He has hard work before him in gathering a congregation in a new church, but his persevering qualities and strong character mark him as the man fitted for this arduous post. . . . Mrs. Jones, who is an ideal minister's wife, has inspired her husband's ministry with her gracious spirit, which has won the hearts of all with whom she has associated. Her influence among the young women has been especially good and far-reaching. Success will follow our esteemed friends in their new sphere of labour."

I have had the opportunity probably of seeing more of Mr. Jones's work during his fourteen years' residence in Sudbury than anyone outside his own congregation, and knowing the value of that work I cannot but regret his removal from Suffolk, where we are not strongly represented as a denomination; but the reasons which lead me to regret his removal lead me to anticipate for him success and prosperity in the new and important sphere of labour on which he is entering.

T. M. MORRIS.



UNTIL THE DAY DECLARE IT, by Margaret Cunningham (Religious Tract Society, 5s.), is a fifty-guinea prize story on the present-day conflict with Sacerdotalism. It is a decidedly strong book; the situations are well conceived and the writing is generally good. Marcella, the wife of the Agnostic doctor, is a well-drawn character, and it is easy to see how she falls a prey to the wiles of the sentimental curate, who lures her to Ritualistic practices. Grace Dangerfield is a much finer character. The representation of the secret and subtle plots of the Jesuits are not overdrawn.—THE VICAR OF ST. MARGARET'S, by M. G. Murray (1s. 6d.), is another story with the same end in view, being the twenty-guinea prize. It contains good descriptions of High Church services, and explains the fascination they have for morbid and sensitive natures. Again we come into contact with wily Jesuits. Imogen's eyes are at length opened, and the shock she receives is startling. We heartily commend both these stories.

AN APPEAL TO EPISCOPALIANS.*

CONCERNING THE SIN OF CONFORMITY.

BY THE LATE REV. WILLIAM ROBINSON.

“**W**E have within the pale of the Church of England persons differing not only in their particular tenets, but one party seeking religion in the Bible, with the help of the Spirit, and the other in the Church by means of tradition. To discuss the discordant creeds included within the Church of England would be to destroy the Church.”

So said the *Times* in a leading article; and this witness is true. An Episcopalian has to make his choice between two alternatives: he may cling to the Protestantism of the Establishment, and reject the Popery; or he may cling to the Popery and reject the Protestantism. To receive the whole is impossible. I think it may be added with truth that in that heterogeneous volume, the Book of Common Prayer, the Popery outweighs the Protestantism; witness the baptismal forms, the catechism, the services for confirmation and the visitation of the sick, the forms for ordination and burial, and the 20th, 26th, and 36th Articles: so that of the two parties, the Evangelical and the Tractarian, I find it impossible not to admit that the latter is the less inconsistent. Let either follow out its fundamental opinions to their legitimate consequences, and it must quit the Establishment: the latter going to Rome, and the former going out at the opposite door. A consistent Churchman is an impossibility.

* In 1860 the late Rev. William Robinson, of Cambridge, issued a series of letters to Episcopali-ans on “The Sin of Conformity.” The publication not only attracted attention, but created keen excitement, both among gowmsmen and townsmen. One University Don sent for the pamphlet under the firm conviction that there was a mistake in the title, and that it should have been “The Sin of Nonconformity.” When he had read the letters he allowed that the Dissenters had something to say for themselves. Some of the letters, in consequence of the abolition of Church Rates and of University Tests, are no longer applicable. Others of them apply with even greater force to-day than they did to the conditions of forty years ago. We have been urged to publish several of them in our pages, and with the consent of Mr. Robinson’s family propose to give the more important of them.

To explain fully the Romanising tendencies of the Establishment would require far more space than my plan allows. I shall, therefore, content myself by specifying three points on which the writers of "Tracts for the Times," and some of the clergy who have become Catholics, lay great stress—namely, the insufficiency of Scripture, Apostolical Succession, and the oneness of the Church.

I.—THE RULE OF FAITH.

Catholics boldly aver that the Bible is not to them a sufficient rule of faith or practice, but that they need, also, tradition and the authority of the Church.* "Yes," rejoins many an eager and devout Episcopalian, "that is the awful sin of Papists; they deny the sufficiency of Holy Scripture." Be not hasty to judge, for ye do the same thing. You teach, if you do not believe, the insufficiency of the Bible. On that Popish principle your entire ecclesiastical system rests, as its chief corner-stone. Remove that stone—as it must be removed, for it is neither elect nor precious—and the whole structure becomes a ruin, in which not one stone is left on another; for in your law is it not written thus:

"There shall be for every male child to be baptized two godfathers and one godmother, and for every female one godfather and two godmothers?"

There is no Scriptural authority for these sponsors. They are quite as much things of human invention as indulgences and extreme unction: *yet on them rests your entire ecclesiastical institution.* Give up the sponsors, and you *must* abandon your baptismal forms, your catechism, confirmation, and your rule of membership. There would still, indeed, remain forms for public worship, but there would not remain any body of persons to use them. Your Church, as you call it, would be dissolved; your much vaunted fabric laid in the dust. By your sponsorial institution, which is the corner-stone of your ecclesiastical structure, Chillingworth's famous sentence, *The Bible, the Bible only is the religion of Protestants*, is practically and broadly falsified; and the great question for the right solution of which Christendom travails

* "It may be urged that we Protestants believe the *Scriptures* to contain the whole rule of duty—certainly not."—"Tracts for the Times."

in pain until now—namely, whether the Bible be the sole authority in matters of religious faith and practice, is answered in the negative. You ought not to be surprised if clergymen who are in earnest, having been schooled among you into the belief of the insufficiency of Scripture, should seek with intense desire for some other authority on which they may lean. The pretence of the Anglican establishment to possess such authority wholly fails. In the claim of Rome there is, at least, a show of plausibility; and thither these victims of the Prayer Book have gone, and are going.

II.—APOSTOLIC SUCCESSION.

When Paul had propounded to Timothy Christian truth, he said: "The same commit thou to faithful men, who shall be able to teach others also." That is the legitimate apostolical succession. Richard Baxter, and John Bunyan, and Leigh Richmond, and Robert Hall, and Charles Simeon possessed this honourable heraldry. "By their fruits ye shall know them."

This true succession is far less prized among Episcopalian ministers than another genealogy,* which comprises all who, whatever their character, have been ordained by those unscriptural functionaries, diocesan bishops; † and your clergy, and Catholic priests, plume themselves on possessing, through that instrumentality, grace and authority. I wonder your clergy should be proud of their scutcheon, and certainly do not envy them their honours; for, as their own authentic documents show, the illustrious line of predecessors whose grace they inherit has consisted, for the most part, of men ungodly and grossly wicked; of which fact, if you want evidence, be pleased to turn to the second part of the homily for Whitsunday. Call such men the successors of the Apostles! As well might you affirm a common sewer to be the offspring of the living fountains, the waters of which it defiles.

Futile, however, as is this figment of apostolical descent, and perfectly suicidal as it is in the case of your clergy—unless,

* "The real ground on which our authority is based—our apostolical descent."—"Tracts for the Times."

† "More than one bishop to one church Scripture sanctions; but a bishop of a diocese is as unscriptural as a universal bishop."

indeed, they are prepared to assert that the homily for Whitsunday is one of the grossest perversions of history anywhere to be found—it is amusing to observe how almost all of them are inclined to make some capital out of it. A few there are who thoroughly despise it, but the great majority, even of your Evangelical ministers, seem to think it of some use, at least as a make-weight. The “high and dry” rector, as he moves about “*my parish*,” is well pleased to be assured he is of the genuine succession. And as to the Tractarians, they proclaim the succession to be the real ground on which their authority is built. It can create, therefore, no surprise that your clergy in general, but especially the Puseyite part of them, should show great anxiety to ascertain that this ground is firm beneath their feet. Catholics tell them that when their predecessors, in obedience to the husband of Anne Boleyn, severed themselves from Rome, they became schismatics; and so cut themselves and their successors off from the only channel in which the apostolical virtue and authority flow. Catholic priests, and your priests, are both agreed that the true succession is to be found among Romanists; but the Catholic wholly denies that you, being in a state of schism, can possess it. Accordingly, if a Catholic priest becomes a Protestant, he is not re-ordained, as John Angel James must have been if he had become a minister among you; but when a Protestant minister goes to Rome he must be re-ordained. Can you wonder that clergymen who have learned from your ordination service,* *that their right to be ministers depends on their being in the true line of descent*, should go where there is to them certainty, instead of remaining where all is dubious and disputable; should forsake the daughter of very doubtful legitimacy, and betake themselves to the mother of whose episcopal virtue they have no doubt? Such is another of the pathways from you to Rome.

* “Now every one of us believes this. [Apostolical succession.] I know that some will at first deny they do. Still they do believe it; only it is not sufficiently, practically impressed on their minds. They *do* believe it, for it is the doctrine of the ordination service, which they have recognised as truth in the most solemn moments of their lives.”—“Tracts for the Times,” No. 1, p. 2.

(*To be continued.*)

THE POWER OF CHRIST'S LOVE.

II.—NOW TO REALISE IT.

“The love of Christ constraineth us.”—2 COR. v., 14.

IN our previous article we took the position that for the elevation of human character and for the leading it on unto perfection, personal influence is the most potent and persuasive. Truth, embodied in a life, stimulates us to nobleness, where in an abstract form it would be cold and ineffective. Ideas, however sublime, gain their greatest force when they are incarnated in one whose being is in a sense identified with them. The touch of a pure, loving, sympathetic soul is of incalculable worth as a moral and spiritual dynamic. Christ is a Being of altogether unique and solitary greatness, who for us men and our salvation submitted to humiliation and sacrifice. To come into intelligible contact with Him is to revere and love Him, and the love thus engendered begets in us a sense of obligation and a feeling of gratitude which convert duty into pleasure and service into liberty. Here we have God's mightiest power for conforming us to the image of His Son.

But now we have to touch more fully on the significance of the fact already noted, that there are people whom the story of the love of Christ, familiar though it be, inspires to no nobleness and heroism, and to whom it is absolutely nothing. We have proof sufficient that there is power—unique and unparalleled power—in the love of Christ. But how can that power be felt? This is our next inquiry, and it is plainly of great moment. We do not here preach a new Gospel. Nor, indeed, can either we or an angel from heaven preach a new Gospel, save in the sense in which the word was used by Lord Tennyson to an old friend, a good Lincolnshire woman, whom he asked after news. “‘Why,’ she replied, ‘Mr. Tennyson, there's only one piece of news that I know, that Christ died for all men.’ And I said to her, ‘That is old news, and good news, and new news.’” It is the same Gospel which was revealed 1800 years ago, and which it has been the Church's mission to proclaim ever since. We have all heard it frequently, and perhaps some among us are disposed to smile at the earnestness with which it is here upheld as the one efficient power of man's

salvation. The message of Divine love has effected no change in *our* character. We continue as of old, knowing nothing of the thrilling emotion described by St. Paul, nor have we been attracted by any resistless force into the sphere of Christian devotion. There are many who deem it folly to say that the love of Christ is the foundation of all excellence. If a higher than ordinary excellence exists, the Gospel is, in their estimation, as ineffectual for its attainment as other means, and these make us independent of Christ. Nay, even many Christian people spend much of their time in regrets at their slow advancement, and wonder how it is that the religion of Christ does not ensure a greater amelioration in their condition, and carry them to loftier heights of blessing. In view of these facts, it may be asserted that even the dynamic of our text is a failure.

To such as think so, it is needful to remark that there are laws of mind, simple and self-evident, on which alone the love of Christ can accomplish this great end, and that unless these be complied with it can exert no influence over us. We shall exclude ourselves from the range of its power.

(1) There must be, *e.g.*, *faith* in the love of Christ. We must have confidence in it, and believe in its reality. Scepticism and suspicion will bar the heart against Christ, chilling our affections and paralysing our energies. Without faith no great and worthy achievement has ever been wrought. Without it the former persecutor of the Christian Church would never have become its noblest ornament. When he heard the call of Christ he trusted himself to it and lived in constant reliance on the Saviour's promise. And so we must do if we are to be perfect. In this demand there is nothing arbitrary. Faith is not credulity. Christ has given ample evidence of His Divine mission. The conscience of mankind responds to His claims, and if we followed the bent of our higher nature we should yield to Him the homage of faith. We are held back by the love of sin, by the schemes of our self-will, by proud thoughts of self-sufficiency. The conscience declares faith to be a duty. Yet how few of us have really believed. No wonder that we are strangers to the experience of the Apostle. For we treat the love of Christ as a fiction. We are afraid to commit ourselves to it and then charge it with inefficiency. How can it do anything

for us? We have never placed ourselves under its influence. We have refused to test its worth in the only practicable way. We have virtually said to Christ, "Thou shalt not rule over us," and then we have smiled at the thought of His purifying power! Shame on the hearts that can act thus! Put the matter to your conscience. Have *you* trusted Christ? Have you treated Him as you would treat an earthly friend, who might promise to aid you; or have you not from the first set down His Gospel as unreal and unworthy of your faith. Are you not, therefore, self-excluded from the gladness and triumph of the Christian life?

(2) Another requisite is meditation (accompanied by prayer). This was a habit the Apostle formed at the very beginning of his Christian career, and earnestly followed it to the end. It is probable that the first three years after his conversion, spent in Arabia, were occupied for the most part in meditation, in an endeavour to realise the greatness of the change which had passed over him, and the unexpected possibilities it placed within his reach, in seeking to understand more fully the grace and power of Christ as a living, ever-present, all-powerful Friend. And throughout his life there was profound contemplation of Christ. Christ was the subject of his thought. His mind instinctively turned to Him as its most familiar object, and it was in part by this means that he was so deeply imbued with the Saviour's spirit.

Is this our method? There are people who know little of Christ except what they hear in sermons and gather from secondary and imperfect sources. Their acquaintance with Him is altogether superficial. Seldom, perhaps never, do they set aside moments for religious thought and inquiry. They submit with almost passive indifference to the despotism of sense, or to the spirit of society, and, of course, are destitute of spiritual vigour. Amongst those who complain of the inefficiency of the Gospel, the majority are guilty of this neglect. It is mournful to see so little thought exercised on religion. How few are in earnest! In many cases the matter is simply a hearsay. The minister or some other supposed authority says this or that, and that is all which these men know! Brethren, without a profound knowledge of Christ we cannot expect to be like Paul, and a profound knowledge is gained neither in a day nor in years without toil. We must each for himself look to the Cross.

We must not be content to think of Christ when we are compelled, but must force the memory to recall Him. Our efforts to know Him must be energetic. Let His love be dwelt upon again and again until its features are fixed on our hearts with an indelible impress. View it in all its aspects. Consider its designed application to the manifold circumstances of our lot. It will then become incorporated with our very being, and Christ will be our life. Let us spend more time in meditation. In the silence and seclusion of our souls let us commune with Christ. This will increase our knowledge and prepare us for action. Our minds will be so familiarised with the unseen Lord that He will be to us a perpetual presence. Thoughts of His love, of His providence, of His power will rise unbidden and impart a higher tone to our conduct. The truths of the Gospel will be transcribed on our hearts, and we shall not only know, but feel them all. Coleridge rightly said, "An hour passed in sincere and earnest prayer, or the conflict with and conquest over a single passion and subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them," and the principle applies all round, and unless you comply with these conditions you need not be surprised at your want of progress in the life Divine.

Lastly, St. Paul realised the love of Christ by action. Even meditation was not an end unto itself, but subservient to practical work. And such work was not only an effect but a cause of the Apostle's nobility. By its means he felt more fully the grace and power of Christ. He yielded to the impulses of the Saviour's love, allowed an opportunity for the manifestation of its adaptation to our highest needs, and was thus conformed to Christ. When this love is known, it prescribes a definite course of conduct. It impels us in a Godward direction, and we must follow it as did Paul. Otherwise we shall blunt our sensibilities, and it will appear to us in a defective and perverted light. The man who refuses to obey Christ deadens his religious senses, and it is morally impossible for him to experience the worth of the Gospel. Christian action is a means of grace. It is as the meat and drink of our spiritual life. The more we do for Christ the more can Christ do for us. Let us, as believers, diligently exercise our powers.

They will thereby become stronger, and our capacities for the reception of Christ's love will be correspondingly enlarged. Labour will bring us into truer sympathy with our Lord, and since He is ever with His faithful servants our knowledge of Him will be constantly augmenting, and we shall perceive aspects of His character unseen before. To those who are asking how to realise the Saviour's love we say, "Believe, meditate, pray, work! Do His will. Obey the prompting of His Spirit. Consecrate your energies to Him. Let your life be an imitation of that sketched out in the gospels. Live Christ, and you shall not be long without a blessed experience like that of St. Paul's depicted in our text!"

JAMES STUART.



THE INDWELLING PRESENCE OF THE HOLY SPIRIT.

COL. i. 21-29; GAL. ii. 20.



AY the contrary who will, it is certain that we, as sentient and immortal beings, are constantly surrounded by a host of unseen personal and spiritual agencies who, to a degree far greater than we realise, incessantly organise and develop their energies in the direction either of our souls' advancement or our spiritual deterioration and death.

That these beings and their operations are to us an awful mystery is true; but that they are not merely figures of speech, but real persons, is not to be denied, for to our Lord and His disciples they were a living, dark reality.

Supreme among those who work in and about us for good is the Third Person of the Blessed Trinity, the Holy Spirit of God.

Of those who have believed on Christ the question is asked, "Know ye not that your body is the temple of the Holy Ghost which is in you?" (1 Cor. vi. 19), implying His tenantry of, and working through, our persons; and we who have received the gift of God, the ever-flowing spring of living water, which, as St. John explains, refers to the Holy Spirit, because we have believed on Christ, experience the Divine Spirit as a personal

Paraclete in a presence and mode of action specially conditioned by our having exercised faith in the Son of God.

It is true that, apart from the Spirit, we never should or could have believed; but after that experience, the Holy Spirit is in the believer in a manner very different from that which may have obtained before. "He is a 'spiritual man,' literally and definitely actuated by a new life, which is nothing less than the personal presence in his very being of the Holy Spirit"; which presence, and the action therefrom arising, we wish now in some of its aspects to consider.

The Holy Spirit is the gift of God the Father, "which He has shed on us abundantly through Jesus Christ our Saviour" (Tit. iii. 6). By the pure mercy, grace, and love of God, and the purchase and intercession of Christ, our Lord has procured not only all the graces of the Spirit for us, but the Spirit Himself to dwell personally in us, which through sin we had forfeited.

In the life of faith it is needful to mark the importance of this indwelling, for to the believer it is given "to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith" (Eph. iii. 16, 17). This indwelling, it must be remembered, we enjoy only through the Holy Ghost; but let us bear in mind, also, that the greatest of all the blessings we enjoy by the Holy Spirit is the indwelling Lord. We are not to look on these matters as separate and distinct, to expect the presence of the Spirit and the presence of Christ; the one, indeed, is the outcome of the other.

The Holy Spirit brings Christ and the soul together, resulting in "the embosoming of Jesus Christ in the very heart of His people by the power of the Holy Comforter through faith." Now, this gift of the Holy Spirit to a truly converted soul is an absolute gift. It is not based upon qualifications in us to continue so long as we maintain grace in our souls and do not sin it away. It is not a privilege which we enjoy now, which presently we may be deprived of; and so we read, Gal. iv. 6: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father"; also Matt. x. 20: "For it is not ye that speak, but the Spirit of your Father which speaketh in you."

And having this gift within us, what will it mean? It will

mean, among other things, soul-enlargement. The confines of our spirits are, at their broadest, much too narrow. His indwelling will necessarily enlarge our hearts and widen the scope of our spiritual aptitudes. The heart and life given over to Him, great changes shall be wrought therein to the astonishment of all who see and hear, so great, indeed, that even the wicked and careless will wonder with admiration, though while they admire they do not desire these things for themselves—the price is too great.

But in the indwelt He is present, and working both passively and actively. Passively, in the work and grace of sanctification, whereby, the Spirit strengthening us in the inner man, “God is working in us to will and to do of His own good pleasure”; actively, by His operating through the individual in imparting wisdom and strength to carry out those purposes in accord with His good pleasure, after we have willed them, as we become more and more conformed to His image.

To the attaining of the eminently spiritual we need not only the indwelling presence of the Holy Spirit within us, but also our constant dwelling in the presence of the Holy Spirit. We are not now simply juggling with words. It is a God-worthy purpose to energise within the human soul, transforming it into spiritual likeness to its Divine cause, until it becomes short of God only in degree and not in kind; but this growth is necessarily circumscribed by the limited powers and adaptability of the individual worked upon. Though helping on the march toward perfection of the faculties already possessed, there is introduced no new factor into the life. Therefore, in order to the extension of the soul beyond these limited borders, the conscious abiding in the presence of the Infinite Spirit is indispensable, that other of the nature and powers of God may be added to our being, and that the new life already possessed may grow into the “more abundant.”

There is that of the Spirit which will always be outside of man’s being. We cannot hope to contain the Infinite Spirit in the present life, nor yet in the hereafter.

It is this fact which makes spiritual progress possible; it is our realisation of it and our need which impels us to its attainment.

Then, too, this indwelling will have an important influence on us with relation to sin. As He opens our eyes to discern sin in

things and conditions, where erstwhile we did not suspect it, we shall become increasingly sensitive to its approach, and more conscious of our inherent imperfection. We shall begin to think not less about sins, but more about SIN. We shall also be more swift to make confession in penitence and contrition, for, indeed, there are few things which grieve the Spirit more than a man excusing himself from the duty of confession. While "this infection of nature doth remain, yea, in them that are regenerated," as Article IX. of the Church of England has it, which "lusteth" ever "against the Spirit," we are not to be discouraged, though this fact is pressed home upon our conscience every day, attended, it may be, by some form of discipline more or less severe for our humiliation. It is the Holy Spirit's intimation that evil is yet present with us, and while the recognition of this fact must always have a humiliating effect on us, yet by submission to it there can come to the soul a direct accession of sanctifying peace and power.

Something should be said by us as to the manner of the Spirit's indwelling. After He has visited us, revealing our sinful selves and our Saviour to us, we are not then left alone to follow our own light and direction; but He takes up permanent abode in our persons, body and soul, which are His temples, enriching us first by His person, and secondly by His graces.

Let it be remembered that this gift and indwelling, while they are with His graces, are not necessarily only by His graces, as though no indwelling of the Spirit were possible save in so far as He had wrought in us certain graces. We call him an animal man who has no more than a soul to inform him and cause him to act in certain directions independently of the Spirit of God. On the other hand, he who has come to know the things of God by having received into his heart the Spirit of God, we term a "spiritual man."

But an objection may be made based on the Scripture statement that the person of the Holy Ghost is everywhere, Psa. cxxxix. 7: "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?" In this respect, we conclude that He is equally present in all creatures, intelligent and unintelligent, as well as believers. How, then, can He be present in a higher sense in the

saints, if it be not by His graces and effects? For answer we say, in precisely the same way in which the humanity of Christ was part of Himself personally, not only inasmuch as He exhibited its attributive graces and effects, but because that human nature was brought into a nearer relation to His person as to be essentially one person, which union it is not in the nature of graces alone to effect.

In what manner, then, may the Holy Spirit's person be indwelling in us? In the same way that He was in the man Christ Jesus. This has been made blessedly possible, seeing we are being conformed to His image and likeness. Only in point of the personal union and privilege do we come below Him, just as only in relation to sin did He not become conformed to our human nature.

Only in two things do we differ from Christ in our enjoyment of these privileges. First, in degree, for unto Him has been given the Spirit without measure; and, secondly, in the right we have to this indwelling. Christ holds it as a royalty due to His personal union with and as the Son of God; we hold it in His right and by His free grace and gift.

In conclusion, How is the Spirit's presence to be known? By the nature of our relations with Christ in thought, love, and will; by our simple trust in His dominion; by our appreciation of His unspeakable preciousness; by our quiet power over self and sin in Him.

Such is the Spirit's indwelling. Are we prepared for it? Can we bear it? Are we willing to be so possessed?

ALBERT E. TAYLOR.



MR. JOHN MURRAY has sent out the BIBLE IN SPAIN; or, The Journeys, Adventures, and Imprisonments of an Englishman in an Attempt to Circulate the Scriptures in the Peninsula. By George Burrow. New one volume Edition, with the Notes and Glossary of Ulick Ralph Burke, M.A. 6s. It is too late in the day to praise this graphic and thrilling book, full of adventures such as in no other case befel an agent of the Bible Society. It is a book which has taken its place among English classics for its vigorous prose and its telling romance, and which we notice here mainly because of Mr. Burke's notes and glossary, which add considerably to its utility.

FREE CHURCH NOMENCLATURE.

THERE seems to be a growing feeling amongst modern Nonconformists that old names and signs long used or submitted to amongst us are inadequate as designations of facts, and must be recast. Thus, under the guidance of some of our leaders, we are gradually ceasing to use amongst ourselves the negative definitions of "Nonconformist" and "Dissenter," so long tacitly accepted, and claiming the positive, more explicative, title of "Free Churchman." It looks also as though the time were not far distant when the most conservative amongst us will give the name of "church" to the building we meet in, as well as to the body of believers meeting therein. All this is a recognition of the fact that a name is an educative force, that names have a power of their own, and that we need to be concerned with the importance of the name of a thing as well as with the importance of the thing named. Our modern answer to the Shakespearian inquiry would be: "A good deal is in a name, and that which we call a rose would by any other name either yield no odour at all, or a bad one."

While, then, we are recasting our denominational nomenclature, let us give a thought to that of our places of worship.

First, as to the case for reform. Generally speaking, the Free Church custom in England is to designate the place of assembly by the name of the street, lane, or road in which it is situated. There are exceptions to be considered, but this may be taken as a broad rule. It is convenient, it has a certain topographical handiness for the stranger, but it is doubtful whether it has any other virtue. Clearly a name, often of a business character, which is fitting enough as the label of a business street, may be very ill-fitting as the designation of a house of prayer. To select actual instances, culled from the religious weeklies, would only be to wound the susceptibilities of those to whom the names have perhaps by long association become dear. Many incongruous names, however, may be observed. Think of a Threadneedle Street Chapel, a Bread Street Presbyterian Church, a Bank Street Tabernacle, a Cheapside Baptist Chapel, and so forth. More incon-

grous titles than these any reader may find for himself by glancing over the pages of his paper. Incongruity established calls for reform.

Now, where are we to look for suggestions? Manifestly some kind of differentiation is necessary where there are several churches of the same denomination in a town. In a village where there is only one there is no confusion. Of London suburbs the same may be said in general, but in a large town some distinguishing name there must be.

Our Anglican brethren solve the problem for themselves by means of their formidable list of "saints," partly scriptural, partly legendary as to their names, all legendary in their appellation. This hardly seems satisfactory. Why, for instance, there should be, in the Reformed Church of England, churches of St. Augustine, St. Clement, and St. Chrysostom, is somewhat of a mystery even historically. Some historical evidence may perhaps be produced for, say, the churches of St. Pancras, St. Martin, and St. Dunstan; but even here, or where the churches are "consecrated" to the more scriptural Paul, Peter, and John, the mystery philosophically is as great. For it is not "The Paul" Church, which might be a memorial title, but "The Church of St. Paul, or St. Paul's Church." But probably this is one of those ecclesiastical mysteries which are too deep for the Nonconformist intellect.

Coming back to our own communion, there is another variety in nomenclature found here and there in England, but largely in Wales. This is the employment of scriptural words, such as Bethel, Ebenezer, Bethesda, Salem, Sion, Moriah, &c. Probably a case could be made out for this system, though it is certainly open to the objection that the choice, being limited, names soon become hackneyed. Moreover, it must be confessed that, almost against our will, we find ourselves associating some of these names with Mr. Chadband, Mr. Stiggins, and the Rev. Melchisedek Howler. It is a pity, but it is a fact. It would therefore seem that although this system is an advance on the "Brick Lane" system, we cannot rest upon it as ideal.

The Americans are unique in this as in other directions. Perhaps owing to some lingering respect for arithmetic and figures which the dollar may inspire, we find churches arranged in ordinal

progression: First Baptist Church, Second Baptist Church, and so on.

But this contains no reform for us. Whether the seniority be of importance, or of age, one trembles to think of the fate of that individual, or committee of individuals, who should allocate the Baptist churches of Britain each to its appointed place. At the beginning of things it might be considered—not now.

It is always easier to criticise existing institutions than to suggest lines of reform. But one line along which reform might travel, without ruthless violence to conservative ideas, may be suggested as at least worthy of consideration. One might venture to call it "Memorial Nomenclature." It is not a new idea—simply the extension of a familiar one. When buildings are being erected, other than churches and chapels, they are often associated with some great name from the storied past—the name of one whose energies were devoted to the particular cause represented by the building. Thus we have Shaftesbury Institutes, Gordon Boys' Homes; in India, Dufferin Hospitals, and so forth. Such names are not merely commemorative; they have an educative value.

Now there is to-day much complaint—perhaps just complaint—that we Protestant Free Churchmen forget the rock out of which we were hewn; complaint that the names of those sturdy, godly forefathers of ours, who, by devoted lives and heroic deaths, laid the foundations of the freedom which we enjoy, and by their strong spiritual writings supply the backbone of all that is best in our modern preaching, are being lost sight of by the rising generation. If this *is* true, here is an opportunity for the reformer. Can we not bring forgotten or neglected men into the living present by using their names as designations for our meeting-houses? It is no iconoclastic idea. The germ exists. We have already a Bunyan Meeting, a Carey Chapel, a Wycliffe Chapel, a Whitefield Tabernacle; and here, in Agra, a Havelock Chapel. But why not more? Why should we not have Cromwell chapels, Hampden chapels, Milton chapels, Ridley chapels, Henry Jacob chapels. Our resources are well-nigh boundless. A host of less-known and forgotten names deserve to be lifted out of the dust of their obscurity and placed upon the pedestal of memory. Of our own denomination we could keep alive in this way men like Wightman,

the last man to be burned alive in England for heresy in 1612; Frones, of Bristol, who died in Gloucester jail in 1683; Bunyan, Robert Hall, John Gill, Spurgeon, and our missionary pioneers Carey, Marshman, and Ward. By all means let us avoid the philosophical confusion of the Established Church. Let the names be strictly memorial. Not Cromwell's, but Cromwell Chapel or Church.

Think of the educative value of these memorial churches, each one of them, even when closed during the week, eloquent in its silence, with its witness to dead men and their living truths. The names themselves would become the property of the denomination and the world, and not of the divinity student and the historian. Is it too sanguine a thought that with the names might come researches into and increased zeal for the principles for which they stand?

Let us, then, get rid of the absurd, or at best meaningless, names by which we have too long contentedly designated our places of worship. Let us substitute names which will link them with all that is greatest and best in our history, which will make names of men we ought never to forget every-day names to everybody; and then, in all humility, let us pray that the stern rebuke to the Church of Sardis may never be administered to us: "I know thy works, that thou hast a name that thou livest, and art dead."

Agra.

ALBERT LAW.



MR. GEORGE ALLEN has published, in a separate form (6d. net), the concluding lecture given by Mr. W. Basil Worsfold, before the Royal Institution, on England in South Africa, under the title of "The Problem of South African Unity." The lecture is written by one who knows the country well, and speaks neither lightly nor with prejudice. He points out various mistakes made by the British Government in the past, quotes words from Sir Bartle Frere written in 1874, which read strangely like an accurate prediction of recent events, and pleads for a settlement under one flag, believing that there is no such risk of a legacy of race hatred as has been predicted. Even those who differ from Mr. Worsfold's conclusions should make themselves conversant with the facts on which they are based.

THE LIFE OF ARCHBISHOP BENSON.*



ONE criticism is sure to be passed almost universally on this monumental work—that it is too large and voluminous. It is certainly no light matter to read nearly 1,500 closely printed pages, many of them bristling with matters of controversy. Yet it is difficult to see how Mr. Benson could have acted otherwise than he has done, if he was to give an adequate portraiture of his father as a man and an ecclesiastic. There are, no doubt, in the course of the volumes letters, extracts from speeches and sermons, and reminiscences of friends which, from a merely personal point of view, might have been dispensed with. But even these contribute to a better understanding of Dr. Benson's Churchmanship, and throw valuable light on the ecclesiastical history of the last thirty or forty years. For merely popular use a greatly compressed biography would be preferable, and will probably in due time be prepared.

Dr. Benson has been described, not inaptly, as a favourite of fortune, not in the sense of his having had an easy life, free from care and struggle, but that circumstances, however apparently untoward, tended to develop his character, and, directly or indirectly, placed him on the path that inevitably led to preferment and distinction. His son has written with a frankness and courage which are worthy of his affection, and has looked at the subject of this Life with a detachment that must have been difficult to maintain. The Archbishop's character was not by any means perfect. He was quick, impulsive, and masterful, impatient of opposition, and unable to brook criticism, severe in his government of others sensitive to the esteem in which he was held, and most at ease in the society which accorded to him supremacy. None the less was he a man of high and noble principle and deep piety, struggling heroically to overcome his natural weaknesses, deploring with keen self-reproach his errors, and seeking by strenuous self-

* "The Life of Edward White Benson"; sometime Archbishop of Canterbury. By his son, Arthur Christopher Benson, of Eton College. In Two Volumes. London: Macmillan & Co. 36s.

discipline and rigid care to render himself worthy of his high ideals. The humanity of his nature renders him not less but more lovable. He was fortunate in all the associations of his life, not least in his schooldays at King Edward VI.'s, Birmingham, under Prince Lee, for whom he retained a profound affection. He had as schoolfellow and comrade Lightfoot. Westcott was several years his senior, but these two were afterwards the future Archbishop's closest and most valued friends. He went to Cambridge with a subsizarship at Trinity, and one or two small exhibitions from Birmingham, and got through his first year on something like £90. While he was at Cambridge the greatest trouble of his life overtook him, first of all in the death by typhus fever of his favourite sister, Harriet, then of his mother, who, as the result of overstrain and exhaustion, was found dead in her bed the next morning. Benson thus had thrown upon him at the age of twenty-one the guardianship of his five younger brothers and sisters with the sum of £100 for their maintenance. The task was accepted without reluctance, and fulfilled with rare fidelity and courage. His mettle was tested by the generous offer of a Unitarian uncle to relieve him of the charge of one of his brothers; but as Benson placed principle before ease, he declined the offer, because he would not subject his brother to influences which would be hurtful to his spiritual life. He was generously assisted by Mr. Martin, the Bursar of Trinity, for whom he ever retained an affectionate gratitude, as indeed he had good reason to do.

His career at Cambridge, though not without disappointments, was sufficiently distinguished to ensure for him good prospects of subsequent success. He first accepted a junior mastership at Rugby under Dr. Goulborn, and while there lived in the house of his cousin, Mrs. William Sidgwick, the mother of a distinguished family. He was thus brought into daily contact with his future wife, then a little girl of eight. He was ordained deacon in 1854 by his old master, Prince Lee, who had some time previously been appointed first Bishop of Manchester, and concerning his examination a curious story is told, which is worth transcribing here:—

“He was told to call upon the bishop's chaplain, a country clergyman, and presented himself at the appointed time. The chaplain, it seems, did not catch his name, and asked him to be seated, and then . . . asked

him the date of the Call of Abraham. The future archbishop confessed total ignorance, and the chaplain stared at him hard with a dissatisfied expression, and presently asked him the date of Solomon's birth. Again he pleaded ignorance, and was met with a 'Very bad, sir, very bad indeed; most reprehensible ignorance.' My father said that he had not expected such questions. 'Well, what did you expect, sir?' said the chaplain, 'a knowledge of the sequence of the events of Bible history is a necessary part of a clergyman's knowledge. Come, what have you read?' My father mentioned a treatise of Cyprian's and some other books. The chaplain frowned, and asked him another date, of which he was again ignorant. He then said sternly, 'What college do you belong to?' 'Trinity.' 'What degree?' 'Eighth classic.' 'Any university or college distinction?' 'Senior Chancellor's medallist and Fellow of Trinity.' 'Oh,' said the chaplain with a genial smile, 'you are Mr. Benson mentioned in this letter from the Bishop of Manchester. I beg your pardon—I didn't catch the name—most stupid—we may consider the examination at an end;' and he politely handed my father a document which had been sealed and directed upon a side table to the effect that he had passed a creditable examination."

In 1859 Benson was called to the Headmastership of Wellington College, which had been founded for the sons of soldiers as a memorial to the great Duke. The circumstances attending the foundation, the manner in which Benson went about his difficult task, the interest taken in the scheme by Her Majesty the Queen and Prince Albert, as afterwards by the Prince of Wales, the steady growth of the school, till it took rank with the great public schools of England, all this is told with a minuteness which omits no essential detail. And unquestionably Benson's work there was a triumph not simply of scholastic power in his relations alike with the boys and the masters, but of administrative statesmanship.

Of his severity some idea may be gained from the following paragraph:—

"He was one of the sternest and severest disciplinarians that ever ruled a school; he could inspire devoted admiration—it was admiration even more than love—but he could and largely did rule through fear. There is no exaggeration in saying that boys, and even masters, were greatly afraid of him, feared his censure, and consequently set great store by his praise. . . . It is a curious thing that he who was extraordinarily sensitive to the sight of suffering, especially in animals, to whom cruelty was so odious a vice, and who did not like to see plants struck with a stick, could have been so firm an advocate of punishment, and so stern in the infliction of it. Some

old pupil has said that it was an awful sight to see the Headmaster fold his gown round him and cane a liar before the school."

In 1873 he accepted the offer of the Chancellorship at Lincoln, and was thus able to fulfil what had been a dream of his life in becoming a Canon of a cathedral. He had ardently longed for a return of the old capitular life and the canonical rule which gave rise to the cathedrals. He had always cherished a profound reverence for antiquity, a delight in questions of liturgy and ritual, and had an ambition to found a theological school. The acceptance of the Chancellorship involved a heavy loss of income, which, to a man with Benson's family responsibilities, was a very serious matter. But he felt himself to be obeying the call of duty, and unhesitatingly went. He lived at Lincoln an ideal sort of life, and was happy in all his relationships. The cathedral services, the daily prayers, the Bible-classes, and working-men's meetings all attested Dr. Benson's strong and gracious influence. His reputation as a zealous and capable Churchman extended far and wide.

In 1876 a new See was founded in Cornwall, and in connection with it Dr. Benson received through Lord Beaconsfield the offer of the bishopric of Truro. His work in Cornwall was very different from that in which he had been previously engaged, but he undertook it with a strenuousness and zeal that rendered it from the first a complete success. The religious life of the Church of England in Cornwall was in a deplorable condition, and practically Dissent held the field. One or two extracts relating to his experiences in Cornwall will be welcome:—

"At one place the vicar's sister had been used to read the lessons in church in a deep bass voice. In another, several years before, the curate in charge had been *chained* to the altar-rails while he read the service, as he had a harmless mania which made him suddenly flee from the church if his own activities were for an instant suspended, as, for example, by a response. The churchwarden, a farmer, kept the padlock key in his pocket till the service was safely over."

At another place,

"The Vicar told him, as though confessing a grievous error, that his congregation had dwindled to five or six from eleven; and that his loneliness was such that he rented a pew on Sunday evenings in the Wesleyan Chapel, and went there to get a little light and warmth and the presence of

some of his fellow-creatures, as very few people in the parish would speak to him."

The Bishop was anxious to conciliate rather than to estrange, and therefore

"He read largely in the lives and writings of Nonconformists in order to understand the hold established by them over the religious Celtic mind. . . . From the first he was recognised by the Cornish as a 'converted man.' He always recognised quite frankly that Methodism had kept religion alive in Cornwall when the Church had almost lost the sacred flame, and he treated Nonconformity as an enthusiastic friend, ready to be drawn on to fuller truth, and not as an envious foe."

"What can I tell you (he wrote to a friend) of my work here, which engrosses every moment? Very hard—very interesting—totally unlike anything I conceived of. The Methodists far narrower than the fine Lincoln strength, and eager to find fault. But the land is theirs at present and they strain every nerve. Middle class education is in their hands: at Redruth two enormous over-crowded meetings, two moderate empty churches. Much the same elsewhere. But the Church people very good, very quiet, often 'high,' very sympathetic. I am sure it matters very much to *morals*, as well as principles of faith, whether or no Church thought prevails at last."

He declaims strongly against excitement as tending to immorality, and touches on some phases of life which are certainly deplorable, and which—in the interests not of the Church but of the Gospel, which are infinitely greater—ought to be sternly suppressed. But what are we to make of the following:

"Church work has this sign of good, that it is so difficult to make out its effect. It enters into the great life of England and passes out of sight. Now Nonconformist work instantly throws out a rash."

But is not the effect of good work sure to be seen? And is it only Church work that enters into the great life of England? Matthew Arnold contemptuously said something of the sort, but he had reason to repent of the injustice. And what is the meaning of the rash? It was surely a rash remark, and the Bishop, who intended to be—well, unpleasant, ought to have known that a rash has sometimes saved life.

His greatest achievement in Cornwall was unquestionably the building of the Cathedral at Truro, and that was a project nobly conceived and, to the point reached, nobly carried out.

On the death of Archbishop Tait, in 1882, Dr. Benson was urged by Her Majesty the Queen, as well as by Mr. Gladstone, to accept the Primacy of the English Church; and though he was at that

time the junior bishop, without a seat in the House of Lords, and only fifty-three, it was generally felt that the appointment was the wisest that could have been made.

As time went on Dr. Benson more than justified the confidence which had been placed in him. He filled a great position greatly, and did much to strengthen the hold of the English Church on the affections of the people. His industry was perfectly wonderful. He lived at high pressure, rising often at four and five in the morning, and working until midnight. He was interested in the most opposite classes of Churchmen, and displayed wonderful tact and patience in dealing with them. He did not give (what in his position was impossible) universal satisfaction, but he at any rate fulfilled every reasonable requirement. The ecclesiastical controversies and conflicts of the last twenty years are fresh in the memory of all of us, and Archbishop Benson was the most prominent figure in them. His primacy will be remembered for several outstanding incidents—the Lincoln case, the formation of a House of Laymen in 1886, the Clergy Discipline Bill in 1892, the revival of the mission to Abyssinian Christians, and the formation of Boards of Missions for the two provinces of Canterbury and York. Dr. Benson was the real leader in the attack on Mr. Asquith's Bill for Welsh Disestablishment, and displayed remarkable energy and vigour in securing the (temporary) defeat of that measure. His labours in connection with the Lambeth Conferences of 1887 and 1897 will not be forgotten, and as little will the part he played in resisting the efforts of Lord Halifax and other members of the English Church Union to secure the Pope's recognition of Anglican orders. Of Lord Halifax he once said, quite truly: "He is a truly religious man, but I cannot help feeling still that in the party, its aims, tactics, opinion of itself, style of criticism, motives, there is something that is very far from heavenliness or Apostolicity."

Dr. Benson had too high a sense of the national character of the English Church, and of his own dignity as its chief pastor, to be caught by the wiles of Romish emissaries; and the Pope's letter to the English people, and the subsequent Bull (*Apostolicæ Curæ*), to say nothing of Cardinal Vaughan's exultancy, prove that he was so far right.

One or two side-lights on the Archbishop's character and opinions may be given here. In the House of Lords he never felt at home. He asserts that it had no regard for the Church, nor, we should imagine, for anything beyond the limits of its own interests.

“‘It is a really terrible place for the unaccustomed,’ he writes in 1884 to Dr. Westcott. ‘Frigid impatience and absolute good will, combined with a thorough conviction of the infallibility of laymen (if not too religious) on all sacred subjects, are the tone, *morale*, and reason of the House as a living being. My whole self-possession departs, and ejection from the House seems the best thing that could happen to one.’

“‘This cold audience, which weighs *every* man, and weighs them by their words, and their knowledge of the world, and their temper, is the most formidable audience a man can have.’”

Nor was the Archbishop more at home in preaching to the fashionable audiences of the West End:—

“Preached at St. James's Chapel Royal. This is of all performances the most miserably dead—a congregation of formal people whom nothing can wake to a momentary interest. A—— and B—— had both determined they would preach in such a strain that they would make people turn their eyes to the pulpit. But they failed (though I heard they voted B—— slightly improper). I had said I would never preach there again, but would rather pay the fine.”

In contrast with this, what he says of a service at St. Paul's, soon after his elevation to the primacy, is noteworthy:—

“Preached to a terrific congregation crowding the transept and down almost to the west end, and standing in the gangways at St. Paul's. These scenes must come to an end, but I wonder that their curiosity lasts so long. . . . The Church of England has to be built up again from the very bottom. It is the lower and lower-middle classes who must be won. All else would be comparatively easy. And it must be humility, intense devotion, and talking of *English* tongue which must be laid at the disposal of the poor. There is little to be done yet with the rich. And there is *nothing* to be done by *force majeure*, by exhibiting our claims on allegiance. Our claims must be our work. If our faith is to be shown by our works, our ‘succession’ may (with all its rights) put up with the same claim to a hearing and a trial.”

This was the task to which he set himself.

Once Mr. Spurgeon visited the Archbishop at Addington:—

“Mr. Spurgeon is certainly uglier than I had believed. But no one

could doubt his power who heard him talk for ten minutes, his great sense, his hearty readiness, his brisk and appropriate expression, and his good feeling. He would appeal to the best qualities of middle-class minds. His speculations are such as they would follow and enjoy. It is impossible to imagine what place he could have taken in the Church of England—he illustrates absolutely the *raison d'être* of Nonconformist association. . . . He said he was beginning to think every church organisation had its classes of society or people to which it was adapted. 'God sends us bishops whether we want them or not, and sends us Nonconformists whether we like them or not.' He made us all like him very much, and feel that he had a very definite call by the help of it to win souls to Christ."

The following incident is amusing:—

"The Rector of Lambeth found it so hard to explain matters to working men that he asked the Archbishop if he would consent to receive a deputation of working men at the palace and allow them to talk with him on the matter. He readily consented, and so one evening I showed up into his study four or five working men on their way home from work; one big fellow I well remember, as he deposited his bag on the floor.

"In a few minutes the clamour of debate reached such a pitch that it brought me to the door, and it seemed as if everybody was talking at the top of their voice and all at the same moment; and such proved to be the case—for when I had shown them out, and asked the Archbishop how it went off, he was much amused and much pleased with the interview—his face was 'beaming'; he said, 'I waited and waited for my turn to come, but it never came, and so at last I was obliged to join in and we all spoke together.'"

Considering the part played by the Archbishop in the reactionary policy of the present Government in relation to "Voluntary" and Board Schools, the opinion below is somewhat incongruous:—

"Churchmen must do their best in the most reverent, respectful, and honourable spirit to make Board Schools as religious and as good as possible. There are Board Schools with which our most acute and exacting inquirers declare themselves satisfied. There are many more in which the influence of the teachers is high and pure and strong."

The circumstances of Dr. Benson's death when he was on a visit to Mr. Gladstone are too well known to need repetition. He was on his way home from a visit to Ireland, where he had preached and spoken frequently on behalf of the disestablished Episcopal Church. He had spent some delightful hours with the great Liberal statesman, and on the Sunday morning went to an early celebration of the Lord's Supper, and at the ordinary morning

service, as he knelt for the Confession silently passed away. It is significant that his son describes that passing away in the beautiful words of our great Nonconformist writer, John Bunyan:—"When Mr. Standfast had thus set things in order, and the time being come for him to haste away, he also went down to the River. Now there was a great calm at that time in the River."

We strongly advise our readers who have it in their power to read this frank, and vivacious, and well-written life of one of the great figures of the English Church in the Victorian age. We shall better understand that age by means of it.



DESPAIR—HOPE.

(MARK V., 9, 8; PSALM XL., 12, 2; EX. XIV., 14.)

THE night is wild and dark; without I hear
 The moaning wind and torrent rain rush on.
 My soul is sore oppressed with heaviness;
 Vague, hideous forms invade the dreadful Dark;
 In this dense blackness lurks an enemy!
 Oft have I wrestled, struggled—all in vain,
 Have fallen, powerless, in hopelessness;
 Those lonely conflicts none could aid nor know.
 Horror and dread are dragging at my heart,
 And overwhelming darkness of despair!
 My spirit sinks before this awful Foe;
 He creeps resistless on my shuddering soul—
 I cannot stir, he holds me utterly,
 He takes possession, and—I am in Hell!

Whose is that Voice I hear in strong command?
 My soul seems rent asunder at the sound!
 But now, such stillness that I scarce can breathe;
 A calm, sweet peace is stealing in my heart.
 I feel a gentle Presence at my side,
 I feebly lift my hand, and it is held
 In clasp so tender, loving, kind, and strong;
 I raise my eyes, and in the quiet light
 A Face is over me that thrills me through;
 In softest tones I hear, "Be not afraid;
 I know thy utter helplessness and fall;
 Rest in My strength, and I will fight for thee;
 O'er Darkness, Death, Despair, I have all power,
 For I am Light, and Life, and Liberty."

M. E.

SUNDAY MORNINGS WITH THE CHILDREN.

II.—LIGHT FOR THE EYES.

TO enable us to see anything, to know what it is and what it is like, two things are necessary—sight and light. It is a very sad thing when either boys or girls, men or women, cannot see, when they know nothing of the beauty and charm of the world outside and around them, having no idea of the appearance of its hills and valleys, of the form and colour of its trees, of its streets and houses, of the sky and the clouds, the sun and moon and stars. It is worse still that they cannot look into the faces of the men and women who walk in the street and live with them in their homes.

Those who are blind always excite our pity because we know that they miss a great many pleasures that are open to others. Only those who have eyes and use them can see. But eyes alone are not sufficient. Some of you may have been aroused from your sleep in the night when it was dark, and the darkness made you afraid. You can move about a room easily and freely in the daytime, but at night you have to go carefully and may easily stumble over a stool, a chair, or anything that happens to be in your way. In the darkness of the night little children would do well to pray :

Lord, when we have not any light,
 And mothers are asleep,
 Then through the stillness of the night
 Thy little children keep !
 When shadows haunt the quiet room,
 Help us to understand
 That Thou art with us through the gloom
 To hold us by the hand.
 And though we do not always see
 The holy angels near,
 O may we trust ourselves to Thee,
 Nor have one foolish fear.
 So in the morning may we wake,
 When wakes the kindly sun,
 More loving for our Father's sake
 To each unloving one.

You have heard of travellers being benighted, far away from towns and cities, and in remote country districts where there are no lamps, or possibly in wild moorlands, among the mountains, and in deep valleys. We sometimes hear of people who in the darkness have come unwittingly to the edge of a precipice over which they might easily have fallen and been killed.

And all this shows us that we need not only eyes but light, such light as comes to us from without to enable our eyes to see.

It is just the same in the moral and spiritual world, that world which we cannot see with the bodily eye, but which is yet very real—the world in which God dwells, where duty reigns, where right and truth and love claim our obedience and work out the purposes of God and effect the happiness of men. To see that wonderful world, to distinguish its different objects and to find for ourselves its sources of pleasure, we need an inward eye, which sometimes we describe as thought, or mind, or reason, conscience, or the moral sense by which we separate right from wrong and good from evil. But here again, however strong may be our minds and active our conscience, we need light, otherwise the inner eye cannot see. The same book which tells us about the need of open eyes, also tells us that the entrance of God's Word bringeth light. The Bible is a revelation of God. It reveals or makes known to us His character, His promises, His commandments. It sets before us all that He would have us to be and to do. It is, indeed, a wonderful book, and many are the comparisons which tell us what it is like. Sometimes it is compared to a fire which burns up all that is worthless and offensive. Again, it is a hammer that breaks the stony heart; sometimes it is compared to a sword with which a soldier slays his foes and fights his way to victory; or, again, it is meat, or honey, sweet and nourishing. But no comparison is more welcome or comforting than that which speaks of it as light. When the truth of the Bible enters our mind it dispels our ignorance and error, our fear and doubt, and sets all the things of God before us clear and distinct. And we must not forget that whilst the Bible, as the Word of God, brings light to all who read it aright, there is one Being who was pre-eminently the Word. Christ is the wisdom of God, "the way, the truth, and the life"—the life which is the light of men. We are told that Jesus said, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." Let us all act on that saying, and our eyes will never be without light to see.

A SUNDAY SCHOOL TEACHER.



INFANTS' HYMN.

WE are happy, happy children, for "Our Father" made us so,
 And we want to be "His little ones," and please Him here
 below;
 We know that we are very weak, and Satan is so strong,
 But we put our tiny hands in God's to keep us all day long.

He gives us birds and sunshine, with the flowers and the trees;
 And it must make Him happy too, as He looks down and sees
 His world so fair and beautiful, and us so bright and gay;
 So we softly whisper "Thank you," and go singing all the day.

They tell us "Life is dreary"—further on it may be so;
 But, then, if God still leads and helps us all the way we go,
 We think that we may still be happy, for He knows which way is best,
 And He loves us very dearly—so we'll leave to Him the rest.

Of course we have our troubles; shall we tell you what we do?
 We take them straight away to God, and then He helps us through;
 You see that He is kind and wise, and understands so well,
 That it makes us very happy just to go to Him and tell.

But when we have been naughty, our sky grows very grey,
 And we sadly creep away to Him "to take the bad away";
 We tell Him we are sorry to give Him so much pain,
 And then He gently dries our tears, and the sunshine comes again.

We always try to please Him, at home, or school, or play,
 To be kind to one another, and not to disobey;
 We know we are "His little ones," though Satan is so near;
 God keeps our hands quite safe in His, and takes away all fear.

E.



NOTES AND COMMENTS.

TIMELY WORDS FROM THE BISHOP OF LONDON.—No more timely words have been uttered for the present distress than those which Bishop Creighton has addressed to the clergy of his diocese, calling on them to walk worthily of their high calling, to practise humility, sympathy, and charity, and rebuking the temper in which a man determines to have his own way by every means in his power. He commends to them, as a motto, the profound words of St. Paul: "Let your forbearance (*τὸ ἐπιεικὲς*) be known unto all men," and adds Aristotle's almost inspired definition of this grace. "It is *epieikeia* to pardon human failings: to look to the lawgiver, not to the law; to the spirit, not to the letter; to the intention, not to the action; to the whole, and not to the part; to the character of the actor in the long run, and not in the present moment; to remember good rather than evil, and good that one has received rather than good one has done; to bear being injured; to wish to settle a matter by words rather than deeds." Surely this is the mind of Christ, and to learn of Him is to be meek and lowly in heart.

THE ARCHBISHOP OF YORK'S PASTORAL.—"You must trust the Bishops," especially the Archbishops. That was the one reply made to Protestant demands all through last session of Parliament. The first great Protestant triumph—the only one, indeed, which has been achieved—amounted to this, that, after hearing arguments at great length on the question of the cere-

monial use of incense and processional lights, the Archbishops gave it as their "opinion" that both were illegal. Most of the ritualists agree to bow to the storm, but with the avowed object of "going one better" at the first opportunity; but about a score determined that, come what might, they would not yield, but would continue to do what they had hitherto conscientiously done. And now the Archbishop of York has told us what the Bishops are going to do with these recalcitrant clergymen. They are going to severely and peremptorily let them alone. If they do not listen to the godly exhortations of their chief pastors, the latter will look on with pained surprise. At the same time, they will not object to other people pulling the chestnuts out of the fire for them; the episcopal veto on proceedings will not in these matters be exercised just now; and anyone who pleases, at his own expense in money and reputation, may do the disagreeable work of the Bishops. It is not difficult to see which way the feeling of the Archbishop of York runs, and his action in relation to the Vicar of Warter, who was objected to by his congregation on ritual grounds—appointing him to the additional living of Kilnwick Percy, and then consenting to the closing of the church at Warter for public worship—is so outrageous as to almost raise the question of sanity. The Bishops are meanwhile in council again, but their only answer to an eager public so far is: "Don't ask me any questions; and if you do, I can't answer them."

A BRAVE EVANGELICAL.—Rev. G. B. Berry, of Emmanuel Church, Plymouth, has determined that if the Act of Uniformity will stretch in one direction it may as well stretch in another; and being in real active sympathy with his Evangelical Nonconforming brethren, he has not only joined them in a series of meetings for intercession at the suggestion of the Evangelical Alliance, but has taken the logical step of inviting Dr. Chapman, of Western College, to preach at Emmanuel Church, while he went himself to preach in the Methodist Free Church. The Bishop of Exeter straightway forbids both arrangements. Mr. Berry yields, not without protest, in the first matter, but in the second declares that "as it touches his personal responsibility to his Divine Master from whom he has received his commission to preach His gospel, he cannot allow the authority even of a Prelate of the Church of England to override the supreme authority of Christ." Accordingly on Sunday, January 14th, he preached in the Free Methodist Chapel, from the appropriate words, "Behold how good and joyful it is for brethren to dwell together in unity." There for the present the matter remains, but we may be quite sure, whether or not any legal action is taken by the Bishop, one more nail is driven into the coffin of the Establishment. To do nothing will encourage like liberty in scores of other cases; while it will be impossible to inflict a penalty of any sort without sharply pointing to the contrast between the large liberties which the High Church party have taken unrebuked, and the severe treatment of those who err on the side of sympathy with Protestant and Evangelical Christianity.

SCIENCE AND ROME.—Prof. St. George Mivart has, for many years, occupied a position of renown and authority in the scientific world, especially in biology, and he has also been well known as a loyal member of the Roman Catholic Church. From time to time, however, he has spoken out with great plainness on the unwillingness of that Church to recognise established facts, and this last month, in the pages of two of the leading reviews, he has returned most strenuously and with a whole armoury of new weapons to the charge. It seems that during a recent protracted illness he read the lives of the Popes, in the pages of Pastor Ranke and Creighton, and was astonished to discover how often these worthy gentlemen, who claim for themselves and the system of which they are at the head complete submission of intellect and will, had been in opposition not only to science, but also to morals and religion, and he was finally led to regard the Roman Curia as the real enemy of "Catholicity." The professor frankly surrenders the doctrine of the infallibility of the Church as well as of the Pope, and states that he has withdrawn his previous submission made "out of respect for Leo XIII.," when certain articles of his on "Happiness in Hell" were placed on the Index, because no proper answer has been given to certain questions addressed to the Sacred Congregation of the Index, but that he remains within the Catholic Church because he believes that he can there better serve the cause of truth and progress. He shows, with great variety, how the views of the Church have, wittingly or unwittingly, changed over a long course of years, and taking the notorious case of Galileo as a test one, he declares: "You have blundered once, and we can never trust you again in any scientific matter, whether it be astronomy, biology, political economy, history, biblical criticism, ecclesiology." We cannot wonder that the *Tablet* should threaten him with excommunication. Our difficulty rather is to see what standing ground he can still find for religion within the Church of Rome, and our great interest will be to see what public attitude, if any, is taken up by Roman Catholic laymen, equal to the professor in intellectual gifts and knowledge of the world, and equally renowned in other departments. The Protestant movement among the priests of France and Italy, to which attention has so recently been called, may well have its counterpart in the breaking down of the barrier which so many have been content to cherish between reason and faith, and the overthrow of that fatal scepticism of the presence of God in the world and in the heart, upon which Dr. Fairbairn has shown so clearly so-called Catholic doctrine has taken its stand.

SCPTICISM IN THE ROMISH CHURCH.—A still more startling fact comes to light in regard to the prevalence of scepticism among avowed Roman Catholics. The mental attitude of such men is indeed difficult to understand, as may be gathered from the following statement made by Professor Mivart in his article in the *Nineteenth Century*:—"To my certain knowledge

there actually are devout Catholics of both sexes . . . weekly communicants . . . who believe Joseph to have been the real and natural father of Jesus. . . . I know also priests who share this opinion, and I have heard a devout and ascetic religious affirm that he thought the extraordinary dignity to which Rome has now raised St. Joseph may have been providentially brought about in preparation for a great change in popular sentiment and credence on this question. Another of these remarkable 'Catholics' asked a 'learned and austere priest' if he might 'worship God as Zeus or Athene,' and was told he might 'if it helped him to advance in virtue and religion.' The questioner had heard there were persons who went to the Brompton Oratory 'to there worship the Madonna as the only available representative of Venus.'"

INTERNATIONAL STUDENTS' MISSIONARY CONFERENCE.—The conference of student missionary volunteers has been a great success. From the first Tuesday morning of the New Year to the Saturday, 1,600 student delegates from all parts of the world, though mainly, of course, from the British Isles, crowded Exeter Hall—morning, afternoon, and evening—with unabated ardour, seeking to make more clear intelligent and practicable the earnest desire of their hearts to evangelise the world in their own day and generation. It was a noble and inspiring sight, and reacted upon all who took part in the conduct of the meetings. This great company, members of many nationalities and more denominations, was one in the enthusiasm of their loyalty to Christ and their hope of service, and this oneness infected the platform. The Bishop of London, Dr. Mackennal, Mr. Campbell of Brighton, the Archbishop of Canterbury, Mr. Connell of Regent Square, the S.P.G. Vicar of Windsor, Dr. Harford-Battersby of Livingstone College, Dr. Horton, Dr. Clifford, Dr. Glover, and many others, formed a real Evangelical Alliance, and in their endeavour to help these ardent students must themselves have been still more richly blessed. The addresses throughout seem to have reached a high level, and it would be of great advantage if they could be circulated in a handy form in our Christian Endeavour societies, where both the home and the foreign missionary fields have many devoted friends who would be glad of direction in prayer and thought and effort.

THE PROGRESS OF THE WAR.—We note, with a decided sense of relief and gratitude, that Sir Redvers Buller has at length crossed the Tugela and met with such preliminary success in confronting the enemy that we may hope that the tide has at length turned, and that the relief of Ladysmith is not far distant. The progress of the war is slow, and places, necessarily, a severe tax on our patience. At home there has been much discussion as to the inefficient preparations for the war, accompanied with angry demands for the reconstruction of the Cabinet. At this stage of affairs such discussions are futile and mischievous. There have been errors in our diplomacy,

in our military preparations, and possibly in the tactics of our generals, but the time has not yet come for final review and reckoning.

PLEAS TO ARREST THE WAR.—We have received a long letter from Dutch Christian ministers addressed to all English clergymen and ministers, concerning which we can only say that while we deeply regret this lamentable war, and are sensible of the evils which must follow in its train, we cannot, by any means, allow the assumptions which underlie the letter. The responsibility for the war rests, in our judgment, not on the British Government, but on Mr. Kruger and his obstinate associates, aided by the unscrupulous Dr. Leyds. It was not we who declared war “against a Christian free people dwelling among the heathendom of Africa,” but that so-called “Christian free people” who invaded our territory. On the other side we have received the circular of the Durban Church Council, consisting of ministers of all the Free Churches of the district, the views of which entirely coincide with our own, as do those expressed by the Congregational Union of South Africa, and by almost all British Christians in South Africa with whom we are acquainted. There are few men in England whose opinions on such a subject as this are entitled to greater weight than those of Bishop Westcott, who has, for many years, taken a leading part in the work of the Peace Society, and has pleaded often and earnestly for arbitration. He points to our unpreparedness for war as a proof of our strong desire for peace, and holds that not only our paramount influence in South Africa was at stake, but our dominion in India and our fitness to guide the life of Greater Britain. We lately heard a Wesleyan minister who has spent twelve years in South Africa and held the highest positions there, and who has many personal friends among the Dutch, say that he had been compelled, reluctantly, to come to the conclusion that war was inevitable, and that for many years past the issue at Pretoria had been Boer *versus* Briton. Mr. Reitz, at any rate, allows that the questions at issue “had their origin deep in the history of the past,” and that the Transvaal claims to be a “sovereign independent State”—a claim which unless we are to be expelled from Africa, our Government can never allow. There is indisputable evidence of a determination on the part of the Boers and their allies to establish an “United South Africa,” in which Great Britain would count for nothing, and the predominant power should be—not simply Dutch, but Boer. None the less do we pray for a speedy and honourable peace—a peace that shall establish righteousness and good government and promote, what we regard as by no means unattainable, the true brotherhood of the peoples now unhappily at strife, together with the well-being of the natives whose interests, it seems to us, are apt to be overlooked.



OBITUARY

MR. D. L. MOODY.—To tens of thousands of English people the death of Mr. Moody has come as a personal loss, and has revived some of the most hallowed memories of their own religious experience. In the current use of the term Mr. Moody was the greatest evangelist that this generation has known, but it may be doubted whether his own success as a winner of souls was not surpassed by his power of setting others harmoniously to work in the service of the kingdom. His great Bible schools at Northfield are a permanent memorial of his own faith in the Bible, and of the power of the word of God on the lips of consecrated men and women to woo and to win, to quicken and to mould the heart of man for God. The old criticisms, as stupid as true, of his methods and mannerisms, have been revived in some of the notices of his death in the English papers, but nothing can detract from his moral and spiritual greatness and the real and substantial success of his work. He awakened the conscience and he moved the will as few have been able to do. Under his ministry the fire from heaven fell and kindled the wood of the burnt offering, which others through long laborious years had gathered. He never slighted the work of pastors and teachers; and though where he had convictions they were apt to be what some regard as narrow, he loyally co-operated with every earnest Christian worker, and men of such varied judgments on matters of religious conviction as Dr. Dale, Henry Drummond, George Adam Smith, F. B. Meyer, were equally admitted to his friendship and confidence and shared his admiration.

THE DUKE OF WESTMINSTER.—On the same day that Mr. Moody died December 22nd, the Duke of Westminster passed away at the age of seventy-four. The *Times* had a very interesting article comparing and contrasting the two men, and concluding with the statement, "The peer and ex-shoemaker were not really in life so much divided." The real division is that there is so much of human life into which the peer cannot enter even at second hand. Otherwise it is inconceivable that a man of such really broad, humane, philanthropic and even religious sympathies and activities as the late duke should have given so large a portion of his life to horse racing. The *Times* says "he could pass from a race-course to the chair at a missionary meeting without incurring the censure of the strictest," but no presence at missionary meetings could undo, indeed, it might rather increase, the harm of his example, in association with all that the race-course implies, in the encouragement of gambling—one of the three gods of this world which do more than aught else to hinder the Kingdom of God. The young are always ready to take their cue from a great man and shelter themselves under the authority of a great name, and when that name is otherwise unsullied it exercises a charm of fearful potency. For his good

deeds we praise him and give God thanks, but for this we praise him not, and pray God that those who live may learn to do better.

REV. WILLIAM TIDD MATSON.—To most of our readers the Rev. W. T. Matson will be known through his hymn! “Lord, I was blind: I could not see.” If the date in our hymn-book can be trusted (1857), he was not more than four-and-twenty at the time of its composing, when he issued his first volume of poems, entitled “A Summer Evening Reverie,” and ever since he has used his poetic faculty in the service of the Church. He entered the Congregational ministry through the seminary at Cotton End, Bedfordshire, after having been secretary to the European Freedom Committee, and formed friendships with men whose names have become famous—Kossuth, Mazzini, and others. Four of his six pastorates were in Hampshire, and one of his sons is in the Congregational ministry at Northampton. Five years ago his poetical works were published in a single volume, and though never more than a minor poet, yet the refined spirit of devotion his hymns express has commended many of them to the Churches, and some of them, it is said, have appeared in no less than forty-five different hymn-books.

DR. JAMES MARTINEAU.—Passing from us in his ninety-fifth year, Dr. Martineau has been one of the great religious forces of this century. He came of a Unitarian family, and, though he disliked the name and preferred that of Presbyterian, he remained in dogmatic conviction a Unitarian to the last. The highest honours have been accorded to him in his own body, and for forty-four years he held the position, first as tutor in mental and moral philosophy and then as Principal of Manchester New College. At the same time he has not been in his teaching altogether acceptable to a large section of Unitarians, partly because from the first he discarded the old discredited methods of exegetical attack and defence, and partly because in his positive teaching he appealed so forcefully to that inner light in the reason and conscience which lighteth every man that cometh into the world. Dr. Martineau felt himself, as only a few choice spirits of his own Church were able to do, truly at one with all godly and pious souls in all the Churches; and he longed with an unceasing longing for a real fellowship with them. Perhaps even more than his sister's alienation from him, he felt with an abiding sorrow his failure to establish what he called the Free Christian Union—a union in the search for Divine truth, and in the exercise of filial piety and brotherly charity “with or without more particular agreement in matters of doctrinal theology.” Dogmatically a Unitarian, he yet had the reverence and the simple faith in the presence and voice of God of a follower of George Fox, and one cannot but feel that what Dr. Richard Glover once said of his sister may be true of him, that it will be only a glad surprise to recognise in Him, whose word he has so loyally sought to keep, his Lord and his God. Undoubtedly he had one of the great master minds of the century, and there has arisen no such apologist for Christian Theism

since the days of Bishop Butler, uniting clearness of spiritual vision with metaphysical insight and a brilliance and command of language that is unsurpassed. At the same time he had his limitations; he lacked business qualifications; and he certainly was wanting in that sufficient knowledge of minutæ which would have allowed him to do original work in Biblical criticism, and in that critical acumen which often enables the non-expert to grasp and appraise at its true value the varied work of others in that wide field. The two volumes of sermons, entitled "Endeavours after the Christian Life," and his "Hours of Thought," and his two great works on morals and religion, "Types of Ethical Theory" and "A Study of Religion: its Sources and Contents," and the four volumes of his collected Essays, are a fitting and will be a permanent monument of his pure and devoted life.

THE REV. DAVID THOMPSON, who passed away on December 18th, 1899, at Appledore, Devon, in the eighty-fourth year of his age, retired from active labour many years ago. He was in his day a good minister of Jesus Christ. His pastorates were at Atherton, Lancs., and Great Torrington, Devon. He also served the denomination as agent of the Bible Translation Society, visiting the Churches of the United Kingdom and preaching and speaking on its behalf. He was, moreover, a diligent writer. Articles from his pen appeared in the denominational weeklies and in the BAPTIST MAGAZINE. He was the author of many useful tracts. Some years since he wrote a history of the North Devon Baptist churches which at the time of its publication was warmly commended in our pages. He was a man "greatly beloved," and has doubtless received the "Well done" of his Lord.



LITERARY REVIEW.

CHARLES A. BERRY, D.D. A Memoir by James S. Drummond. Cassell & Co. 6s.

WE thank Mr. Drummond, Dr. Berry's fellow-student and co-pastor, for this admirable biography. Happily he has not attempted a voluminous work and kept us waiting for it for years. An interesting volume of 316 pages, brought out within a year of Dr. Berry's death, was very much what those who knew him desired, and the work now lies before us, well and wisely written. The portrait is one of the best likenesses we have ever seen. Dr. Berry was a man whom it is a life-long benediction to have known. First and foremost he was a good minister of Jesus Christ, exactly suited to his day and generation. He was a Free Church clergyman of sturdy principle and independency. He was a preacher for men, evangelical, thoughtful, practical, knowing the questions of the time and dealing with them faithfully. He loved his work at Wolverhampton, and neither the tempting offer to succeed Mr. Henry Ward Beecher at Brooklyn, nor to

become the Secretary of the Congregational Union could turn him aside. His heart was as large as his intellect was keen. He was a strong advocate of Christian union, on the right basis, and few men, if any, in our generation have done an equal work in promoting it. For years he had been in the habit of spending his summer vacation at Grindelwald, and took a very active part in those conferences which, notwithstanding that they have been much misrepresented, have exercised a powerful influence on the religious life of our day. Few who took part in them will ever forget the gatherings at night, after the meetings, under the trees in the garden of the Schwartz Adler, where dignitaries of the Anglican Church, ministers, theological professors, editors, and others gathered and talked on the subject of Christian union and kindred topics till after the other hotels were closed. Of these meetings Dr. Berry was the leading spirit, when anecdote and humour and learning and hallowed thoughts flowed in an unbroken stream. Gone are those *noctes ambrosianæ*, the famed hotel has been burned to the ground, and the genial Dr. Berry, round whom we gathered, has passed to his rest. Many amongst us can remember the noble speech he made at our Union meetings at Bristol. He has left very little behind him of the work of his pen, being chiefly a man of action. We conclude as we began by heartily commending this book, in which Dr. Berry's character is finely depicted and his many-sided career tersely narrated, with special gratification that it has appeared whilst the subject is still vividly in our thoughts.

J. H. C.

IN THE DAYS OF THE STAR CHAMBER. A Tale of the Persecution during the Reign of King Charles I. London: Thomas H. Hopkins, 16, Gray's Inn Road, Holborn, W.C. 1s.

THIS is a well-conceived and well-written story dealing mainly with the history of the Baptists in the seventeenth century. We meet with many historical names such as Lilburne, Kiffin, Henry Jessey, and though the principal characters, Hugo and Agnes, are fictitious, many of the incidents of the story are based on historical events, and the meetings in Amsterdam have, of course, an historical foundation. The anonymous author has given us a picture of the struggles and persecutions of our ancestors and of their courageous loyalty to Christ, which should stir the hearts of our young people to-day and secure a denominational fidelity greater than in many directions we see.

THE BEST SOCIETY, and other Lectures. By J. Jackson Goadby, F.G.S.. Second Edition. London: Elliot Stock. 5s.

MR. JACKSON GOADBY was a member of a distinguished family, both in literature and religion; and this volume, although a posthumous publication, will amply sustain his reputation. It consists of lectures which, though not originally intended for publication, are quite worthy of it. "The Best Society," the title of the first lecture, is a discourse on books and reading—wise, practical, and inspiring. Many of the lectures are bio-

graphical, as, for instance, those on Thomas Fuller, Oliver Cromwell, and Mrs. Lucy Hutchinson; while one or two are on such subjects as "Work and Play" and "Wise Saws." Mr. Goadby was a widely read man, who digested his reading; he was bright and vivacious in style, manly and courageous in spirit, while he had also what is so essential to popular power, the saving grace of humour. To read such lectures is a decided treat.

EVANGELICAL BELIEF. The Prize Essay on the Present Conflict between Evangelicalism and Sacerdotalism. By John Broadhurst Nichols. The Religious Tract Society. 6s.

THIS is, as we learn, the Prize Essay which gained £100 in a competition instituted about a year ago by the R.T.S. It is a broad and comprehensive survey of the points in dispute between Evangelicalism and Sacerdotalism, and shows what Dr. Wace and other writers have lately emphasised—that Protestantism is much more than a negation. Mr. Nichols deals effectively with all questions as to the rule of faith, private judgment, the unity, catholicity and authority of the Church, the Christian ministry and worship, the Sacraments, justification by faith, the discipline of Christian life, &c. He has brought to the discussion a clear philosophical mind, well versed in the history of theological and ecclesiastical controversy, great logical acumen, and a candour that even opponents will recognise. Throughout he tries to show the truth that underlies Romish errors, and the way in which our spiritual needs are met by the Evangelical faith. The author is, we gather a pædo-Baptist, and to our thinking he weakens his position by not being able to affirm of infant baptism that which the New Testament affirms of the rite instituted by Christ. Having to repudiate baptismal regeneration, he tells us baptism serves three purposes—(1) the presentation of the child is an indication that he needs and claims a Saviour; (2) the reception of the child is an indication that he is admitted into the visible congregation of Christ's Church, and is entitled to all its privileges; and (3) the application of water is an indication that there is a power which can cleanse from sin, and which is signified, promised, and sealed by that act. In respect to this we need only remark that the knowledge of the child's need of salvation is in no way dependent on infant baptism; secondly, that a child thus presented is not, as a matter of fact, allowed all the privileges of the Christian Church, it is not, *e.g.*, admitted to the Lord's Supper; and thirdly, that the application of water by sprinkling, *e.g.*, would indicate the need not of a complete but of a partial cleansing from sin. Baptists acknowledge all obligations in regard to their children, and these are in no way affected by such a rite as pædo-Baptists defend.

OLD CREEDS AND NEW BELIEFS. By W. H. Gray, D.D. William Blackwood & Sons, Edinburgh and London. 5s.

DR. GRAY was for several years, if we mistake not, the minister of Liberton, and previously to that of Lady Yester's Church, in Edinburgh. He lately

retired from the pastorate "full of years and honour." His leisure time has been occupied to a considerable extent in reviewing his life and beliefs, and he has been surprised to find how far he has drifted from his old moorings. The Westminster Confession he accepts with reservations, and believes that subscription to it should be made far less stringent than it is. He holds firmly to the essential elements of Christianity on its ethical and spiritual sides, but considers that many of the Christian doctrines need to be restated in terms of present-day thought. On such subjects as Inspiration and the Supernatural he takes a somewhat broad view, and contends that the true ground of Christian faith is not the historically preternatural, whether in the Gospels or in other sacred books, but the surer ground of the spiritually supernatural. He writes clearly and with great candour, and the book will be read with great profit even by those who may not assent to all its positions. It is one of a class of works which make an honest attempt to preserve the essential and abiding rather than the accidental and transitory, and that care more for the kernel than the husk.

THE WORKMANSHIP OF THE PRAYER BOOK. In its Literary and Liturgical Aspects. By John Dowden, D.D. Methuen & Co., 36, Essex Street. 3s. 6d.

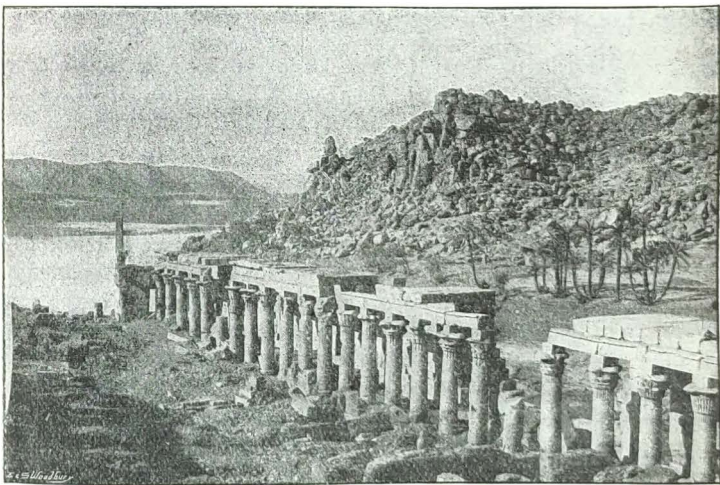
ENGLISH Churchmen are wise in devoting so much attention to the history and influence of the Book of Common Prayer. Apart from the works of Wheatley, and the more recent history of Proctor, there have been several attempts on popular lines to bring a full knowledge of the contents of the Prayer Book within the reach of all, as, e.g., in the "Interleaved Prayer Book" and the "Helps" to its study, published by the Clarendon Press. Dr. Dowden deals mainly with the structure or workmanship of the Prayer Book, taking little direct cognisance of doctrinal controversies, but examining the sources of the different parts, its primitive elements, its reproduction of mediæval liturgies, the influence on it of Cranmer, Cardinal Quignon, Luther, Melancthon, &c., and the revision of 1662. He deals very fully with the various creeds, as also with the collects. In treating some of these his sense of humour finds ample scope, as, for instance, on page 137, he tells us: "Even highly intelligent people have been known to suppose the sense to be that 'bishops and curates' present such specially formidable obstacles to the grace of God that we have to appeal to the Lord as to Him 'who alone worketh great marvels.' And, at all events, the collocation of words is open to the fairly-put objection that it is 'subject to be ill-interpreted by persons vainly disposed.'" Dr. Dowden, in speaking of the changes made by American Episcopalians, admits their advantage. They, of course, are free from State control. The work is made more valuable for reference by a very careful index, not only of subjects, but of words and phrases commented upon. Even those of us who are not accustomed to the use of the Prayer Book in our worship will find the study of this book interesting and instructive.

LAST month we gave a short review of *PYRAMIDS AND PROGRESS*, Sketches from Egypt, by John Ward, F.S.A., with Introduction by Professor Sayce, and published by Messrs. Eyre & Spottiswoode. (7s. 6d.) We re-



CAIRO.

marked on the illustrations as a really wonderful collection. Unfortunately we were obliged to go to press before the blocks reached us, but we have now the pleasure of presenting two of these illustrations, which will give a



NECTANEBO'S TEMPLE.

fair idea of the whole of them, *CAIRO* (p. 26), and *NECTANEBO'S TEMPLE* (p. 207).

RICHARD HOLT HUTTON, of the *Spectator*. A Monograph. By John Hogben. Second Edition. Edinburgh: Oliver & Boyd. London: Simpkin, Marshall, Hamilton, Kent, & Co. 2s. net.

THIS small monograph gained considerable praise when published anonymously some months ago, and it was at once seen that the author possessed special sources of information, and had formed an appreciation of the distinguished journalist that would be generally accepted. In the absence of such a "Life" as Mr. Hutton prohibited, it is likely to take precedence of all other works. In the new preface one or two points of interest are raised, the most important of which relates to Mr. Hutton's belief in the Divine birth of Christ. Doubt had in some quarters been thrown upon this, but Mr. Hogben is enabled to state on the authority of Miss Roscoe, Mr. Hutton's niece, that he accepted the Divine birth, though he did not think the Christian revelation depended entirely upon it. This conclusion is borne out by the Rev. Alfred J. Hutton and by Mr. Meredith Townsend. Kindred to this point is the testimony of Mr. Herman Merivale, given in a letter to the *Saturday Review* of August 10th, 1899, a letter of which we wish Mr. Hogben could have made fuller use. Mr. Merivale relates that when Hutton attended the farewell dinner to his old professor, Dr. Martineau, "he protested after his courageous fashion then and there, convinced as he was before all things of the divinity of Christ, in one of the finest sentences that I ever can remember. 'This is either the teaching of the Son of God, or the wide-spreading example of a perfect life under the masterful influence of a magnificent delusion.'" It would, indeed, be difficult to find a finer statement of the great alternative.

CHURCH OF SCOTLAND. First Church Congress held by order of the General Assembly, Glasgow, October 25th to 27th, 1899. Official Report of Proceedings. J. Gardner Hitt, 37, George Street, Edinburgh. 2s. 6d.

THE report of this Congress, as it appeared in the daily papers, attracted considerable attention, and proved that the Church of Scotland is fully alive to its responsibilities and opportunities. Very much the same questions are to the fore on both sides of the Tweed, so that the discussions reported here may be read with profit by the leaders of our various churches in the South. The vocation of the Church, its relation to modern thought, its attitude to social and economic movements, its services and their adaption to the needs of the people, its obligations to the young, &c., are among the points passed under review. While there is of necessity much that proceeds from a different standpoint from ours, we find on the other hand many valuable suggestions in the papers of Principal Stewart, of Aberdeen, on "Modern Thought"; in Professor Flint's discussion of "Social Problems"; and in Professor Robertson's paper on the "Use of the Old Testament in the Religious Education of the Young."

THE GOSPEL OF CERTAINTY. By David James Burrell, D.D., Pastor of the Collegiate Church at Fifth Avenue and 29th Street, New York. Hodder & Stoughton. 3s. 6d.

THE sermons in this volume are not remarkable for any great depth or originality of thought, but display strong practical sense, resoluteness, and directness of purpose, and ring throughout with the accent of conviction. They have in them elements of uncommon dynamic power.

HISTORY OF THE ENGLISH CHURCH. From its Foundation to the Norman Conquest (597-1066). By William Hunt, M.A. Macmillan & Co. 5s.

THIS is the opening volume of a series which promises to be of great value. A somewhat similar work was issued recently by Dean Spence, but the plan of this is larger and more minute, and will allow fuller discussion of many points of importance. The series, as a whole, is under the competent editorship of Dean Stephens and Mr. Hunt. With regard to this volume, Mr. Hunt says—and in the main he has been true to what he says—“While it is written from the standpoint of a member of the Church of England, it has not been my design either to advocate the principles of a party, or even to exalt the Church. Whether the fact that the Church held certain beliefs and enjoined certain practices a thousand and more years ago is any reason why it should do the like now is not for me to say. Everything recorded here has been inserted either because it seemed to me necessary to my narrative or interesting in itself. It has been my earnest wish to present a thoroughly truthful picture of the Church during this period, and not to misrepresent anything. No cause seems the better for the art of the special pleader, still less for disingenuousness. Nor would the interests of the Church, even if they could be saved by such methods, be so sacred to me as historic truth.” Mr. Hunt takes us over ground which has always had a strong fascination for students of history, as will be understood by the mere repetition of the names of Patrick, Columba, Aiden, Cuthbert, Augustine, Hilda, Alfred, Ethelwold, &c. The main point on which we are inclined to differ from Mr. Hunt is in his estimate of the relative importance and influence of the Celtic mission and the Roman mission of St. Augustine. It is certainly not the case—and his own pages prove it—that “our forefathers owed their evangelisation to the apostolic zeal of the greatest of the Popes.” We have no wish to depreciate either Pope Gregory or his emissary, Augustine, but as was proved in our pages at the time of the celebrations two years ago, and as, indeed, Bishop Lightfoot has shown, whatever may be our national indebtedness to the Romish mission, we owe far more to the Celtic. Iona and Landisfarne count for far more than Canterbury in the story of the origins of our national Christian faith, and instead of saying (with the *Guardian*) “the Roman planted, the Scot watered, the Briton did nothing,” it would be truer to say with the *Daily News*, “Iona planted, Landisfarne watered, and Rome took the increase.”

MESSRS. MACMILLAN & Co. have added to their Eversley Series **THE CONQUEST OF ENGLAND**, by John Richard Green, M.A., LL.D., in two volumes. with portraits and maps. 5s. each. The volumes on "The Making of England" carry us down to the year 829, where those on the Conquest may be said practically to begin, although they review events at a somewhat earlier stage and bring us rapidly on to the time of William the Conqueror. Although the books did not receive the author's finishing touches, they are of quite inestimable value, and in this form they are delightful to read. The two volumes on "The Making of England," the two on "The Conquest," with the eight volumes of "The History of the English People," complete Mr. Green's valuable work, and we cannot doubt that in the Eversley Edition they will have a large and permanent sale. Concerning **THE PRINCESS**, by Alfred, Lord Tennyson, in the Golden Treasury Series, 2s. 6d., very little need be said. It is a volume as delightful to handle as it is to read, and will undoubtedly be the favourite edition of this great poem, which has had so deep and far-reaching an influence on the higher education of women, and to which, on this and other grounds, all members of the fair sex are so deeply indebted. Another project started this month is Messrs. Macmillan's **LIBRARY OF ENGLISH CLASSICS**, in large demy 8vo volumes, in cloth gilt, at 3s. 6d. net. The books contain neither new introductions nor notes, but aim simply to present typographically perfect reprints of the best existing texts. Mr. A. W. Pollard, Secretary of the Bibliographical Society, has undertaken the editorship of the series. The first two volumes have been issued, consisting of (1) "The Essays, the Colours of Good and Evil, and the Advancement of Learning" of Francis Bacon, the texts being from the Golden Treasury Edition of the Essays, &c. There is added an index to Latin quotations (translated) and a valuable glossary. (2) "The Plays of Richard Brinsley Sheridan," which have a secure and high place among our classics, forms the second volume. All that needs to be said concerning this enterprise is that it is one of the most useful and likely to prove one of the most popular, for which we are indebted to these capable and spirited publishers. The books are handsome in form, well printed on good paper, and neatly bound, and would be an adornment to any library in which they had a place.

THE CRITICAL REVIEW of Theological and Philosophical Literature. Edited by Principal S. D. F. Salmond, D.D., F.E.I.S. January, 1900 (1s. 6d.), commences the tenth volume, and is now published by Messrs. Williams & Norgate, instead of Messrs. T. & T. Clark, as formerly. This is a strong number, the reviews of the late Professor Bruce's "The Moral Order of the World," Ward's "Naturalism and Agnosticism," Garvie's "The Ritschlian Theology," and Stalker's "Christiology of Jesus" being among the more notable, though, as usual, much attention is given to Continental literature, and the student is thus kept in touch with the best Continental thought.

THE SKY PILOT: A Tale of the Foothills. By Ralph Connor. London: Hodder & Stoughton. (5s.) The writer of this book is a man of real genius, and, in describing the scenes which have come under his own observation and formed the leading elements of his experience in the far North-West of Canada, he has wielded a power not at all inferior to that which has been exercised in the description of Scottish character by Macdonald, Barrie, Ian Maclaren, and Crockett. The ranchmen among whom the gentle and brave-hearted Christian missionary laboured were a motley crew, living a wild, free life, fearing neither God nor man. Rovers, reckless adventurers, social outcasts were there gathered together. The irresistible power of true Christian love bent on fulfilling a Divine mission is effectively shown, and the transformation of "Bronco Bill," "The Duke," "The Honourable Fred," and the rest is vividly told. The story of Gwen is remarkably beautiful and pathetic. The contrast between the gathering in the Stopping-place parlour and the building of the little chapel and all that it implies is marvellous. Christian people will be inspired to nobler endeavours by a book like this.

MESSRS. NELSON & SONS have sent out a large and finely illustrated edition of **JESUS, THE CARPENTER OF NAZARETH**, by Robert Bird (6s.), a work which, when first published, commended itself to the judgment of Professor Bruce, Dr. Stalker, and others well qualified to speak of its merits, while it has been largely used by ministers and Sunday-school teachers. It is an admirable presentation of the evangelical narratives in a form adapted for children. The illustrations in this edition are apt and suggestive, and add considerably to its value, though we do not care for the aureole around the head of Our Lord. The only one to which we have a strong objection, as being historically untrue, is that which represents John as baptizing Christ by pouring water upon his head. Why artists cannot accept what scholarship has established, we are at a loss to imagine. From the same publishers we have received **THE CHILDREN'S HOUR**, by Mrs. Molesworth (2s. 6d.), a series of brisk and amusing stories for reading to the little ones, which will undoubtedly be widely used. The pictures, many of which are coloured, are all that could be desired.

POINTS, PARABLES, AND PICTURES. New Illustrations for Preachers, Teachers, and Platform Speakers. By Rev. H. O. Mackey. London: James Bowden. 3s. 6d.

MR. MACKEY published some years ago a volume to which this may be considered a sequel—"One Thousand New Illustrations." The word new is justified in each case by the contents of the volumes. Those who have read extensively in modern literature, or read on special subjects, will be familiar with many of the paragraphs, but the majority of those for whom the books are intended will not. And rarely do we come across an illustration which is found in a similar work. Mr. Mackey has a keen eye for similes, analogies, metaphors, and anecdotes, and has formed in this col-

lection an invaluable repertory. The indices of subjects and texts facilitate the practical use of the work.

THE LONDON BIBLE WAREHOUSE, 53, Paternoster Row, sends out a beautiful edition of the Self-Explanatory TEACHER'S BIBLE, the special feature of which is the printing in separate columns of parallel passages to which ordinarily we have only textual references. This, of course, not only effects a considerable saving of time, but helps to impress more deeply upon the student's mind the force of the parallel passages. Such an arrangement will be highly valued by those who have found the helpfulness of the referential system. Bound up with the volume is "The Bible Reader's Manual; or, Aids to Biblical Study." Edited by the Rev. C. H. H. Wright, D.D. These aids, which cover considerable ground, are in every sense scholarly and up to date.

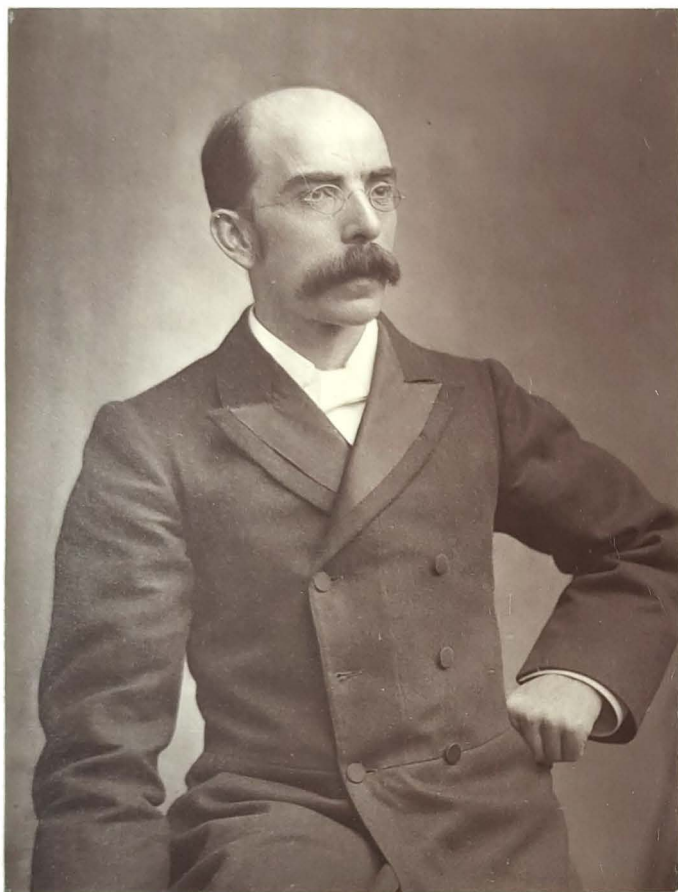
LOAVES AND FISHES. By Bessie Reynolds. London: Elliot Stock. 5s.

BOOKS which hit off the weaknesses of our Free Churches may always count on a measure of popularity, but it makes all the difference whether such books are written by friends or foes. The authoress of this volume evidently knows the things of which she speaks. She writes from within, and has no quarrel with voluntarism as a principle, but only with the abuses to which it lends itself. The story of Mr. and Mrs. Raynor, whose difficulties arose from obstreperous and niggardly deacons, is, we are afraid, not exaggerated, although it is happily exceptional. The places described are not unlike certain chapels in the metropolis. The vivid narration of such events should do much to prevent their recurrence.

TOOLS FOR THE MASTER'S WORK. Comprising 250 Sermon Outlines, Bible Studies, Children's Addresses, Gospel Themes, Sermonettes, &c., collected by J. Ellis. London: H. R. Allenson, Paternoster Row, E.C. 1s. 6d.

MR. ELLIS has already published some four or five volumes of a similar character to the present. The outlines display great ingenuity in analysis, arrangement, and suggestion; the divisions are simple, and make free use of "catch words" which will be easily remembered. The subjects cover a wide area.

MESSRS. METHUEN & Co. send out an edition of A SERIOUS CALL TO A DEVOUT AND HOLY LIFE, adapted to the State and Condition of all orders of Christians. By William Law, A.M. With Introduction by G. Bigg, D.D., of Christ Church, Oxford. (2s.) An edition as convenient in size and as tastefully got up as any with which we are acquainted. It is issued in Messrs. Methuen's "Library of Devotion." Dr. Bigg's Introduction is a useful piece of work, both from the biographical and critical standpoint, dealing with the writers who had most influence on Law and the men whom he in his turn influenced.



Woodburyprint.

Waterlow & Sons Limited.

Yours very sincerely
S. P. Carey

THE
BAPTIST MAGAZINE

MARCH, 1900.

REV. S. PEARCE CAREY, M.A.

“Able men for Greater Britain.”

HT is written by Henry Drummond, in his fifth essay in “The New Evangelism”: “I turn to Australia and make a bid for *able men for that Greater Britain.*” It will not be doubted by those who know the man, that the church in Collins Street, Melbourne, premier among the Baptist churches under the Southern Cross, have secured such an one in Mr. Carey. “The man for the place,” we say. “Composed” (says Drummond) “largely of men whom the rush for wealth has drawn from an older civilisation, the Church’s problem in that colossal continent—as big as Europe—is to establish the new civilisation in truth and righteousness. Who, where every man is making money, is to make just laws, to raise social standards, to purify political ideals? Two kinds of ministers are required.” One of these is “bush ministers,” and the other is “men of the highest culture and ability as ministers for the large towns—men who are preachers and students. There is no more influential sphere in the world than that open to a cultured preacher in one of the capital cities of Australia. His influence will tell upon the whole colony almost immediately, and as a public man he will have opportunities of giving a tone and direction even to political life such as no one at home possesses. At this moment there are some three or four vacant churches of the very first rank which must be supplied from home.”

It augurs well that a great church like Collins Street is content,

not for the first time, to put the selection of its minister into the hands of two or three of our leaders. We believe the church will not repent of it; that they will congratulate themselves and devoutly thank God for sending them a man who answers to Drummond's description.

The very name of Samuel Pearce Carey tells its story. Here is heredity taught in a living and labelled example. Child of one of our Levitical families; great-grandson of the hero of Serampore, whom our forefathers so long left to his own resources, but whose sepulchre we garnish to-day; and also, through his grandmother, of Pearce the "seraphic"; with the sustained example of a strong and learned pastoral character in his father, and the imperishable memory of a holy mother early lost—with such prophecies going before upon him, one looked for a life of Christian purpose and achievement. Brought up at the feet of Hughes and Francis at Blundell's School at Tiverton (where he stayed long enough to see the exit of every boy, master, and servant who were there at his coming), with the timbers of the wrecked *Armada* over his head, and such names as "F. Temple" (the Archbishop) carved on the wainscot; in a big school where for some time at least he was the solitary representative of the Free Churches, yet his own home and church associations were strong enough to prevent the seduction which too often acts in first-rate schools in Anglican hands. The writer's acquaintance with Mr. Carey began in 1879, when he became the writer's colleague in school work in Frome. And the boy (saving his honour) was the father of the man. From the very beginning whatever his hands found to do, he did it with his might. If he knew a game, he played it well; if he did not know it, he played it all the same till he did.

The eagerness of his indoor work and study was paralleled by an equal enthusiasm in hobby-driving of any healthy sort. It is no wonder that lads should have taken to him at first sight, and that little boys should have spent tears in secret over his departure, when he went off to Regent's Park College. "He worked like a horse." Like his Master, he was never ill. It is not so long ago that an insurance agent, with whom he was doing business, asked for a reference to his medical man, and he was obliged to confess that he had not required the services of a doctor since the day he

was born. For geology's sake he would lug half a hundredweight of stones five miles home; for theology's sake he would go longer distances and carry home heavier weights than those. He thought his time well spent, after his college course, in more years of study—partly for his M.A. degree—but much more for the sake of the coming truth. His fan was in his hand in those years, and he was thoroughly purging his floor. Much of that time was spent at Bristol, within the magnetic circle of Dr. Culross; but in his busiest working-time he was never too busy to give up days and weeks, as the writer most thankfully remembers, to come to the help of an overburdened man. Those early years of his ministry had their trials and their sorrows. He spoke the newer word so freely that some were stumbled, and deacons said: "He shall never preach here any more." He did, though! But if ever it was true of any man, it was true of him that—

"He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length

"To find a stronger faith his own;
And power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone."

It is certain that even if Carey had not been able to settle down to the convinced and resolute Baptist and true Evangelical that we know him for, his spirit would not have let him rest without an earnest life-work for Christ in some connection or other. It was the joy of many, with the writer, to see that our loved Baptist faith and order were able to retain him, and receive the help entire which, with a single-hearted devotion, he has given them.

The question was bound to come to a man with his antecedents, whether or no he should give himself to missionary work? And it was not for any lack of love for that work, nor—for one moment—any failure to appreciate his noble ancestry, that he stayed at home. And so it was not the India or Burmah or Java of his family traditions, but Burnley and Wolverhampton and Loughborough, where his work was done. To an outsider—in respect of his own congregation—the two eminences of his riper work will

be his devotion to small churches, and his enthusiastic social and political work. Not that his specially spiritual work ever took a second place. He had to rejoice with great joy over troops of young people, who, under his warm Biblical word, gave themselves to Christ and His Church. But anyone who has seen him come in on his Gospel chariot—of two wheels and a backbone—to a distant village on a rainy day, bemuddled from the sole of his foot to the crown of his head, and then heard him preach to a little company of his best, or argue down the fears of backward “leaders,” who dreaded some advancing step, and is aware that all this push, and “go,” and zeal, and time, and trouble, was uninterruptedly at the command of needy village “causes,” may guess what Loughborough District Union has to lose for Melbourne’s and Victoria’s sake. And as to political action, it is safe to say that political workers in constituencies all over the land, who are hesitating whether or no to cast in their influence with a “liquor” candidate, even though he may represent their party views, have taken courage from considering what may be effected by a brave and high-principled resistance such as that which has ended in clearing the ground in the Loughborough Division.

These gifts—and graces—should, if Drummond is right, find scope in Australia. Is it not mission work, after all, of the truest sort? Was not Arnold right when he said—or wrote: “My notion is, that no missionaryising is half so beneficial as to try to pour sound and healthy blood into a young civilised society”? And again: “I could be tempted to emigrate with all my family for good and all. There can be no more useful *or more sacred* task than assisting in forming the moral and intellectual character of a new society; it is the surest and best kind of missionary labour.” And so he is a chip of the old block. His illustrious great-grandfather—whom Dean Farrar *will* call “colossal”—had his first missionary longings directed to the Southern Seas; and since the Britain of the South is becoming a mother of nations herself, and since it is better to purify the fountain than even to filter what you drink, we may rejoice that this strong man is settling down among a nation “entring young the glorious waies of truth and prosperous vertue destin’d to become great and honourable in these latter ages.”

Mr. Carey will go to Australia with a varied and enriching experience, gained in chequered days of battling and of building; his Sword and his Trowel are equally dear to him now; and his perennially youthful spirit will exult in the joy of new conflicts for righteousness, and new comradeship with those that build Jerusalem on the far side of the world. He will rush into the arms of Australia and be naturalised by force of sympathy; he will expect and attempt high things; he will look on the land of his new adoption as Milton looked on the new life of England in his day: "Methinks I see a mighty and puissant Nation rousing herself like a strong man after sleep and shaking her invincible locks: Methinks I see her as an Eagle muing her mighty youth, and kindling her undaz'led eyes at the full midnight beam." The colonial freedom from a hundred social weights which irk at home, and the colonial onlook to a progress on which no clinging traditionalism has put the brake, will be after his own heart. He will be Christ's man to provide new bottles for the new wine, to bring forth things new and old.

"*And old.*" He is no iconoclast. He would not destroy, but fulfil. There is no man upon earth to whom more people and things are sacred: no man with a greater power of *reverence*. Reverence for persons growing with his acquaintance; reverence for everything that others have been able to revere; reverence for the Past, perhaps even more for the Future, but most of all for the living Present; reverence not for distant people and times only, which have won "a glory by their being far," but for the live individuals in the modern crowd, in everyone of whose faces he will look hopefully for a sign of the Christ that is to be.

Nothing has been said here of his private life. There are things too sacred—even for the BAPTIST MAGAZINE. But he has been, and is, a happy man. A. H. COOMBS.



Mrs. J. H. WEEKES.—News has just been received of the loss to our Congo Mission, through death, of Mrs. J. H. Weekes, the wife of our missionary at Monsembi, on the Upper Congo. She is one more victim to hæmaturic fever, after fourteen years of missionary labour, having married in 1885, just previous to leaving this country. Prayerful sympathy will be felt on all hands for Mr. Weekes and the orphan children.

AN ANCIENT BATTLE ANTHEM.

PSALM XX.

THE psalms with the heading "To the Chief Musician" appear to have been composed for the Temple service, and given over to the choirmaster to be set to suitable music. They are generally fitted for special occasions, not in celebration of great public events, but in anticipation of the needs of the worship when it should be established. David provided not only precious metals and stones for the erection, but the gold and jewels of holy songs for the services. The king-poet foresaw that times would come when the land would be darkened by the storm-cloud of war; and in preparing the Hymnal for the people he composed two psalms that would be suitable. One, xx., to be sung on the occasion of going out to war; and another, xxi., suited to a victorious return.*

The poet imagines a time of national trouble, a similar occasion to that terrible invasion of the Ammonites and Syrians recorded in 2 Samuel x. The troops of Israel have been called out. The king, with the Jerusalem contingent, gather in that temple which so filled the thoughts of David. There have been great sacrifices and offerings suited to the solemn function. The king, in his armour, sits on a throne, in an elevated position, near the great altar. White-robed priests move to and fro. On a large orchestra, near the brazen sea, are the singers and instrumentalists, hundreds of trained musicians, with their leaders. The courts are crowded with men in martial array; there is everywhere the gay-coloured

* Welhausen speaks of these two psalms as "a mystery," and no wonder. He regards them as *post exilic*. They who start with this unfounded supposition cannot fail to get farther astray the farther they go, as men ever do when on the wrong path. For thousands of years David has had the glory of the authorship, and now in these latter days no valid reason for taking this jewel from his crown has been advanced. In preparing this appreciation I have consulted the Midrash, Augustine, Peter Lombard, Lorinus, Muis, Folengius, Drusius, Amana, Coppen, Grotius, Vatablus, Munsterus, Rosenmuller, Venema, and other old commentators [none of whom suggest a *post exilic* origin]. Also, of modern writers, Perowne, Ewald, Hengstenberg, Delitzsch, Cheyne, Driver, and others, with some twelve translations.

pennons, and the glitter of steel in the morning sunshine. The air is heavy with the fragrant incense. The scene is intended to be impressive and stimulating. As from the great altar there arises up to the blue sky the dark column of the smoke of the sacrifices, through all the courts rolls the harmony of the music. Led by pealing trumpets the song arises. Many of the people have been taught it in times past, and they swell the chorus. The martial fire in men's hearts becomes purified and intenser as their thoughts are directed to God. The choir is divided into two portions; these chant antiphonally; the response to each verse, catching and enlarging the idea—

“ Jehovah answer thee in the day of distress,
The name of the God of Jacob exalt thee.
Send thy help from the holy place,
And from Zion sustain thee.
Remember all thy offerings,
And value thy sacrifices.”

Then comes a solemn pause; some have thought for the offering of a sacrifice, perhaps for silent prayer. The king rises and kneels in supplication. Not a sound is heard. “Praise waits in the stillness of Zion.” After a while again the music uprises in a more jubilant strain—

“ He shall give thee according to thy heart,
And all thy plans shall He fulfil.
We will shout for joy at thy salvation,
And in the name of our God we wave our banners.”

At this burst of martial shout, all the standards, the gay banner of the Benjamites, with its design of a wolf, leading, and the others with their varied emblems, are uplifted with great enthusiasm. They see in imagination the name of God inscribed on each. In ancient times great importance was attached to the consecration of standards. Now the resolve is strengthened in every breast to follow the banners of God, wherever they may lead, with an assurance of victory. Then the king arises, and all is calm attention. The high priest's voice is heard in clear solemn tones—

“ Jehovah shall fulfil all thy prayers.
Now I know that Jehovah saves His anointed one.
He will answer from His holy heaven
With the saving forces of His right hand.”

Again the music is heard. The chorus peals forth in stately, vigorous notes, the people join with enthusiasm in this truly magnificent concluding strain—

“ Those, in the chariot :
 And those, in the horses :
 But we, in the name of Jehovah our God, we trust.
 They bow and fall,
 And we rise and stand.
 O, Jehovah, save the king :
 Answer us in the day of our prayer.”

Truly a great poet is here. The onward rush of foes, the varied confidence, the downfall of the enemy, the victory of the faithful, and the shout of triumph are given in bold, terse outline. They are the words of him who in his youth met Goliath, saying: “ Thou comest to me with a sword and with a spear, and with a shield ; but I come to thee in the name of the Lord of Hosts ” ; of one who would recall the triumphal passage of the Red Sea at the beginning of his nation’s history. We gather from ancient monuments that chariots and horses were the great reliance of the old-world conquerors. These were forbidden by the law of Moses. Faithful obedience to the precept was departed from in the luxurious degeneracy of the people after the death of David (2 Chron. i. 14). This (as well as other indications) marks the pre-Solomonic origin of the psalm.

The idea of the psalm is grand. Was it ever realised ? Was the song ever thus sung ? In all probability it never was. With the prosperity of Solomon’s reign came a terrible departure from such simple faith in God. After David’s departure the old trust appears to have changed into a belief that Providence is ever on the side of the strongest battalions, as it is to-day. Yet men forget that this only becomes true when war has broken out, and “ hell’s forces are let loose ” ; when the standards have been unfurled, and not in the name of the Lord. But all this has raised the psalm to a higher place. It has passed into the care of Him who is truly the Chief musician, the all-glorious Choragus of celestial harmony and song. It is now to be sung to heavenly music. The anointed king is the Messiah. The battle is the great spiritual warfare by which Christ is to become the King of Kings. Thus Augustine

commented well: "Some in chariots and some in horses. Some are drawn away by the ever-moving succession of temporal goods; and some are preferred to proud honours and in them exult. But we, fixing our hope on things eternal, and not seeking our own glory, will exult in the name of the Lord our God." Hence not altogether without insight was Athanasius when he conceived the psalm to be an address to Christ on His way to crucifixion. None who are acquainted with patristic exegesis will be surprised to find our attention here directed to the words of Zechariah, who foretold the coming of the King, "just and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass. And I will cut off the chariot from Ephraim and the horse from Jerusalem. And His dominion shall be from sea to sea." Even the Jewish writers declare this psalm to be Messianic.

Amidst our anxiety through the attacks made on true religion in this as in every age, we may well seek the spirit of this psalm. God will send help from His holy place in heaven, and will sustain us in Zion, the place of earthly worship. He remembers all our offerings for His cause, both at home and abroad. Surely in the present age, as we look in any direction, we may wave the banner of the Cross with exultation, for the enemies of Christ bow and fall, and the soldiers of Christ rise and stand. God is with us, and our prayers are heard.

There is a legend of the Roman persecution of the Christian Church which tells how once a saint was sentenced to be trampled to death in a public arena. As he stood in view of the scowling multitude, and saw the roaring chariot and wild horses driven towards him, he called aloud the last three verses of this psalm. To the eye of sense and for the hour, as the torn and mangled body of Christ's martyr was dragged away, it might have seemed that his trust had been misplaced. But to the eye of faith and for eternity the shout of triumph was just. Where now is that chariot and those horses besplashed with the blood of the holy Confessor? And where is he who maintained an unshaken trust in God and was found faithful even unto death?

J. HUNT COOKE.

THE OBLIGATION OF THE CHURCH TO THE YOUNG.*

THE word "Church," when properly defined, has a distinct, a dignified, and a holy meaning. Its application is to those who know the Lord Jesus—who believe on Him, to the saving of the soul—who acknowledge Him as their Lord and Master, and walk in the ways of His appointment. All such, and everywhere, belong to the Church.

Such persons, because they are redeemed and sanctified and spiritually endowed, are not their own. They are a purchased possession. They live, not unto themselves, but unto Him who died for them and rose again. While, however, they have no rightful ownership in themselves, their *status* is at the farthest remove from that of slavery. Being Christ's possession, they are blissfully delivered from the hard bondage which enthrals everyone that believes not.

"He is the freeman whom the truth makes free. And all are slaves besides."

"If the Son shall make you free, ye shall be free indeed."

Side by side with this law of spiritual freedom is the law of holy and ennobling obligation. In this connection it behoves us to write the word "ennobling" with a broad emphasis. Obligation, as now regarded, imposes nothing that is humbling—points to nothing that is repellant. *Obligation!* It confers honour. It twins with the truest dignity. *Holy Obligation!* Who would wish to disown it? Disown it? That would disrobe us of our humanity, and reduce us to the level of the beasts. Take from us the law of human obligation, and we gravitate at once into kinship with the chimpanzee. No, no! Let me have my obligation—my holy obligation, and be a man; and, being such, stand erect upon the lofty top of earthly creaturehood. This law of obligation presses with specially honouring weight upon the life of the Church; upon the entire Church; upon every individual member of the Church. "Some men are born to honour; some acquire

* A paper read before the Bawdon Sunday School Union by Rev. John Hanson, and published by request.

honour; some have honour thrust upon them." Every such honour, and in a sense higher than that contemplated by the epigram, may truly reckon as an integrant of Christian obligation.

In the theme propounded in the present paper the two words, "Church" and "obligation," link into holy wedlock. They step together. They look in the same direction. They steadfastly fix their eyes and their aims upon a certain section of the human family. That charming section of human kind is *the young*. *The young!* The phrase has a pleasant sound. To those who have outgrown its meaning, it recalls memories—vivid, exquisite, manifold. *The young!* It tells of sparkling eyes, blooming cheeks, tripping feet, mirthfulness, natural and exuberant as the frisk and frolic of May lambs. Most of all, it tells of minds gently opening to the light; of hearts susceptible to first impressions and pulsating in response to new influences; of purposes in the budding process of formation; of emotions kindling into virgin glow. This, all this, upon the threshold of a momentous future—a future which *may*, which *ought*, to meridian into brightness and blessedness. But, alas! on the assumption that this young and now charming life is not seasonably and wisely nurtured and guided, a future which *may*, which *probably will*, eventuate in darkness, disaster and woe. Such, undeniably such, are the young.

Think of their numbers. Think of the aggregates, the widely diverse aggregates, of these stupendous possibilities and probabilities. The present population of the globe, variously estimated, is conjectured to amount to something like fourteen hundred millions. It is not unlikely that one half of these teeming millions are in the tender years of childhood and adolescence. It is a thought to be devoutly pondered. One half of the human family in the sapling stage of growth! All waiting to bend to every wind that blows. Plants which ought to be nurtured into stately trees—trees which, with increasing years, ought to become more firmly rooted, more strong, more steadfast, more fitted to resist the forces of evil, and to stand in society as objects of spiritual beauty, and as pledges of prospective and widely extended blessing. But what—ah, what?—if this sapling growth is not thus wisely and seasonably nurtured, as in numberless cases is the lamentable fact? What if it is left untrained, unfenced, uncared

for; left to be buffeted on every side by cyclones of evil; left to be trampled upon and deformed by ruthless and heavy-footed sin—what *then*? Is it, judging from facts with which we are only too familiar—is it unwarrantable to conclude that a large proportion of these tender and lovely plants will become morally and spiritually stunted and crooked and knotted and gnarled; worthless to themselves and a scathe to society, and—oh! to be obliged to confess it—a reflection, yea, a censure, upon the Church which has thus failed, culpably failed, in the discharge of solemn and honouring and urgent obligation?

A fair proportion of these youthful millions live in our own land. Many of them are around our own homes. Some of them belong to our own near or remoter kindred. Such being the case, it is incumbent to write the word "OBLIGATION" in larger characters, to pronounce it with broader emphasis, and to feel its pressure with a deeper and more abiding consciousness. The *obligation* of the church to the young! *We*, members of the Church! And the young—the *neglected young*—before our eyes, around our feet, and within easy reach of our very hands!!

There is a comfort in the assurance that, despite what we are compelled sorrowfully to admit, we have, scattered over our land and within the circle of our acquaintance, a large number of acknowledged Christian homes. We have amongst them homes where the Bible is the honoured book, the Sabbath the hallowed day, the public sanctuary the loved and revered family resort, the domestic hearth a shrine for communion with God, and holy example exercising a potent and healthful sway. Such homes, though unquestionably in the minority, and greatly so, are nevertheless the glory of our land. They are the true salt of English society. And, as an argument and an encouragement to enforce the lesson which our paper is designed to teach, it needs to be distinctly and gratefully recorded that many, very many, of the godly households of to-day are the hallowed outcome of labour bestowed upon the young in the comparatively recent past. Earnest Christian men and saintly women laboured for the best interests of the youthful population when the nineteenth century had not reached the midway of its annual progress. They understood the requirements of their day. They felt the pressure of holy obliga-

tion. They were quick and cheerful in response to the call of duty; and they did not labour in vain. We ourselves, who in early life have profited by such Christian training, have been greatly enriched by the legacy which they brightly left. They have entered upon their joyous reward. But, being dead, they yet speak. Hark to their united and immortal testimony: "The Church is under solemn obligation to the young." And "they that sow in tears shall reap in joy."

While there is much with regard to the young to make us glad, there is, unquestionably, much to make us sad. In our so-called Christian Britain the majority of homes to-day are either non-Christian or Christian only in name, and even the name requires to be written small. Further even than this, may it not be warrantably affirmed that the children in many, *many* British households are to-day, so far as proper parental and needful Christian instruction and government are concerned, about as much neglected as though they were natives of Peking, or doomed to spend their primrose life in the moral and spiritual atmosphere of Timbuctoo? This, of course, is no reproach upon the children. It reveals, however, the pitiable plight of myriads of young people, and ought to awaken the deepest commiseration of the Christian Church.

A certain quaint preacher, when discoursing on the text, "They that turn the world upside down are come hither also," divided his sermon in the following fashion: "I. The world is wrong side up. II. The world needs to be turned upside down. III. We are the people to do it." The quaintness of these propositions should not blind us to their truthfulness. The applicability of such teaching to our present theme is most seasonable and urgent. The young of our land, in distressful numbers, are spiritually neglected. They need, in their early years, to be trained in the way of salvation and blessedness. The obligation to do this rests upon the entire Christian Church, and this weight of obligation is the blessed pressure of unspeakable honour. We love to think and to speak of the philanthropic and heroic Robert Raikes, and to eulogise his chivalrous compassion for neglected juvenile humanity, prompted by which he inaugurated in English history an era never to be forgotten. His purpose and his achievement, however, did not, as

is now properly confessed, provide all that young life essentially requires. The instruction then imparted needed to be evangelically supplemented. Nevertheless, the fire which Robert Raikes so bravely lighted, has not been, and never will be, raked out. Its heat has, by degrees, been intensified by the application of a brighter and more heavenly torch. It now blessedly burns. It needs, however, a greater supply of holy and kindly fuel—needs the united service of Christian hands, prompted by fervently loving hearts. For such supply where can we possibly look except to the Christian Church? “Can a woman forget her suckling child, that she should not have compassion upon the son of her womb?” “Yea, saith the Lord,” but with holy disapproval, “they may forget.” We know, and are glad in the assurance that, all over the land many—very many—connected with our churches are in full and practical sympathy with the kind of service for which we now plead, and are labouring therein with much and cheering success. To all such the Church and the nation are deeply indebted. Still, it is matter for common lamentation that in many departments of needed service the Sunday-school is, in many localities, grievously neglected. Like a forsaken and forlorn child, it is lifting its chilly fists to its tear-brimming eyes, and sobbing and crying, “I want my mother! Where is my mother?” To this piteous appeal what is the fitting, the natural response? Is it not, that though every other ear should be deaf, that child-moan will reach the mother’s ear, will so affect the mother’s heart that she will run with steps fleet as the roe, snatch up the sobbing darling, clasp it in her fondling arms, press it to her throbbing bosom, and thus turn its fears into trust, and its tears into smiles?

We have lived to see the Sunday-school become the object of popular eulogy. Much of this eulogy is, no doubt, the expression of popular sincerity. Unhappily, however, it is in too many cases simply *vox et præterea nihil*. For a Sunday-school *fete*, with tea-tables and hampers heaped with fruit, and a procession, with a band of music and banners, and open-air singing and juvenile romp, everyone has a smile and a cheer. And for a Sunday-school collection there are thousands who will more cheerfully drop a contribution than for any other Christian object. All this, so far as it goes, is pleasing. It speaks well for popular sentiment.

It ought to stimulate united Christian effort. Of itself, however, it leaves the essential aim and the essential service untouched. That the world should hurrah, and then fold its hands, need not surprise us. In *spiritual* work the hands of the world would, necessarily, fumble and foible. The superlative and urgent need is the godly and cheerful and united service of the Church. Such service, in many places, is, alas! greatly lacking. The consequence is that the child still stands out in the cold—still is forsaken, still forlorn, still sobbing and crying, “Where is my mother?” Will no one heed “that motherless bleat of a lamb in the storm and the darkness without”?

Who does not see that the position of the Church with regard to the young is deeply solemn? Solemn as it relates to the present claims of the young and to their future destiny. Solemn as it affects the honour and comfort of innumerable homes. Solemn in its bearing upon the future prosperity of the Church, and upon the moral and spiritual healthfulness of society. Solemn in prospect of the account which the Church will have to give of her stewardship. The obligation is now bright with honour. Shall we throw away a treasure so ennobling? The opportunity which spreads before us is ten thousand times golden. As said the princess of Egypt with regard to the child Moses, so says the Saviour to His Church with regard to the childhood of our own day: “Take this child and nurse it for Me.” He Himself passed through the tender stages of childhood and youth. He Himself loved to listen to the prattle and to the praises of the children. And, yonder upon the throne of His glory, the arms which, when He was upon earth so tenderly fondled the little ones, and the lips which defended the hosannas of the youthful choristers in the temple, are not less ready to clasp and to bless and to honour young life to-day. Towards young life He now stretches out His hand. To His Church He lovingly speaks. And to those who can understand His gesture and His words He says: “Take these children and nurse them FOR ME.” Let those words ring in our ears—“FOR ME.” Nurse them—“FOR ME.” And, while thus discharging such honouring obligation, let us anticipate the day when, from the great white throne, He will say: “Inasmuch as ye have done it to one of the least of these, ye have DONE IT UNTO ME.—DONE IT UNTO ME.”

AN APPEAL TO EPISCOPALIANS.
CONCERNING THE SIN OF CONFORMITY.

BY THE LATE REV. WILLIAM ROBINSON.

III.—THE CHURCH.



HAVE you ever clearly defined to yourself," asks Dr. Arnold, "what you mean by 'one society' as applied to the whole Christian Church on earth? It seems to me that most of what I consider the errors about the Church turn upon an imperfect understanding of this point."

Catholics and you profess to believe in "one holy Church throughout all the world." *They* lay the very greatest stress upon this tenet; and *you* attach to it scarcely less importance. Has it never occurred to you that there neither has been, nor can be, one Church throughout all the world? Has it never flashed into your mind that the sentiment you sing every week in the *Te Deum*, and affirm as an article of belief in every service, is absurd; and clashes with the authoritative definition given in the 19th Article? A Church is a congregation.* Whenever that radical sense of the word is wanting, the word is used improperly. There is one, but one Church in the invisible world, comprising the gathered multitudes who have been saved by Christ in all ages, to which all the saints on earth by destiny belong, which is continually receiving accessions, and will at last be presented without spot to God. That is the Church which our Saviour has made His own, and by which God reveals His manifold wisdom to principalities and powers; that, the Church Catholic, and there is no other Church Catholic.

The coin we call a sovereign represents twenty shillings. If, at the caprice of either buyer or seller, the value of that coin could be made to fluctuate and to represent two or seven or thirteen or thirty, or any other number of shillings, all bargains and ledgers would be involved in hopeless confusion. It has been well said

* "*Ecclesia Christi visibilis est cœtus fidelium*, should be translated, a (not *the*) visible Church of Christ is a congregation of faithful men."—See Whateley's "Kingdom of Christ," p. 114.

that words are the currency of thought. If controversialists are suffered to use the leading term in a controversy to signify more or less, one thing or another, at their pleasure, there may be abundance of sophistical declamation, but reasoning is impossible. No better example could be found than is supplied by the word CHURCH.

In the New Testament we read of the Church at Cenchrea, the Church in Sardis, the Churches of Macedonia, the Churches of Judæa. We meet also with such expressions as these: feed the Church, give none offence to the Church, tidings came to the ears of the Church. Substitute in any of these sentences the definition for the word, and the sense is clear; for example, the "congregation" at Cenchrea—but take some other examples of the use of the same word, and observe how different the result:

The Free Church of Scotland.

The Queen is the head of the Church.

The United Church of Great Britain and Ireland.

The Free Congregation of Scotland.

The Queen is the head of a congregation.

The united congregation of Great Britain and Ireland.

To an Episcopalian sincerely desirous of understanding the subject of this appeal, the author would respectfully and urgently suggest the *great* importance of watching narrowly the use of the word CHURCH; and he ventures to recommend Dissenters about to enter into argument with Episcopalians to bind their antagonists down to some definition of that word. An advocate of national ecclesiastical establishments kept to that sense of the word which it bears in the New Testament, and which is given to it in the Prayer Book, is perfectly impotent. If Nonconformists, instead of tolerating the use of such absurd phrases as "the Church of England," would but insist—as all polemics have the right to do—on an exact definition of the leading term of the controversy, their opponents would be as helpless as was the Syrian host when smitten with blindness. "We must take care," says Pascal, "that the same word is not employed in reasoning in two different senses. Nothing more speedily and effectively nullifies the subtil tricks of sophists, than

this caution which it is necessary to use at all times : and which alone is sufficient to expose and destroy all kinds of ambiguities."

Once there was but one Church on earth, the general assembly of believers at Jerusalem ; but immediately a Church was formed in Samaria there were two Churches, and from that time they multiplied rapidly. *Now* there are twenty thousand Churches in the world. The phrase, therefore, "one Church throughout all the world," is a fallacy ; nor a fallacy only, but one of the pernicious heresies of early times, a heresy by which the world is plagued to the present day.

For if each separate congregation be a Church, it has the powers and responsibilities of a Church, being free unto men and subject to Christ alone ; but if all congregations are to be woven into oneness, there must be one earthly head. If there be indeed "one holy Church throughout all the world," there must be a president thereof. You may call him a universal bishop, or pope, or patriarch ; but the existence of such a head is, indisputably, a sequence from your creed, and who can put in a plausible claim to such presidency excepting the Pope ? The unity of the Saints is a Scriptural truth. It is a oneness in faith and affection, springing from a living union of the souls of believers to their exalted head ; but from any intelligent belief in *one Church on earth*, the very next step is to Rome. In the year 1842, Henry William Wilberforce wrote as follows : "The doctrine of Holy Scripture and of the Church is this, that all Christians are bound to belong to *one* outward and visible Church." Of course he became a Catholic, and many men as sincere as he have dwelt upon this same fiction, which your erroneous creeds had taught them, until it has become to their perverted vision a thing of beauty and impassioned desire ; and they have gone to seek it, where alone they could have any hope of finding it—how fruitlessly I need not tarry to show.

In reviewing the losses you have sustained by secessions to Rome, it would be illusory to estimate them merely by the rules of addition and subtraction. The Tractarian clergy have comprised, and do yet comprise, a large number of men remarkable for mental vigour, acuteness, and courage—men of too much discernment, and too much honesty, to allow of their remaining at ease in the half-acceptance of a principle. Such men are always

influential. Their value is not to be reckoned arithmetically. If none but such devotees as Father Ignatius had quitted our ranks, we should have mourned only, not trembled; but when one very able man after another has gone over to the opposite camp, and many like them are drawing nearer and nearer to the charmed circle, nothing short of infatuation can lead us to speak lightly of our losses and our danger.

Cardinal Wiseman, in a letter published in the *Tablet*, wrote thus :

“ If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will, which nations and kingdoms have found invincible and inflexible. We have to gather for this work the rough stones of this great people, and to perfect them as gems for the sanctuary of God. It is good for us to be here, because a nobler field could not be chosen than England on which to fight the battle of the Church. What Constantinople, and Ephesus, and Africa were to the heresies of old, England is to the last, complex, and manifold heresy of modern times. Were it conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength.”

The same writer has affirmed that more converts to Rome have been made within the last few years in England than in the three preceding centuries. Where have these converts come from? Mr. Beale, a vestryman of St. James's, Westminster, publicly asserted—and the assertion has not to my knowledge been contradicted—that some two hundred clergymen had seceded and joined the Catholics. Is there not a cause? Many of them have abandoned large emoluments, and almost all of them have had to rend asunder the ties of friendship, forfeit the advantages of position, and submit to great obloquy, as the consequences of their secession. To decry these men as hypocrites is] alike unreasonable and unjust. No stronger evidence of conscientiousness has been given in the present age than by many of the clergymen who have passed from the Establishment to Rome. Whether I have succeeded in tracing the connection or not, there,, must be a *nexus* between the position they have abandoned and that they have assumed. Undeniably, the one leads to the other. If in sailing

down a certain channel one vessel had drifted on a quicksand, the disaster might be explained as an accident; but if in the course of a few years two hundred vessels had been lost on that quicksand, every man in his senses would admit the channel to be faulty and very perilous. That the Church of England—as it is misnamed—is a highway to Popery is now a demonstrated fact. No sooner does your Church—as you erroneously call it—vigorously assert its own principles than scores of the most strenuous advocates of those principles declare that they cannot remain where they are, but *must* go forward to Rome. What further proof can you require that the system to which you have been wedded is sapping the Protestantism of your country and guiding the nation back to Popery? Vainly will you oppose this ruinous process by petitions and protests, and an occasional tumult at St. George's-in-the-East, or elsewhere, about a stone altar, a piece of embroidery, or the ecclesiastical foppery of some pitiable man who flatters himself he can serve “the King eternal, immortal, and invisible,” by gown, and bands, and stole, and alb, and other the like effeminate trifles. These are things of despicable littleness, best left to the *Milliners' Journal* and *Punch*. The seat of the disease is not among them but lies far deeper. Popery is gaining ground among us. It is now proved by a long and costly trial that what is called the Church of England is the great nursery for Popery. “Who is on the Lord's side, who?” Let him renounce that book which renders the refutation of Puseyism impossible and the growth of Popery certain.*

* “Dr. Pusey's logic is unanswerable . . . the mischief must proceed onward to its logical conclusion, and the Church of England gradually be absorbed into the Papacy.”

“These things with many more . . . are reopening the question, whether the Church of England was thoroughly reformed at the Reformation and purged of the Romish element, and whether after all she is aught better than a feeder to the Papacy, a nursery of Romish priests, and a teacher of superstition up and down the world.”

“The first remedy I propose is, *the immediate revision of the Book of Common Prayer.*”—“Letter to Lord Palmerston,” by the Hon. and Rev. A. L. Powys, M.A., Trinity College, Cambridge, and Rector of Titchmarsh, pp. 27, 5, 12.

“The distinctive tenets of the ‘Puseyite’ scheme are based, with a logical accuracy of deduction which must defy refutation, upon those unscriptural assumptions of priestly authority and sacramental efficacy which certain expressions in the Prayer Book too plainly countenance.”—See “Liturgical Purity, &c.,” by J. C. Fisher, M.A., of the Middle Temple.

“Puseyism will never be refuted while the Prayer Book remains unaltered.”—*Church of England Quarterly Review*, No. 81.

A FEW WORDS CONCERNING THE WAR.

A PLEA FOR TOLERANCE.



HERE can be no doubt that the English nation is to a large extent at the present time "a house divided against itself," and this division does not run on the ordinary lines of party, either in a political or religious sense. In regard to the most important question of practical politics—a question which, for the time being, overshadows every other and confronts us at every turn—there is a wide and apparently irreconcilable divergence of opinion. An overwhelming majority of the people are, to all appearance, so far with the Government that they believe the war to have been rendered inevitable and brought about by the stubborn determination of the Boers to concede nothing on the lines of good government. The war, they say, was not begun by us, and would not have been raging now but for Mr. Kruger's ill-starred ultimatum and the subsequent invasion of our territory. This ultimatum was defiant in tone, and demanded what no self-respecting State, however weak, could grant; and it was known that it could have but one result—the result which has been actually brought about. Those who take this position admit that there have been mistakes in our diplomacy, and that we have by no means a clean record in South Africa. They are alive to the mischief wrought by unscrupulous capitalists; but they believe that the British Government had a sincere and anxious desire for peace, and would have welcomed it on any just and honourable basis. As a fact, terms were offered which even the friends of Mr. Kruger urged him to accept; and, after the solemn assurances given, among others, by the Duke of Devonshire that the independence of the Transvaal should be respected, the ultimatum was a bitter disappointment. On the other hand, there is a considerable minority who take an entirely opposite view, who believe that we, and not the Boers, are in the wrong; that the injustice of the war lies on our shoulders; that in prosecuting it to a victorious end we shall be guilty of a great iniquity, and that we ought therefore at once to use all possible endeavours to stop it. Among

those who have taken this position are many dear and valued friends of our own, and they and we alike have each the right to our carefully formed and conscientious opinions. We frankly confess that, in view of the evidence furnished not only by Blue Books, but by facts narrated in, *e.g.*, Mr. Bryce's "Impressions of South Africa," in Dr. Theale's "History of South Africa," and even in Mr. Reitz's "A Century of Wrong," we are at a loss to understand how anyone can side with the Boers rather than with the British, but we in our turn are a puzzle to them. Mr. John Smith Moffat—son of the venerated Dr. Moffat, the prince of modern missionaries in South Africa—states in a recent letter, published in the *Christian World*, what many of us, after candid and prolonged study of the question, believe to be the issues at stake:—

"Personally, I can say that if God does not give Great Britain entire and complete victory, it will be to me one of those insoluble enigmas, under the shadow of which we have to walk in this dark world, until the dawning of the new day, when all clouds shall be dispelled. I believe that Great Britain is entirely in the right; and the Boers entirely in the wrong. The question as it now stands is this: 'Are we, British and Blacks, to be under the heel of a Boer domination throughout South Africa?' or, 'Is every man, be he British, Black, or Boer, to live at peace with his neighbours, with equal rights and equal laws under the flag of Great Britain?'"

This view is taken by almost all British Christians—Presbyterian, Wesleyan, Congregational, and Baptist, as well as Episcopalian—in South Africa. Hence there is a strong fear that for the British Government to attempt to make peace with the Boers now, before they have expressed any desire for it, would be to place ourselves under "the heel of their domination," and to abandon our South African possessions, with results to ourselves and to our colonies which no man could foretell. To assume the attitude of suppliants before those who have already rejected our demands, and who rather than continue the discussion and exercise that patience which was preached to the other side, would be at once useless and suicidal. We have a sincere and deep-seated hatred of war. It is sickening to think of its miseries and desolations, and we would to God that they could be stayed forthwith. But we believe that the temper and aims of our adversaries are such that a solid, abiding, and honourable peace can be brought about only by a decisive British victory. Hence our prayer is that such a victory be granted


us with as little slaughter on both sides as possible, and if it be granted, it then will be our duty to show that the British people can be not only just, but generous, and that their one desire is the establishment of righteousness, brotherhood, and love; for we affirm again what has often been stated before, that we are fighting not to oppress the Boers, or to place them in a position of inferiority and servitude, but to secure for Englishmen and Dutchmen alike equal rights.

It is useless to ignore these differences of opinion. May we, however, plead for tolerance amid divergence? One painful feature of the present controversy is occasioned by the bitter and exaggerated language used by partisans on both sides. Such bitterness is, unfortunately, not confined to heated and acrimonious discussions in the House of Commons, but is heard in religious meetings and disfigures the columns of religious papers. It is no sign of a superior judgment to denounce the advocates of peace as "either imbeciles or traitors"; and such a denunciation is deplorably ungenerous and un-Christian. On the other hand, those who desire peace have no right to brand all others as jingoes, apostates from Liberalism, renegades from the Christian faith, the dupes of a gang of corrupt and sordid capitalists. Neither side has a monopoly of wisdom and virtue. The "intellectuals" (whoever they may be) may be found in opposite camps. So may devout and faithful Christians, who, like other men, are divided on the matter. Surely Christian men, at any rate, can discuss their indisputable—we are afraid we must add their inevitable—differences without indulging in unseemly temper, and imputing to each other unworthy motives. Abuse and recrimination are weapons which in the end are as impotent as they are unseemly. Seeing that men whom we all revere and love, who have stood for all that is highest and noblest in Christian life and service, can be found on opposite sides, it cannot be either pleasing to our Lord, or helpful to the interests of His Kingdom, that there should be such violent animosity and so free a use of "barbed arrows." We may work irreparable mischief not only by doing wrong things, but by doing right things—or what we deem right things—in a wrong way.

JAMES STUART.

THE INFLUENCE OF BAPTIST BELIEF ON CHARACTER.

I.—ON THE MAN HIMSELF

 HE influence of belief on character is one of the recognised facts of human life. For good or for evil, men are largely what their beliefs have made them. John Morley has said: "Opinions shape ideals, and it is ideals that inspire conduct." That is true, and the truth of it is one of the most momentous facts of life. According to the familiar dictum of Matthew Arnold: "Conduct is three-fourths of life." But what of the remaining fourth—that from which conduct springs and by which it is determined? Whence and what is conduct? Mr. Frederic Harrison, the "high-priest of Positivism," has defined it as follows: "Conduct is the result of the ideal that we revere *plus* the truth which we know to be supreme." If that, then, be the true derivation of conduct, it becomes a matter of supreme importance as to what a man believes. Character may be either made or marred by faith.

From the *recognition* of this fact it is only another step to the *application* of it, and at once we have a standard set up for the determining of value in the world of belief; and the standard is as intelligible as it is practical. It makes the value of any particular belief depend upon its *effect*. "Tell us how it *acts* and we will tell you what it is worth," say the men and women of to-day. It is not so much by its appeal to the imagination, nor yet by the forcefulness of its address to the intellect merely, though that counts for much, but by the extent of its influence in the region of practical life, that the value of belief is judged. The questions asked concerning the various beliefs that claim the credence of men are such as these:—Not merely are they *true*, but are they *effective*? What is their influence? What power do they exert? What results do they produce? What transformations do they effect? The standard is not that of Beauty, not merely that of Reason, but primarily that of Utility—a standard that well accords with the spirit of the age.

Nor have we any quarrel with that standard, so long as it is not misconstrued. Given a fair interpretation of Utility, as it

relates to the moral sphere, and we will welcome it without reserve and claim it as an ally. Interpret it, not as the production of so much material gain, capable of computation in the markets of the world, nor of so much sensuous pleasure, capable of appreciation by the physical nature of man, but as that which goes to the formation of character and the transformation of conduct, and we admit it as lawful and good. Indeed, it is the very test that Christianity has created, and by which it asks to be judged. "By their fruits ye shall know them," is as applicable to the beliefs which make up our religion as to the men who represent it. And so far as Christianity itself is concerned, its trial has been its gain. It has been the application of this test that has won for it its acknowledged supremacy among the moral systems of the world.

"One great cause of the success of Christianity," writes Mr. Lecky, "was that it produced more heroic actions and formed more upright men than any other creed."* So that if Matthew Arnold was right in his contention that "conduct is three-fourths of human life," we can understand how, from such a standpoint, the supremacy should have come to be accorded to the Christian faith as the most effective instrument in the world for the production of lofty character and noble conduct.

But it is not with the subject in this general form that we are now concerned; rather do we wish to restrict our attention to that particular branch of the Christian faith covered by the term "Baptist Belief." And for our present purpose the term will be sufficiently understood without requiring a detailed statement of the contents of that belief, which, if not already familiar, will appear sufficiently as we proceed, so that we may at once define our task. We purpose, then, to discover, in so far as we are able, the distinctive manner in which that which is distinctive of Baptist belief tends to influence the character of those who hold it. The subject is a fascinating one, and there is danger lest its very fascination should betray us into the formation of partial views and prejudiced results. It will be well, therefore, for it to be understood from the outset that we do not claim a monopoly in

* "Hist. of Europ. Morals," Vol. I., p. 394.

those elements of influence we trace to a Baptist source ; all that we claim for them is that, in the very nature of the case, the tendency is for them to be emphasised and intensified by that which is distinctive of our faith.

And the moment we turn to the serious consideration of our subject, we feel that we are in the region of reality of that which is most fundamental at once in the Christian faith and the Christian life. For that which distinguishes our belief is not a mere matter of quantity or amount as regards the material element used in the administration of a particular rite ; nor yet is it a simple question of the form or mode in which the rite is observed, nor of the age of those who observe it : it has to do with that which is deepest and most personal in the life of the soul.

Now where man, in his essential being and nature, is the central subject of study, there are three aspects that demand attention. First, there is man as he is in himself and apart from his external relations ; second, man as he is in his relations towards God ; and, third, man as he is in his relations to his fellows. The consideration of our subject, therefore, requires us to trace out its bearings on the Personal, the Religious, and the Social aspect of human life, using those terms, of course, in a very limited sense, in keeping with our present study, since in their larger sense each of them presupposes the others and cannot really be considered apart. But what cannot be separated in *fact* may be separated in *thought*, and it is often convenient so to do.

I.—We begin our study, therefore, with what, for convenience sake, we may call the Personal Self, seeking to ascertain in what respect this is influenced by the holding of Baptist belief.

(1) No more suitable standpoint could possibly be found for an inquiry that has to do with questions of a moral kind, and in which, therefore, everything depends, in the last resort, on the reality of the Personal Self. That must be assumed, or there remains nothing further to be said. The basis of all action is Personality, and the basis of all *moral* action—all that is right or wrong in conduct—is the *consciousness* of Personality, the feeling or idea of ourselves as distinct, separate entities—personal beings, separate and distinct from all that is other than ourselves. The

process by which this consciousness is arrived at has been well described by Tennyson :

“ The baby new to earth and sky,
 What time his tender palm is prest
 Against the circle of the breast,
 Has never thought that ‘ this is I.’
“ But as he grows he gathers much,
 And learns the use of ‘ I ’ and ‘ me,’
 And finds ‘ I am not what I see,
 And other than the things I touch.’
“ So rounds he to a separate mind
 From whence clear memory may begin
 As thro’ the frame that binds him in
 His isolation grows defined.”

Now, it is with the dawn of this self-consciousness that the distinctively human element in our nature may be said to spring into birth, and in proportion as that self-consciousness becomes defined and intensified along proper lines does the human approximate to its perfect form. Hence the philosopher Hegel, when he would express in a convenient formula the imperative of the moral life, did so in the injunction: “Be a person, and respect others as persons.” The favourite formula of Socrates—the formula which, perhaps, more than any other, was the distinctive feature of his philosophy of life—consisted of the two words, borrowed by him from the famous inscription at Delphos: “Know thyself.” The fact of Personality is to all men “the fact which is beyond all others the most certain.” “I think, therefore, I am,” was the concise and cogent form in which the argument for it was expressed by Descartes. It is one of the facts that is borne witness to by the universal consciousness of man. Every man is conscious of an individuality, and the individuality of which he is conscious is essentially his own. Every man is himself, and in his self-hood he stands alone. As one has expressed it: “In his personality every man is individual and alone; others can approach the barriers of this solitude, and send in intelligence, influence, or sympathy; but no man can scale the barriers into the personality of another to think, or feel, or determine, or act for him—to take his responsibility, or to participate in his consciousness.”* Yes,

* Harris. “The Philosophical Basis of Theism,” p. 414.

that is the great momentous fact in the life of everyone—the fact of being, the power to say “I am.” Nay, the whole may be summed up in a single word, the most tremendous word in our language, except the word “God,” and without which even that great word would be meaningless and void: the word which consists of a single syllable, and the syllable of the single letter—“I.” Whatever else you may name presupposes that; the basis of thought, feeling, volition, action lies there, in that underlying personality on which the structure of life is built. Man is not a part of what he sees, for how can he who sees it be one with the thing he sees? He is more and other than the world he lives in.

A conscious, thinking being, soul, spirit, call him what you will, a man is what he is by virtue of that individual self, in which the essence of personality consists. And the first great crisis of one's life is when the thought of this separate individual being awakens up into vivid consciousness, and one knows himself a man. And likewise the great calamity of life is to allow this consciousness to grow dim, the fires of individuality to burn low, so that life becomes merged with the multitude of things about it, and the animal nature, that merely follows its impulses and desires, without the clear consciousness of a distinct personal self, takes precedence of the man, and it is not long before the mournful prediction of Carlyle becomes verified: “Man has lost the soul out of him, and . . . after the due period, begins to find the want of it.”

It is in view of this dread possibility that Christianity plays such a vital part in the history of the world; its great aim is to restore to man the soul he has lost; and the great work of the Christian, from the point of view of his personal life, is to perfect the soul that Christianity has thus restored. “In your patience,” said Christ, “ye shall win your souls” (Luke xxi. 19. R. V.).

It was surely some thought akin to this that Browning had in mind when he wrote:

“How the world is made for each of us!
 How all we perceive and know in it
 Tends to some moment's product, thus
 When a soul declares itself—to wit,
 By its fruits, the thing it does.”

(2) But it will be asked, what relation has all this to our subject? How is this concerned with Baptist belief in its influence on character? The connection, though apparently remote, is in fact most real and close, as we shall now endeavour to show.

From what has preceded it will readily be granted that character has no basis apart from Personality, and that, therefore, whatever, in a proper direction, tends to make more definite and intense the impression of personality, by bringing into prominence the individual life of the soul and heightening its consciousness of itself as a separate and detached unit, is thereby strengthening the groundwork on which character must ultimately and always rest. And that is precisely what we claim for Baptist belief. It is here that its chief stress is primarily laid and most powerfully felt. Its emphasis is on the individual. Its appeal is personal. It approaches each man separately, and insists on a separate acceptance by each. It detaches the unit from the mass and deals with it in the solitariness of its own being. It treats the soul as personal, intelligent, free. It comes with the offer of a personal Saviour to each individual soul of man, and each man is saved only as he exercises for himself a personal and individual faith. It compels every man who embraces it to single himself out from his fellows and act for himself alone. It breathes into each the breath of life, and he feels that he is a living soul.

In saying this we do not imply that this is not included in other systems of belief; what we claim is, that the Baptist form of belief is *based* upon it—committed to it in such degree that without it it could not exist. By its unqualified assent to and insistence on *Believer's* baptism it gives prominence to it to an extent that is scarcely possible where the belief in Infant Sprinkling prevails. The very fact that in the practice of Baptists the *subject* of baptism is a fully conscious being, using his own freedom and exercising his own intelligence in the rite he observes, making confession for himself alone, gives of necessity an emphasis and a prominence to the personal element in the life of the soul and in the matter of salvation which is, almost as necessarily, minimised, if not entirely absent, where the subject of baptism is an unconscious babe, without either choice or intelligence, and

either being regarded as making no confession at all or else having a profession made for it, in which, by the very nature of the case, the child itself can have no part. In this regard the measure of others' loss is the precise measure of our gain. At the very heart of the Baptist faith is the discovery of the individual soul. By its uncompromising demand for a personal "repentance toward God and faith toward Jesus Christ" Baptist belief so specialises and individualises those to whom it appeals, that each soul is forced into a distinct consciousness of itself and is bound to stand face to face with God, and to have dealings with Him in its own name and for itself alone. The soul must be stripped of those artificial masks and guises it so frequently assumes—outward form and ritual observance; religious custom and nominal belief; until in its own native habiliment it stands before God a self-conscious, volitional, intelligent unit.

Everything in the initial stages of experience, of which baptism is the sign, is distinctly personal—a personal conviction of sin, a personal repentance and faith, a personal union with Christ, a personal pledge of loyalty; in a word, a personal surrender of a personal self.

And by thus giving deeper intensity to the sense of individual life, and clearer definition to the consciousness of a personal self, Baptist belief prepares the way for the upbuilding of character; it makes possible a strong building by laying a strong foundation, for it is only the soul that has been made deeply conscious of its own peculiar identity, its indelible individuality, that is capable of the highest devotion to God and the deepest sympathy with man.

FRANK SLATER.



FIELD-MARSHALL LORD ROBERTS, V.C., K.P., &c., &c. *A Biographical Sketch*, by Horace G. Groser. Andrew Melrose, 16, Pilgrim Street, E.C. (1s.) The man on whom at the present time the eyes of the nation and the world are fixed, is every inch a hero—inspired by a high sense of public duty, and as generous as he is brave. His life has all the fascination of a romance—as those who have read his *Forty-one Years in India* well know. Mr. Groser has here done a timely piece of work, and done it well. Clear, concise and forceful, this is a model popular biography.

SUNDAY MORNINGS WITH THE CHILDREN.

III.—THE CANYON FLOWERS.*



MOST of you are glad when you hear of a new book which it will be a pleasure for you to read. Such a book, called "The Sky Pilot," was noticed in our "Literary Review" last month, and commended as a work of genius. It is a book which I should like all you boys and girls, as well as your fathers and mothers, to read. Its strange title is taken from the nickname given to a good, noble-minded missionary, who worked among the ranchmen in the far North-West of Canada—the men who have charge of the herds of cattle and the horses which feed on the vast ranges beyond the prairies and under the shadow of the Rockies—a strange, unruly set of men, many of them reckless adventurers and social outcasts. "The Sky Pilot," whose real name is given as Arthur Wellington Moore, comes among them alone and unfriended, having nothing to help him save the power of strong Christian love. But he exercises that power so quietly and irresistibly that he soon wins the confidence and affection even of the worst of these men, and leads them to a new and better life. He loved and believed in them, and led them to believe in themselves. But there is one thread of the story which I wish you children specially to notice, that of Gwen, the daughter of the Old Timer, as he is called. Gwen, when we first meet her, is fourteen or fifteen years old, and is like a wild prairie flower, strong-willed, under no sort of control, a regular terror as some one says, able to ride and bunch cattle, and do anything that the strongest men can do. She confronted a herd of infuriated beasts without shrinking, and more than once saved others from danger and death by her own bravery. She was in her own way as generous as she was proud, kindly as she was overbearing. The schoolmaster of Swan Creek undertakes her education, but does not find his task an easy one, or make much progress in it. The Sky Pilot, too, whose life she saved from an overwhelming flood, tells her the story of the Gospels, and finds both her and her father fascinated by it, and moved to a gentler and nobler life. One hot, sultry day, when the cattle were almost driven wild, Gwen confronted them with a degree of nerve and heroism that even few men could have shown; but in trying to save her old comrade Joe from their fury she was thrown over a high bank, her horse fell upon her, and she was lamed for life. It was with her very much as it was with little Humphrey Duncombe, in Miss Montgomery's delightful story, "Misunderstood." He used to quote to himself, or others quoted to him, the old nursery rhyme—

" Humpty Dumpty sat on a wall,
 Humpty Dumpty had a great fall;
 All the king's horses and all the king's men
 Couldn't make Humpty Dumpty whole again."

* See "The Sky Pilot." By Ralph Connor. Hodder & Stoughton.

This terrible accident followed upon Gwen's defiant challenge that she didn't care for God and would do as she liked. It was only by degrees that she learned the bitter truth that she would never be able to walk again. It was a sad blow to her when all her bright hopes were shattered to the ground. The poor child, keen and eager spirited, and longing for "the wild joy of living" as she had already known it, for a time rebelled against this hard destiny, and could not believe that God cared for her, but thought Him hard and cruel. The Sky Pilot talked to her quietly and gently about God's love, and told her that just as her father and the doctor were not cruel in putting on her back a plaster jacket so that she might get well by and by, neither was God cruel though He had "let her fall." All her life long she had spent much of her time in a canyon or deep ravine where beautiful trees and ferns and flowers which could not be found in other places grew luxuriantly. There were some big elms and low cedars, sturdy rugged oaks and delicate trembling poplars. "The dainty clematis and columbine shook out their bells, and from beds of many-coloured moss the late wind-flower and maiden-hair and tiny violet lifted up brave sweet faces. And through the canyon the Little Swan sang its song to rocks and flowers and overhanging trees, a song of many tones, deep-booming where it took its first sheer plunge, gay-chattering where it threw itself down the ragged rocks, and soft murmuring where it lingered about the roots of the loving, listening elms. A cool, sweet, soothing place it was, with all its shades and sounds and silences, and, lest it should be sad to any, the sharp, quick sunbeams danced and laughed down through all its leaves upon mosses, flowers, and rocks." Gwen had always delighted in the canyon and its flowers, and whenever any of them were brought to her it was like a renewal of the old, happy days. It seemed as if they bloomed with the beauty of Paradise, and as if she felt again its fragrant breezes. The canyon was Gwen's best spot. She was always happy there. The Sky Pilot used that fact as an illustration for teaching her the lesson she needed most of all to learn, and the lesson is so beautiful that I want to transcribe it for you:—

"At first there were no canyons, but only the broad, open prairie. One day the Master of the Prairie, walking over his great lawns, where were only grasses, asked the Prairie: 'Where are your flowers?' and the Prairie said: 'Master, I have no seeds.' Then he spoke to the birds, and they carried seeds of every kind of flower and strewed them far and wide, and soon the Prairie bloomed with crocuses, and roses, and buffalo-beans, and the yellow crowfoot, and wild sunflowers, and the red lilies all the summer long. Then the Master came and was well pleased; but he missed the flowers he loved best of all, and he said to the Prairie: 'Where are the clematis and the columbine, the sweet violets and wind-flowers, and all the ferns and flowering shrubs?' And again he spoke to the birds, and again they carried the seeds and strewed them far and wide. But, again, when the Master came, he could not find the flowers he loved best of all,

and he said: 'Where are those, my sweetest flowers?' and the Prairie cried sorrowfully: 'Oh, Master, I cannot keep the flowers, for the winds sweep fiercely, and the sun beats upon my breast, and they wither and fly away.' Then the Master spoke to the Lightning, and with one swift blow the Lightning cleft the Prairie to the heart. And the Prairie rocked and groaned in agony, and for many a day moaned bitterly over its black, jagged, gaping wound. But the Little Swan poured its waters through the cleft, and carried down deep, black mould, and once more the birds carried seeds and strewed them in the canyon. And, after a long time, the rough rocks were decked out with soft mosses and trailing vines, and all the nooks were hung with clematis and columbine, and great elms lifted their huge tops into the sunlight, and down about their feet clustered the low cedars and balsams, and everywhere the violets and wind-flower and maiden-hair grew and bloomed, till the canyon became the Master's place for rest and peace and joy."

The quaint tale was ended, and Gwen lay quiet for some moments, then said gently:

"Yes! The canyon flowers are much the best. Tell me what it means."

Then the Pilot read to her: "The fruits—I'll read 'flowers' of the Spirit—are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control, and some of these grow only in the canyon."

"Which are the canyon flowers?" asked Gwen softly; and the Pilot answered: "Gentleness, meekness, self-control; but though the others—love, joy, peace—bloom in the open, yet never with so rich a bloom and so sweet a perfume as in the canyon."

For a long time Gwen lay quite still, and then said wistfully, while her lips trembled: "There are no flowers in my canyon, but only ragged rocks."

"Some day they will bloom, Gwen dear. He will find them, and we, too, shall see them."

The Sky Pilot was right. The flowers did bloom, and everybody saw them. And Gwen herself was the most beautiful flower of all!

EDITOR.



IF YOUTH COULD KNOW.

IF youth could know what age knows without teaching,
Hope's instability and love's dear folly,
The difference between practising and preaching,
The quiet charm that lurks in melancholy;
The after-bitterness of tasted pleasure;
That temperance of feeling and of words
Is health of mind, and the calm fruits of leisure
Have sweeter taste than feverish zeal affords;

That reason has a joy beyond unreason.

That nothing satisfies the soul like truth,
That kindness conquers in and out of season—
If youth could know—why, youth would not be youth.

If age could feel the uncalculating urgency,
The pulse of life that beats in youthful veins,
And with its swift, resistless ebb and surgeance
Makes light of difficulties, sport of pains;
Could once—just once—retrace the path and find it,
That lovely, foolish zeal, so crude, so young,
Which bids defiance to all laws to bind it,
And flashes in quick eye and limb and tongue,
Which, counting dross for gold, is rich in dreaming,
And, reckoning moons as suns, is never cold,
And, having nought, has everything in seeming—
If age could do all this—age were not old!

SUSAN COOLIDGE.



NOTES AND COMMENTS.



R. MACLAREN AND THE TWENTIETH CENTURY

FUND.—Dr. Maclaren, with his true and masterly touch, has struck again the right note in an address given in his own chapel the other day. That the Fund has already been productive of large spiritual and religious blessings to our churches is undeniable, and its successful completion will be much more a great spiritual than a great material success. English Baptists owe to England a great debt, which they can only pay by the evangelisation of the festering masses of our great cities and the stagnant population of our country districts. The principles which we hold in common with the other Free Churches, plus those of which we are the sole depository, are those by which alone the false priestism and sacramentarianism of the day can be adequately supplanted, and by which a great revival can be wrought in British Christianity. The reports which have appeared week by week of the progress of the Fund and of the meetings which have been held since the beginning of the year seem to be of a most encouraging character, and the enthusiasm is spreading in many directions in a quite remarkable way. But once more we need to remind ourselves that in this effort every one of us must find a part. No church and no Baptist should at the last be found to be a defaulter.

THE UNPOPULARITY OF ENGLAND.—We may well apply Dr. Stalker's ideas in "The Four Men" to our national life. There is the nation as it appears to

itself, to its friends, to its enemies, and to the all-seeing eye of God. The last, if we could but know it, is what we most need to know; but to see ourselves as others see us may help at times to some more accurate self-judgment, and to the correction either of grave faults of character, or those faults of manner which not unfrequently are not less offensive, and are easily mistaken for the former. Just now England has few friends, and is the easy butt of the low-class comedian of the comic papers of the Continent, and the object of satire, scorn, and invective to the more serious writers of the foreign press. Governments are "friendly," of course, but the peoples are in large measure unfriendly and even hostile; and one at least of our statesmen, Lord Rosebery, has seen and declared the serious significance of the fact. Everywhere we have friends, but, except in the United States of America, in Italy, perhaps in Austria and in Greece, these are few, and, for the most part, silent. The causes of this hostility are partly creditable to us, partly neutral, and certainly partly to our shame. Our Colonial successes the world over, the wide freedom and undoubted prosperity, which are due in a great measure to the use we have made of the absence of conscription and its galling military yoke, have been, no doubt, a cause of bitter jealousy. Then there are some national characteristics which can only be appreciated by those who share them; those which are specially English, and perhaps in themselves neither to be praised nor blamed, may easily be a source of misunderstanding and even of annoyance to our neighbours. Unsociability, pride, conceit, hypocrisy—we have been charged with all of them, sometimes with unreason, and yet sometimes with a force of truth that cannot be denied. The attitude of the Government over the Jameson Raid and the premature closing of the Committee—for which the Liberal Leaders, equally with the Conservatives, are to blame—are at the present moment a source of indignation against us. In spite of all appearances to the contrary we believe the heart of the people of this country is sound; we mean well and we strive to do well. Quarrels are not of our seeking, and we would be friends to all who would show themselves friendly; and with all the mutual jealousies of the Continental nations there is no serious and patriotic Government that desires England for an enemy.

A BIGGER ARMY.—One unpleasant result of our war in South Africa has already begun to make itself felt in the demand for an immediate and apparently permanent increase in our military establishment. The Secretary of State for War has informed Parliament that on February 1st there were in this country 109,000 regular troops, 97,500 militia, and 231,000 volunteers and yeomen, making, in spite of all the exodus to South Africa, a force of no less than 473,500 men available for home defence. If these were in any sense efficient, all the talk of England being left undefended would be absurd. Unfortunately this is not so, the volunteers especially being armed with absolutely obsolete weapons, and in but few cases in any

adequate sense trained for military service. The Government, however, not merely ask for these to be rearmed, and in other ways properly equipped, but proposes at once to add 30,000 men to the regular army and 50,000 to the auxiliary forces. Advantage is also taken of the present crisis in our affairs to suggest military education in public schools, concerning which the Education Department and the War Office are in correspondence, while in Scotland a circular has already been issued, asking the schools to encourage training in military exercises. No doubt, with a great war on our hands, involving an army of 150,000 to 200,000 men 7,000 miles from our shores and with an empire so widespread, and in Egypt and in India so vulnerable, it was inevitable that some step should be taken to secure tranquillity and confidence at home and abroad until peace is restored. But any attempt to rival in numbers of armed men the great military despotisms of the Continent ought to be, and we believe would be, deeply resented in this country, and would be an act of extreme folly, inasmuch as we should throw away the advantages of our insular position and endanger the great heritage of freedom which the conflicts of many generations have secured to us. The War Office and the professional soldier might well learn from the present war to treat our volunteer forces less shabbily. It is a new thing, and not unrelated to the new weapons of modern warfare, that irregular troops should be able to keep the best trained troops in the world in check. Our first line of defence must always be the Navy. If that is at its best, and our volunteer forces are well armed and trained, we shall have all the material strength we can need. So long as we "do justly and love mercy," India will never wish to be, and therefore never will be, lost to us. While if we "walk humbly with our God" we shall be spared the humiliation of being delivered into the hands of leaders blinded by arrogance and conceit. If a growing army is to be a settled policy between the two great parties in the State, then farewell to Peace, Retrenchment, and Reform.

UNITED IRELAND.—The members of the Irish party in the House of Commons have been twitted with their divisions of late years by the Conservative party, and by Liberals have been besought often enough to come to terms with one another. This they have at length done, but in a fashion that is not at all pleasing to any of those concerned in working with them or to any patriotic Englishman or Irishman. So far it seems as though, under the leadership of Mr. Redmond, they had all gone over to the most unreasonable and English-hating faction, with the purpose of making themselves as great a hindrance as possible to the smooth working of the Constitution. Home Rule apart, their relations with the Liberal party are evidently at an end. Perhaps it is better so. But in any case there are stormy times ahead in the House of Commons.

THE PROGRESS OF THE WAR.—At the time of our writing the prospects for the British forces are decidedly more cheerful than they have hitherto

been. Kimberley has been relieved, General Cronje and his army are surrounded, and will in all probability have to surrender, while the relief of Ladysmith, though not yet an accomplished fact, and sure to be stubbornly resisted, is not improbable. We cannot be wrong in regarding Lord Roberts's success as the turn of the tide. But the end is still far off, though it is to be hoped that the Boer leaders will be led to see the hopelessness of the struggle in which they are engaged, and to seek such terms as can be justly and honourably granted. The continuance of the war for its own sake, or in a spirit of vindictiveness and revenge, is what no right-minded man can desire.



OBITUARY.

JOHN RUSKIN.—“Every noble life leaves the fibre of it interwoven for ever in the work of the world.” These words of John Ruskin most fitly describe what he has in the main accomplished. The whole modern life of England, in certain aspects of it, has been leavened with his teaching. There are plenty of Ruskinians, but they are a mere vulgar fraction of those who silently and unwittingly honour him with their obedience. The appreciation of the beautiful in art, in architecture, and, above all, in nature, as we have it to-day, is mainly due to his preaching; and beyond this he combined in his teaching the loftiest moral tone, a profound sense of living for others, as the true end of life, and a reverence that is the very heart of religion. One of the great means by which he has won and kept the ear of his generation has been his most superb prose style. Ruskin wrote as good and varied English as Cicero wrote Latin. But much more than that, even when he managed, as he often did, to contradict himself, his readers knew that he was in earnest, and brought a message to them from the unseen, and that he himself was not disobedient to the heavenly vision. He deserves, more than Carlyle, to be called the prophet of this century. His grandest notes were caught from the Bible, which he learned to read and love at his mother's knee, and his greatest service has been that he has applied its high morality, as interpreted by the very spirit of Jesus, to the common walks of life. Our loss has come upon us gradually, for he has been withdrawn for ten years by physical, and in part, mental, weakness, from any literary work; and even earlier than 1889 his labours and production had become fitful. Yet no writer of the Queen's reign has served it so well. The choice spirits of literature recognised his gift of genius from the first, and William Wordsworth, Alfred Tennyson, Robert and E. B. Browning, Mrs. Gaskell, Charlotte Brontë, and George Eliot, all welcomed him. Among the artists he had a more divided, and even sometimes a stormy, reception. But it is among the workers of the world, its philanthropists, its social reformers, its pastors and teachers, that his words have found their most enduring home, men who feel that his glowing periods express for them some of their own deepest longings and holiest

purposes. "Dear John Ruskin, God bless him," said our saintly Dr. Stanford. It was the expression of a feeling that found an echo in many a preacher's heart; and though the man has gone from us, much of his work seems to us to have upon it the marks of immortal youth, and to breathe and throb with something of the divine.

DR. JOHN KENNEDY.—The death of Dr. John Kennedy, at Hampstead, on February 6th, at the age of eighty-six, removes from us one of the oldest and most honoured of Congregational ministers, who preserved up to the very last his interest and power of service in the work of the churches. Son of a Scotch Congregational minister at Aberfeldy, Perthshire, trained in Edinburgh, and giving an apprenticeship of ten years to the ministry in Aberdeen, he came, in 1846, to London, to stay and do his life's work in Stepney. He belongs to a generation of giants—Raffles, Binney, Parsons, Edward Miall, Samuel Martin, were all his comrades—and, like some of them, in his own way he was not only a master in the pulpit, but reached out hands of help in his own neighbourhood and to the regions beyond in varied forms of social reform and progress. He was a somewhat voluminous writer, and especially in popular apologetic literature rendered a real service to the Church of Christ. Some would call him conservative, and he opposed heartily the conclusions of the Higher Criticism. But all this was without bitterness, and it is not a little to his honour that for some years he has sat an eager listener and a hearty worshipper under the ministry of Dr. Horton. He leaves a widow—a sister of the late Prof. John Stuart Blackie—and five sons and two daughters to cherish his memory.

SIR WILLIAM WILSON HUNTER.—At what seems the early age of fifty-nine Sir William Hunter has passed away from the service of this country and her great Indian Empire. His precise office for the sixteen years up till 1887 was Director-General of Statistics, which sounds dry enough; but under his hands the statistics of India, as he gathered them, became luminous with meaning and guidance to all who had the direction of that great Empire in hand. At the time of his death he was engaged on what would have proved the classical History of India, the first volume of which was published a few months ago. He will, perhaps, be best known to many of our readers through his charming story of the "Old Missionary."

THOMAS H. OLNEY.—The Metropolitan Tabernacle when rebuilt will never be quite the same to those who knew it in its old days; but it will be still more strange to miss the old faces, the men whom Mr. Spurgeon drew to himself and did so much to make. Of them all, with the exception of his late brother William, none was so much a part of the inmost fibre of the institutions that centred there as Mr. Thomas H. Olney. It was not only that he was Mr. Spurgeon's "Chancellor of the Exchequer," with all that it implied in business, tact, foresight, generosity, or that he filled other

offices of trust and responsibility with admirable success; much more than these was his deep piety, and a character that was an inspiration and example to all who came in contact with him. Beyond his own church he rendered much help in quiet ways, and up to the time of his last illness he served the Baptist Missionary Society on its Committee, especially in the Finance Sub-Committee, with unswerving devotion and liberality.



LITERARY REVIEW.

SERMONS AND LECTURES. By the Rev. Henry Bonner; edited by his Wife. London: Horace Marshall & Son, Temple House, Temple Avenue. 5s.

MR. BONNER'S is by no means an unknown name to readers of this Magazine. Our pages were frequently enriched by contributions from his pen, and his comparatively early death came to many of us with a deep sense of personal loss. The volume, which we owe to Mrs. Bonner's affection for her husband's memory, has many claims on our attention. The sermons are those of a man of strong, heroic mould, a man of independent judgment, cultured mind and devout spirit, who expressed in his preaching the best that was in him. He had little care for popularity as such, but he was bent on purifying and ennobling the lives of his hearers, and he knew that there was no more potent influence than the wise and practical use of the Divine Word. He was a student as well as a preacher, and scorned to give in the pulpit "that which cost him nothing." Every page bears witness to hard, painstaking work. There was in Mr. Bonner no weak straining after originality, but he had nevertheless his own way of looking at things, and consequently there was a freshness in his sermons which gave to them a decided charm. Mr. Bonner knew in his early days the stress of doubt, but "he fought his doubts and gathered strength." He was reared amid Calvinists of the old school—hard, dry and sturdy, and though he travelled far from the tenets of that school, he retained to the end the devoutness, the fearlessness, the uncompromising loyalty to conscience which the old belief did so much to foster, allied to a sweetness and grace in which it has often been lacking. Such sermons as "The Heart Knoweth its own Bitterness," "Clay in the Hands of the Potter," "The Law of Liberty," the five on "The Temptation of Christ," "Christian Citizenship," "The Transient and the Eternal," attest Mr. Bonner's genius for expounding the deep things of God, and of making the Gospel a vital and vitalising force in the lives of men. The lectures on Wordsworth, Burns, Lowell, Cardinal Newman, and John Bull, bring out another side of his character—not less attractive and inspiring. The modest, delicately written and graceful editorial note prefixed to the sermons is a tribute such as any man might covet at the close of his life's work from the one who knows him best.

THE LIFE STORY OF D. L. MOODY. By David Williamson. The Sunday School Union, 57 and 59, Ludgate Hill, E.C. 1s.

LIFE OF D. L. MOODY. Authorised Edition. By W. R. Moody and A. P. Fitt. With Introduction by Rev. F. B. Meyer, B.A. Morgan & Scott, 12, Paternoster Buildings, E.C. 1s.

MR. WILLIAMSON'S sketch of Mr. Moody was the first to reach us, and so great was our interest in it that we read it through at a single sitting. It is in every way an admirable biography. As a brief popular *résumé* of the great evangelist's career it leaves little to be desired, and presents the chief facts in Mr. Moody's public life with a fine literary touch. It is especially full on the side of Mr. Moody's evangelistic campaigns in Great Britain. The Life by Mr. Moody's son and son-in-law possesses advantages which their closer relation to the evangelist necessarily gave them, and is somewhat fuller in regard to his earlier career. We are glad to note that they purpose issuing a larger biography, which will contain an amount of interesting matter best known to the family. These two books are an admirable supplement one to the other. It is stated on page 14 of this authorised edition that "the only water baptism D. L. Moody ever received was at the hands of a Unitarian minister, but it was in the name of the Father, Son, and Holy Ghost." It was in the first Baptist Church in Chicago that Mr. Moody met his future wife, then a girl in her teens. In this connection we may fittingly quote a paragraph which appears in our sketch of the late W. P. Lockhart, of Liverpool, December, 1893: "On the occasion of the first baptism in the new Tabernacle, an incident occurred that is worth recording. On account of some misunderstanding about the water supply, the preacher lengthened his address in order to give time for the baptistry to be filled. A young American evangelist, sitting in the gallery, ignorant of the special cause of the speaker's embarrassment, gave his verdict: 'Brother Lockhart has lost power; I have heard him before, and he has lost power.' But nevertheless, at the close of the address, the same American said to his friend at his side: 'I feel I ought to be baptized. Do you think Lockhart would baptize me now?' His friend prevailed on the young convert to Baptist principles to wait a little while, and so D. L. Moody, for it was none other than he, has been lost to our denomination."

ESCHATOLOGY: Hebrew, Jewish, and Christian. A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity. Being the Jowett Lectures for 1898-99. By R. H. Charles, D.D., Professor of Biblical Greek, Trinity College, Dublin. London: Adam & Charles Black. 15s.

THE present work, we are told in the preface, is the result of studies begun over twelve years ago, and pursued unremittingly for the past ten. It is evident that Prof. Charles, who has achieved a place of his own in his mastery of the Apocalyptic and Apocryphal literature of Judaism, has devoted to the investigation an amount of time and labour which few others

have been able to give to it, and on that ground, especially in view of his vast erudition and his frank and courageous utterance, his lectures will unquestionably secure wide and respectful consideration. The lectures are based on Prof. Charles's article on "Eschatology" in the *Encyclopædia Biblica*, and are, broadly speaking, of the "advanced" character which the general contents of that work would lead us to expect. The author's fundamental position is that, "as in nature, so in religion, God reveals Himself in the course of slow evolution." Dr. Charles is not content to find that a certain statement occurs in Scripture. He inquires into its source and authority, and its original meaning, as related to the conditions of the age which gave rise to it. The Israelites at the time of the Exodus were largely Semitic heathen, mingling with their creed elements derived from Babylonian sources. They accepted very largely the current ideas of the Aryan religions.

Up to the time of Jeremiah the evolution was on national and communistic rather than on individual lines. The spirit, which was merely "the impersonal basis of life," returned to God, and the soul as a distinct entity practically ceased to exist. Yahwism not only did away with the old notion of life in Sheol, but taught the doctrine of individual communion with God, and, therefore, of individual immortality. Jeremiah and the later prophets—advancing on the positions maintained in *Job* and *Ecclesiastes*—developed this great doctrine of an individual relation to God, both here and hereafter, and thenceforward the problem was to harmonise in a single synthesis the social and individual conceptions of the life after death, and this was done finally by Christ. Prof. Charles says:

"By the Founder of Christianity the synthesis of the two hopes was established in an universal form finally and for ever. The true Messianic Kingdom begins on earth, and will be consummated in heaven; it is not temporary, but eternal; it is not limited to one people, but embraces the righteous of all nations and of all times. It forms a Divine society in which the position and significance of each member is determined by his endowments, and his blessedness conditioned by the blessedness of the whole. Thus religious individualism becomes an impossibility. On the one hand, it is true the individual can have no part in the kingdom save through a living relation to its head; yet, on the other, this relation cannot be maintained and developed save through life in and for the brethren; and so closely is the individual life bound to that of the brethren that no soul can reach its consummation apart."

It does not, however, follow, according to Professor Charles, that we have in the New Testament one consistent comprehensive doctrine of the future. There are in it incongruous elements, survivals of Judaistic belief which we are by no means bound to accept. "That their existence," Professor Charles says, "in the New Testament canon can give them no claim on the acceptance of the Church follows from their inherent discordance with the Christian fundamental doctrines of God and Christ; for such discordance

condemns them as survivals of an earlier and lower stage of religious belief." As the Hebrew prophets rejected the survivals of Semitic heathenism, so must we reject these alien Judaistic elements—the doctrines of eternal damnation and an eternal hell, which are characterised as grossly immoral. We can retain only the distinctively Christian elements—the genuine teaching of our Lord. But even our Lord is said to have been under the law of development, having at one time believed that His Kingdom would be consummated without His having to pass through the gates of death, and that the consummation would be reached within the limits of the existing generation. Moreover, Christ at first taught the resurrection of the righteous only. As to St. Paul, the lecturer sees four stages through which he passed—a Jewish stage, represented in the Epistles to the Thessalonians; a more advanced stage, in which there is a conflict between the Jewish and Christian elements, represented in the Corinthians; a third stage, in which this conflict is no longer found, and finally, a clear, full conviction of the Messiah's reign for ever, and of the spiritual resurrection of the righteous. So far as we can gather, Professor Charles believes that the New Testament teaches the immortality of those only who enter into vital union with God in Christ Jesus, that the impenitent and unbelieving—though redemptive agencies may, as he conceives, be at work beyond the grave—will ultimately perish with all other personal forces that resist the grace and power of God.

We have given a very imperfect outline of these able and learned lectures, which are, as will be seen, based on the most advanced Biblical criticism, and on a thorough-going application of its methods to Old and New Testaments alike. We are not aware of any work in which this distinctive Biblical criticism has previously been applied—in anything like the same degree to the subject of the lectures. Few of us are capable of following Professor Charles in his recondite Hebrew studies, but we cannot avoid the feeling that there are many arbitrary assumptions in his arguments—painfully so in his representations as to the knowledge and teaching of our Lord. If the position of this volume is to be accepted we shall have to reconstruct far more than one eschatology. That, indeed, is of lesser moment than other issues which are involved.

TENNYSON AS A RELIGIOUS TEACHER. By Charles F. G. Masterman, M.A.
Methuen & Co. 6s.

MR. MASTERMAN'S "Burney Prize Essay" will be at present specially welcome to the admirers of Tennyson, as it follows almost immediately Mr. Frederic Harrison's estimate in his recent volume of Essays. Mr. Harrison, as we might expect, depreciates rather than appreciates Tennyson's theology, regarding him, to use Goethe's familiar distinction, as an echo and not a voice, and an echo whose notes are in a theological sense scarcely worth prolonging. We find in these pages a full and minute examination of the great Laureate's religious teaching, as well as a discussion which, in some

respects, is too elaborate as to the philosophical basis of that teaching. It is somewhat difficult to define Tennyson's position accurately, though we have always regarded him as allied in sympathy with Maurice, Kingsley, Robertson, and the Broad Church school generally, and this seems to be Mr. Masterman's opinion. In the chapter on "Christianity" it is shown that Tennyson had a profound admiration for the ethical teaching of Christ and an intense love for the Christian ideal of life, especially as exemplified in the life of Christ Himself. He accepted the teaching of the Gospels on the great question of Immortality and the distinctive doctrine of the Christian faith that God is love. He contended for the possibility of communion with God, and the efficacy of prayer for spiritual help and guidance. He believed in the divinity of Christ, though he did not accept the formulæ of the creeds, and attempted no definition of this fact. He acknowledged that

" The Word had breath, and wrought
With human hands the creeds of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought."

" But the doctrine of the Incarnation never took for him the great central position as the one supreme fact of history, beside which all else fades into insignificance. And consequently there was a certain tendency for it to disappear from his teaching; so that they are not altogether wrong who maintain that a vague Theism is the only positive creed deducible from his later writings." Taken altogether this is a most valuable and suggestive book, alike for its own exposition of Christian truth and as an illuminating study of our greatest Victorian poet.

THE HISTORY OF THOMAS ELLWOOD: Or an Account of his Birth, Education, &c., with Divers Observations on his Life and Manners when a Youth; and how he came to be convinced of the Truth; with his many Sufferings and Services for the Same, also several other Remarkable Passages and Occurrences, written by his own Hand. Edited by C. G. Crump. Methuen & Co., 36, Essex Street, W.C. 6s.

OUR English literature contains several autobiographies of Quakers which, by universal consent, have attained a foremost place, such as "George Fox's Journal," "Woolman's Journal," and the "Memoirs of the Gurneys of Earlham," which are largely autobiographical. Thomas Ellwood, who was little of a poet himself, is principally remembered by his association with Milton. As is well known, Milton read to him his "Paradise Lost," at the close of which Ellwood remarked to him: "Thou hast written of 'Paradise Lost,' but hast thou nothing to say of 'Paradise Found'?" Ellwood was born in 1639, three years before the outbreak of the Civil War, and he carried the story of his life on to 1683, when he was forty-four years old, but he lived for some thirty years after this. He portrays a delightful picture of a Puritan household and its ways, alike in its sweeter and its sterner

sides. He was an upright and devout man, not without combative elements in his nature, nor an unwillingness to fight for what he deemed the truth. He suffered imprisonment in Bridewell and Newgate, and has left a picture of his life therein which is as vivid and realistic as can be desired. He was brought into frequent collision with certain Baptists, of whom he has left a by no means flattering portrait. He speaks of two of them in one place as "topping blades that looked high and spoke big," and generally he represents himself and his own party as getting the best in argument. This is the best edition with which we are acquainted of a very delightful book, having a capital introduction, a full index, and a few brief notes of considerable value. It is also well got up.

THE OMNIPOTENT CROSS, and Other Sermons. By John C. Lambert, B.D.
Edinburgh and London: Oliphant, Anderson & Ferrier. 3s. 6d.

THE only regret occasioned by the appearance of this volume is awakened by the fact that its author has been compelled to give up preaching because of his loss of voice. He has put these sermons together as a memorial of his fifteen years' ministry. They are decidedly above the average, the work of a man who knows his Bible well, who possesses fine analytical as well as illustrative power, and presents his theme in a fresh, striking and telling manner. His doctrine is decidedly evangelical, but he has none of the narrowness which that word often suggests. Mr. Lambert is forceful and sensible, free from all sentimentality and exaggeration, and bent upon making his exposition of truth the main instrument of his power. The sermons on "The Imitation of Christ," "Christianity and Amusements," and "The God of Jacob" are fine specimens of the best class of preaching.

THE APOSTOLIC AGE: Its Life, Doctrine, Worship, and Polity. By James Vernon Bartlet, M.A., Lecturer on Church History, Mansfield College, Oxford. Edinburgh: T. & T. Clark. 6s.

THE "Eras of the Christian Church" have been well described in previous volumes of this series. "The Apostolic Age" was to have been written by Bishop Coxe, of Western New York, but his lamented death interfered with the fulfilment of his promise. Mr. Bartlet need not, however, apologise for the present monograph, which is as well and carefully written, as vivid and accurate in its statements, as sober in its judgments, and as hopeful in its outlook in relation to the power of the Apostolic faith as it can be. There are, of course, certain ecclesiastical questions on which agreement is apparently for the present impossible. The controversies relating to the government and ministry of the Church are not yet settled, though modern scholarship is coming more and more fully to the positions maintained by Harnack, Hatch, Lightfoot, and Fairbairn, rather than to those upheld, *e.g.*, by Canon Gore. Mr. Bartlet's exposition of Apostolic principles and practices is admirable. His statements as to baptism do not, of course, win our entire assent. He allows that "infant baptism is not an Apostolic institution. It is not only that there is no trace of it in the first century, but the very

idea of baptism then universal—namely, as a rite of faith's self-consecration—is inconsistent therewith." But he goes on to add: "This does not settle the question. Infant baptism may be a legitimate development in usage, to meet conditions not contemplated in the Apostolic age," &c. On this principle we can justify any departure from Apostolic practices, and destroy "the very idea" of any institution of which we do not approve. We question whether there were any conditions relating to the principles and method of individual salvation not contemplated by the Apostles. Their teaching on this very subject is applicable to all ages.

LIFE OF LAL BEHARI DAY: Convert, Pastor, Professor, and Author. By G. Macpherson, M.A. With Introduction by Thomas Smith, D.D. Edinburgh: T. & T. Clark. 3s. 6d.

THE subject of this memoir was well known and highly esteemed in India; and in Scotland, through his association with Dr. Duff, Dr. Thomas Smith, and other Presbyterian missionaries, his name has long been familiar. He was born at Tulpur, some sixty or seventy miles north of Calcutta, in 1824, his father belonging to the Banker Caste. He was a brilliant scholar in the General Assembly's Institution, and was converted to Christianity when nineteen years old. For some years (1855-67) he was pastor of a native congregation in Calcutta, was Professor of English Literature in two Government Colleges (1867-89), and was an accomplished journalist and voluminous author, writing in magazines and reviews, and publishing various books, such as "Recollections of my School Days," "Govinda Samanta"—a sketch of a Bengali peasant life—"Folk Tales," and various religious works. He was decidedly a man of mark, and one whose life-story is well worthy of this graceful record. All who are interested in the evangelisation of India should study the book.

IN WESTERN INDIA. Recollections of my Early Missionary Life. By the Rev. J. Murray Mitchell, M.A., LL.D. Edinburgh: David Douglas. 5s.

DR. MURRAY MITCHELL, the veteran missionary, commenced his work as long ago as 1838. His services in Bombay and in Poonah are well known, while his contributions to missionary literature have gained cordial recognition from all Churches. His accounts of his evangelistic and educational work are specially interesting, and not less so are his appreciations of Marathi poetry, whether in the form of historical narratives or of religious verse. The view he gives of the condition of Hindu thought and life are very telling. His plea for the abolition of child marriage and other evils cannot be disregarded in England. The following incident will show as well as any other we can give the real meaning of caste:—"A low-caste boy, a Mhar, had been admitted into the lowest English class. In a few minutes there came a deputation of Brahman boys, their dark eyes sparkling, and every gesture betokening emotion. 'We are going to leave the school; there are Mhars in it.' 'One Mhar, I think.' 'Yes, but one is as bad as ten.' 'Am I to drive the poor boy away?' 'We don't know; only we go

if he remains.' 'You need not touch him unless you like; you clever boys are near the top of the class, and the poor Mhar boy is at the foot. He is sitting on a different bench from you.' 'Yes; but there is matting on the floor, and it transmits pollution. We Brahmans are now all polluted, and must wash away the defilement before we eat' 'You wish me, then, to remove the matting?' 'We must not have him in our class.' 'Well, at any rate, I cannot and will not put the boy out of the class.' I was puzzled. I did not wish to drive away the Brahman boys; yet I could not in conscience dismiss the Mhar. 'Wait till to-morrow,' I said; 'we are re-arranging the classes, you know, and perhaps you deserve promotion.' So, rather sulkily, the Brahmans retired. The Mhar boy never came back. I suppose he found himself like a fish out of water; the high and middle castes, no doubt, all shunned him."

FORTY YEARS IN THE CHURCH OF CHRIST. By the Rev. Charles Chiniquy, D.D. Hodder & Stoughton. 7s. 6d.

PASTOR CHINIQUY'S career, extending from 1809 to 1899, was as full and energetic, and, in a sense, as exciting as it was prolonged. The first fifty years of his life were spent in the Church of Rome. The story of his conversion is deeply interesting and instructive, and after his reception into the Presbyterian Church in Canada, he laboured with diligence, self-sacrifice, and perseverance, as an evangelist, temperance reformer, and philanthropist, in an altogether unique manner. His missionary campaigns in Canada and the United States, his controversies with Roman Catholics, his tours in Australia and New Zealand, his visits to England and the Continent, make up a record which has few parallels. He felt profoundly, and spoke strongly on the evils of Romanism—looked upon its whole system as corrupting, degrading, and desolating—a foe to integrity, honour, and religion. We could not have agreed with all his methods and expressions. He was, perhaps, too intolerant. But of his sincerity, his zeal and fidelity, there can be no question. In his earlier days he was in perils often, and had to meet many a dastardly attack on his life. But before the end came he had gained the respect even of his opponents, who bore witness to his goodness and power. His funeral at Montreal was attended by thousands, and Roman Catholics were apparently as numerous and as deeply moved as were the Protestants. That such a life is worthy of study need not be said.

PRÆTERITA. Outlines of Scenes and Thoughts Perhaps Worthy of Memory in My Past Life. By John Ruskin, LL.D., D.C.L. Vol. III. George Allen, 156, Charing Cross Road, London. 5s.

THIS third volume completes the popular reissues of Mr. Ruskin's autobiography (so it may almost be called), and included in it are the three chapters of *Dilecta*. It is a delightful story, though told in a somewhat cursory and fragmentary fashion, and there are in it pages of writing as

effective as any Mr. Ruskin's pen has ever given us. The glimpses of Mr. Ruskin's Oxford life in the second chapter, "Mont Velan," and his account of his discomfiture by Disraeli, are very amusing, and hint at facts which could not be plainly told. There is a perfect charm in Chapter IV., entitled "Joanna's Care," in which Mr. Ruskin's niece, Mrs. Arthur Severn, is the heroine. How much Ruskin owed to her gentle ministrations cannot easily be guessed. The great prose writer's enthusiasm for Scott in these pages is decidedly contagious.

MESSRS. MACMILLAN are issuing, both in America and England, "New Testament Handbooks" (3s. 6d. each), under the editorship of Professor Shailer Mathews, of the University of Chicago, a series intended to present briefly and intelligibly the results of the scientific study of the New Testament. Two of these have already appeared: A HISTORY OF THE TEXTUAL CRITICISM OF THE NEW TESTAMENT, by Marvin R. Vincent, D.D.; and A HISTORY OF NEW TESTAMENT TIMES IN PALESTINE, 175 B.C. to 70 A.D., by Shailer Mathews, A.M. A better start could scarcely have been made. Professor Vincent is by no means unknown to English readers. His studies in the New Testament, his volume on the Psalms, and his exegetical commentary on Philippians in the International Critical Commentary having already won for him an honoured place. As a history of textual criticism his manual should be widely useful, containing, as it does, compact information as to the grounds on which that criticism rests, on the MSS. of the New Testament, versions, patristic quotations, &c., showing the growth of criticism from the earliest ages, and dwelling with especial fulness on the progress made since the appearance of the *textus receptus*. Griesbach, Lachmann, Tischendorf, Tregellis, and Alford, are all touched upon, as is the reaction led by Scrivener and Burgon. The great work of Westcott and Hort is fully explained, and though Professor Vincent is largely in sympathy with it, he is not inclined to accord it the honours of a second *textus receptus*. In the other volume Professor Mathews presents a concise history of the period of the Maccabees and of the Herods, and of the sects which arose prior to the coming of Christ. He deals very ably with the growth of the Messianic hope and with Jesus as the Messiah. Of course the great work dealing with this period is Schrurer's, but a popular handbook such as we have here is indispensable.

HOLY GROUND. Three Sermons on the War in South Africa, preached in Westminster Abbey by J. Armitage Robinson, D.D. London: Macmillan & Co., Ltd. This pamphlet (1s. net) is, of course, a publication for the hour. The position taken with regard to the lamentable war in South Africa is reasonable, though there are speculative opinions as to the future life which many of our readers may not be able to endorse. Appended is a copy of the service used daily in Westminster Abbey.—The second number of the JOURNAL OF THEOLOGICAL STUDIES (3s. net) contains several articles of special value. Dr. Sanday's critique of Jülicher's new work on the

"Parables" is one of the most masterly pieces of analysis and suggestion we have seen, and will greatly aid the study of these fascinating elements of Christ's teaching, even if we go no further than this article. There is a learned disquisition on the "Nazirite," by Rev. G. Buchanan Gray, and an interesting account of "Church Affairs (mainly Episcopal) in South Africa," by Rev. P. N. Waggett. Prof. Robertson's review of "Hort on 1 Peter" is another masterpiece. Other features have great value.

MR. CHARLES H. KELLY, of 2, Castle Street, City Road, sends out OXFORD HIGH ANGLICANISM and Its Chief Leaders. By the Rev. James H. Rigg, D.D. Second Edition, greatly enlarged, and including a Supplementary Chapter on the Church Crisis. (7s. 6d.) The previous edition of this work was regarded as one of the keenest and most trenchant criticisms to which the Oxford Movement has been subjected, covering the whole ground of the controversy. Those who wish to understand its inwardness and its real drift should by all means possess themselves of this volume.

MR. ANDREW MELROSE has published OLIVER CROMWELL: A Eulogy and an Appreciation, by the Right Hon. the Earl of Rosebery, K.G., K.T. It is taken from the report of Lord Rosebery's address, which appeared in the *Daily News* at the time of its delivery, and on which we commented in our issue for December. If the report was not absolutely verbatim, it was by far the best which appeared, though it would have been well to have secured Lord Rosebery's revision for so valuable and timely an eulogy.—Since the above notice was written we have received an *authorised edition* of the speech, published by Arthur L. Humphreys (Hatchards, 187, Piccadilly). A comparison of the two editions illustrates the force of our remarks as to the need of Lord Rosebery's revision. There are many variations in the authorised edition which are decided improvements, especially on p. 22.

THE MYSTERY OF THE AGES. By B. N. Switzer, M.A. Elliot Stock. This book has undoubtedly been prepared with great care, though we are afraid that to a great extent it is labour lost. Mr. Switzer is a futurist of the most pronounced type, and from that standpoint gives a survey of the whole prophetic outlook. As a statement of his position it is clear and forceful, and will doubtless be satisfactory to the initiated (the distinction is his), but to the uninitiated it will be by no means convincing. (7s. 6d.)—CHRIST IN THE OLD TESTAMENT. By Henry Linton, M.A. London: Elliot Stock. (1s.) This work will commend itself to a wide circle of readers, and, though many of its analogies are perhaps pushed too far, there is much which every devout reader of the Old Testament will admire and, in a sense, appropriate. The edition is remarkably cheap.

MR. JAMES BOWDEN publishes a small pamphlet, WORRY, AND HOW TO AVOID IT, by Haydn Brown, L.R.C.P., L.R.C.S., which is full of sound sense, and gives advice on matters where advice is often needed, though it is not always accessible. There are men to whom it should be worth a fortune.



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Yours faithfully,

R. Gordon Fairbairn.

THE
BAPTIST MAGAZINE

APRIL, 1900.

THE REV. ROBERT GORDON FAIRBAIRN, B.A.

HE Rev. Robert Gordon Fairbairn, B.A., of Cheltenham, was born at Camberwell, April 29th, 1865. His father, Mr. William Fairbairn, had married Miss Gordon, a lady belonging to the Irish branch of the clan, by whom he had a numerous family. The eldest son is a Presbyterian minister in Australia, the youngest is the subject of this sketch. The mother died when her son Robert was a babe, so that to her he owed little beyond the distinctive name of Gordon, and the fervid temperament natural to the strain. The parents were Presbyterians, and in their drawing-room were commenced the services which issued in the establishment of the present Camberwell Presbyterian Church, in which Mr. William Fairbairn held office as session-clerk. In such favourable surroundings did the child grow up to boyhood. The teachings of the godly ministers who fostered that infant church made a deep impression upon his mind. He still remembers with affectionate esteem the Rev. R. Taylor, who has recently been celebrating the Jubilee of his ministry, and the Rev. Reid Howatt, remarkable for his interesting sermonettes addressed to children. Probably it was from the latter that Mr. Fairbairn caught the happy art of adapting himself to the young, in which he greatly excels.

At the age of eight years the boy was placed at school under the charge of the Rev. J. E. Bennett, B.A., at that time the Principal of Rye College, Peckham, and now carrying on a similar institution at Clacton-on-Sea. The young scholar quickly gave proof of

special talent, and discovered a great taste for composition, so that at the age of eleven he wrote some lines on "Friendship," which his master thought to be a promising production for one so young. At twelve years old he won the first prize in a competition open to all London schoolboys, which the Baroness Burdett-Coutts had instituted for the best essay on "Cruelty to Animals." He was also for several years editor of a successful school magazine, and took a prominent part in various debating societies. His skill in public recitation was conspicuous, and when, on one occasion, in a lecture hall at Clapham, he had taken the part of Paul Rabaud, the Huguenot, Dr. McEwan, who was presiding, was struck with his great ability, and predicted for him a brilliant future. Mr. Bennett conceived a great liking for his pupil, and this liking grew into an almost fatherly fondness. It was his great delight to watch the unfolding of the young man's mental powers, to note the clearness of his intellect and the eagerness of his spirit, as his ardent soul drank in the noble thoughts enshrined in the books he read, and as the glorious creations of nature and art revealed their beauties to his wondering gaze. Nor was his master content to furnish his favourite pupil with bald facts. His more strenuous efforts were directed to train every faculty to free and independent exercise. He sought to give keenness to his perceptions, to stimulate activity of thought, and, while encouraging a wide range of imagination, to take care that it be balanced by sound judgment. In this he succeeded so well that he was soon able to promote the young student to a place among his tutorial staff. The lad was most lovable. "The most noteworthy feature in his character," Mr. Bennett remarks, "was his geniality and his determination to find out and to keep to the front the best of everyone. He was always ready to find some good quality in the most helpless." And what he was as a lad in this respect, that he is now. The writer of this sketch, being on one occasion associated with him in earnest pleading with a member of the church, who had again and again lapsed into grievous sin, was moved with admiration of the determined hopefulness of his pastor in dealing with the weak and erring brother. The Rev. J. T. Briscoe, now of City Road, Bristol, was at that time pastor of the Baptist Church at Peckham Rye, and, as Mr. Bennett was a

deacon of that church, the boys of the school attended its services. In such a home, and under so valuable a ministry, spiritual influences had their full play, and his heart was not unstirred by them. His naturally amiable spirit was touched to yet finer issues, and he distinctly welcomed the good news of God's love as expressed in the mission of Christ, and gave himself up to the new imperious passion which gratitude and penitential faith had begotten in him. As we have seen, his earliest associations had been with the Presbyterians, but now, examining for himself the teachings of the New Testament, he became convinced that believers' baptism was a duty and a privilege not to be disregarded, and, seeking admission to the church at Rye Lane, he was baptized by its pastor, the Rev. J. T. Briscoe. Being now fairly launched upon a pronounced Christian course, he spared not himself, and, being in much request for various kinds of service, was free in responding to the claims made upon him. He willingly took charge of the teachers' preparation class, using such skill and acquirements as he himself possessed to aid others not so favoured. Not less willingly did he gather around him the infants of the Sunday-school, and never did he fail to fix their attention and awaken their interest. To this day he has retained his love for the little ones, and will often introduce into his morning services a few words for them, charming in their simplicity, felicitous in illustration, and instinct with the eloquence of love, words which go home to many a rude spirit of riper age, and which even the grey-haired Christian welcomes. Mr. Fairbairn is possessed of a splendid tenor voice, rich, sweet, clear, and well cultivated. This not only gained him favour in recitation and song at social re-unions, but, what was far more important, added greatly to his success when in mission-halls he sought by persuasive appeal to win men to Christ. His thoughts are clothed in language born of a delicate sensitiveness to the symbolic analogies that underlie material things, rather than moulded by the formalities of the schools. Hence his diction is easy, picturesque, and piquant, with a flavour of poetic grace and beauty. Within three years after his baptism his friends came to feel that God, by the gifts He had bestowed upon him and by the development of his religious life, had clearly marked him out for the Christian ministry. This conviction needed not to be strongly urged

upon himself, since it was seconded by a solemn consciousness on his own part that he had, indeed, received a Divine call to such a consecrated life. Accordingly, with general approval, and in order to his better equipment for his work, he entered the Baptist College, Bristol, in the year 1887. The College was then under the direction of Dr. Culross, whose saintly character seemed to diffuse a holy fragrance throughout the place, and, while the young student set himself successfully to reap the intellectual advantages there offered him, he derived great spiritual benefit from the faithful and loving counsels of the honoured President. His school training, joined with attendance upon classes in University College, London, had sufficed to qualify him for passing the preliminary examinations of the Royal University, Ireland, and in 1889, after two years' study in Bristol, he proceeded to take the degree of B.A. About this time the Rev. Horatio Wilkins, after a lingering illness, during which his people waited with sympathetic interest, in the hope of his restoration, thought it his duty to resign the pastorate of Salem Church, Cheltenham; and soon after the Rev. James Butlin, M.A., a man of excellent attainments and experience, was asked to take the oversight of the church, which, however, he declined, believing that his feeble health ill fitted him for so laborious a charge. Then it was that Mr. Fairbairn, who was now at the end of his academic course, gained the ear of the congregation and secured so wide an acceptance, that it was deemed right to allow the church an opportunity of declaring its wishes in regard to inviting him to the pastorate. Mr. Fairbairn was twenty-five years of age, but, being short of stature, of fresh complexion, and still showing in mobility of features the buoyancy of early enthusiasm, he was taken to be younger than he really was. Hence it was through doubt and trembling of heart that some of the more aged members of the church, desiderating, as they naturally would do, the maturity of judgment which age is supposed to bring, came at last to see that He who chose the stripling David and qualified him for the high position to which he was destined, might, in like manner, have marked out this youthful preacher for the responsible office of pastor, and would most certainly, if His grace and wisdom were trusted, endow him with every gift necessary for the work to which He called him. The invitation was given and accepted, and,

entering upon his charge, Mr. Fairbairn preached for the first time as the appointed pastor on Sunday, September 21st, 1890, and was publicly recognised on the Wednesday following. Nor have the hopes of the church been disappointed. Prosperity has attended his ministry. The congregations have steadily increased, conversions have been numerous, harmony among the members has remained unbroken, the mutual love that had sprung up between the pastor and the people grows ever stronger, new methods of extending the knowledge of Christ have been devised, a monthly magazine started, the Sunday-schools have been well maintained, and the branch causes have been kept in touch with the home church.

Four years after Mr. Fairbairn's settlement the spacious chapel, which will easily hold 1,200 people, underwent a thorough renovation, which, together with the installation of the electric light, cost about £1,200. It does one good to see the handsome chapel, with its ample galleries, crowded in every part with hearers listening to the words of life as they fall from the pastor's lips. For Mr. Fairbairn is highly popular, and that not in Cheltenham only. He is much sought after for occasional services elsewhere, and is very generous in the help he renders to other churches. During his ten years' ministry at Salem he has come to be widely known, and, as a consequence, has had invitations to other important churches. More than once have spheres, perhaps more eligible in some respects than that he now occupies, been thus opened to him, but hitherto these tempting opportunities have failed to draw him away from the people of his first choice; and it may be added that the unselfish spirit in which such advances have been met by him have tended to deepen the esteem and affection in which he is held.

In June, 1891, he married Miss Emily Grange, of Wigginton, Tring. Her singular vivacity and sound sense have served to lighten the cares of her husband, and to methodize his engagements, while her untiring energy has contributed much to the smooth working of the choir and to the good management of the Christian Endeavour and other societies existing at Salem.

THOMAS WHITTARD.

**AN APPEAL TO EPISCOPALIANS.
CONCERNING THE SIN OF CONFORMITY.**

BY THE LATE REV. WILLIAM ROBINSON.

IV.—THE SUBSTITUTION OF HUMAN AUTHORITY FOR THE
AUTHORITY AND LAWS OF CHRIST.

THE pretended conversion of the kingdoms of the world to the Kingdom of Christ in the fourth and fifth centuries I look upon as one of the greatest *tours d'adresse* that Satan ever played, excepting his invention of Popery. I mean that by inducing kings and nations to conform nominally to Christianity, and thus to get into their hands the direction of Christian society, he has in a great measure succeeded in keeping out the peculiar principles of that society from any extended sphere of operation, and in ensuring the ascendancy of his own.—ARNOLD.



WHEN a patron gives a living to a minister in Scotland, he is not thereby constituted the minister of the parish, but must first be appointed by the Presbytery. There, as here, the Establishment was for a long time thoroughly Erastian, doing the will of the State, so that no collision occurred; but in the time of Chalmers the Evangelical party gained a majority in the General Assembly, and then came "the tug of war." A minister was presented to a benefice, but the Presbytery refused to institute him, not deeming him a proper person. The Synod and the General Assembly, being successively appealed to, sustained the Presbytery. The patron admitted the right of the clergy and elders thus to decline to induct his nominee, but required them to give their reasons, that a court of law might decide whether those reasons were sufficient. "Nay," rejoined the clergy and elders, "we, and not courts of law, are the proper judges of the qualifications of this man for spiritual duties, the most important points of inquiry being such as courts of law take no cognizance of. To abandon this right would be, on our part, unfaithfulness to the crown rights of our Lord Jesus Christ." Thus sprang up the great Scotch controversy. Both parties saw the magnitude of the issue. The Evangelical clergy declared that for no earthly consideration would they forego their rights and

duties as spiritual men; that to do this would be treason against Christ. Lord Aberdeen, then in office, avowed in the House of Lords that he would rather see the Church separated from the State than concede the demands of the clergy. The politician was right in maintaining that if the clergy took the pay of the State they were the servants of the State, and must be subject to the State. The Churchmen were both right and wrong—wrong, in expecting both the gold and freedom; right, in asserting that they should be unfaithful to Christ if they left the affairs of His Kingdom to be controlled by statesmen. The only solution of the difficulty which truth permitted was that attained when they triumphantly marched out of the Establishment, singing “the snare is broken, and we are escaped.” The hundreds of seceding ministers passed through the streets in a body to an appointed place of rendezvous; Dr. Chalmers was chosen moderator; and among the first words uttered by, I believe, the venerable Dr. Gordon—words which roused the whole Assembly to the highest pitch of enthusiasm—were these: “Thank God, I’m a free man.”

When a beneficed clergyman dies in England, who is to succeed him? That is for the patron to decide. There may be in the parish five hundred families, and £1,000 a year set apart for their religious instruction. The heads of those families, or many of them, may be very desirous that they themselves, their children, and other domestics should be taught the way of God in truth by some man of holiness, ability, and experience; but the patron, who may be a man of any character and creed, has a nephew whom he has “brought up to the Church,” as the cheapest way of providing for him, and with a view to this thousand a year. The young man may have neither aptitude nor love for clerical work; yet, as a matter of course, he takes “the cure of souls.” If *this* be not sin against Christ, what is? And yet this wickedness is committed among you daily. *Four out of five at least*—it is the estimate of one of yourselves—enter the Church because the profession was selected for them from their boyhood, not in consequence of any predilection or fitness on their part, but simply because it seemed good to their parents or guardians to put them into the priest’s office for a living.

Do you reply that the living cannot be held, excepting by one

approved by the bishop? Try it, and you will find the bishop to be as helpless as the Scotch Presbytery. You may prove that the young man haunts taverns, and plays unlawful games and the like—the bishop cannot refuse him on that account. “The laws of England watch so jealously over the interests of patrons, and so little over those of the Church, that they compel bishops, except in cases so outrageous that they can hardly ever occur, to accept at once of the person first presented to them, and to commit the cure of souls to him by the process of institution.”* How sad that even your Evangelical bishops can dare, quite as a matter of course, to institute men as Christian ministers, of whose fitness they know that they neither have, nor can have, any guarantee! How mournful that good men can be induced by five or ten thousand a year thus to mock Him whose eyes are as a flame of fire! And why will the very people whose dearest religious rights are thus sacrificed to mammon support these men in so polluting the altars of the living God?

As in the appointment of ministers, so in the reception of members and the excommunication of offenders, Protestant Episcopalians have betrayed their trust, and sold themselves to Cæsar. A church is not a parish, but a select assembly, a company of “special people” taken out of the world, an association of “faithful brethren,” or “saints.” “If,” says Froude,† “any one were to search among his own acquaintance for those whom he considers least fit for clergymen, he would certainly find his reason for thinking so was of a kind that he could not make good before a court of justice.” So, if you ask why A and B are not fitted for Church membership, the reasons, though of the most valid kind, are just those of which a court of law would take no cognizance. Yet no man can be compelled to keep away from the communion in his own parish, excepting by a process of law. With the temporal courts, not with spiritual persons, rests the final decision of every man’s right to the Lord’s Supper. I have shown previously that your Establishment is not a Church, because

* Froude’s “Remains,” Pt. 2, Vol. I., p. 266. Blackstone’s “Com.,” Bk. I., c. 11.

† “Remains,” Pt. 2, Vol. I., p. 267.

a church is a congregation; I now show that it is as certainly without the character, as it is without the form, of a church of God, for a church of God is holy, whereas there is practically no guarantee for the religious character of either the ministers or members of the Establishment. The final appeal, as to the qualifications of both, is to a court of law, and therefore ministerial fitness among you is commonly left to accident, and discipline is but a name. Your Establishment is not the Kingdom of Christ, but merely a department of the dominions of Victoria. It is "of this world," which Christ has declared His Kingdom is not.*



THE DELAYS OF GOD.

GOD'S love to His people is a precious fact; but it often takes a mysterious form. We come across a passage in the Fourth Gospel which takes us by surprise. We read: "Now Jesus loved Martha, and her sister, and Lazarus. When, therefore, He heard that he was sick, He abode at that time two days in the place where he was." This at first sight is incomprehensible. Had it read: "Jesus loved Martha, and her sister, and Lazarus. He hastened, therefore, to Bethany and healed the sick man," we could have understood that It would have appealed to our shallow, superficial minds as the best possible solution of the difficulty. "But your thoughts are not My thoughts, neither are your ways My ways, saith the Lord." The thoughts of the Bible and the ways of Providence bear the impress of unmistakable goodness and of unerring wisdom, using the best means to accomplish the best purpose.

* I beg to be understood as speaking of the system. If a clergyman, a man of living faith and holy conduct, gather around him a company of regenerated men and women, they are—though under great disadvantages—a true church; especially if the minister succeed by his moral influence in preventing the intrusion of the unholy to the sacramental table. But such a church exists despite the Establishment, not by means of it; might at any time be utterly corrupted by enforcing some of the laws of the Establishment; and would live, and be purified and invigorated, if the Establishment were destroyed. A church is one thing; an Establishment, for giving pay and power to ten thousand congregations, quite another. To call the two combined a church is mischievous sophistry.

The delays of God often are a sore disappointment to His disciples. These two days of His abode in Perea baffled their ingenuity, and remained an insoluble mystery to them. Those who were with Him could not understand the purport of His words, nor the conduct exhibited by Him. The sisters in Bethany were in a terrible state of mind. These two days meant for them many hours of mourning, of sorrow, of great perplexity and anxiety. Often did they speak the one to the other in reference to the absence of the Teacher. Hours appeared like weeks, and days seemed to be prolonged, for in times of trouble how slow the finger of Time moves. So the delays of God's providence are always a deep mystery to us. The disciples on the Sea of Galilee on that terrible night were in trouble; they could not understand why it was that Jesus had sent them to the sea, using gentle compulsion to draw them from the multitude. Having sent them, why is He Himself absent? They are tossed to and fro on the angry billows, the mighty winds from the mountains create mountainous waves in the lake. The night watches were passing—appearing long in their march, it is true, but they did pass—but still the cheering voice of Jesus is not heard, nor is the face of their dear Leader in view. Have we not all experienced similar feelings? The true believer often feels troubled in spirit because the reply to his fervent prayers lingers so long. We cry in sore distress, and the silent heaven seems to mock all our entreaties. We are ready to cry, in the words of the ancient Hebrew: "Doth God know, and is there knowledge in the Most High?" We sing with the poet:

"Speak to Him thou, for He hears, and Spirit with Spirit can meet;
Closer is He than breathing, and nearer than hands and feet."

But the next moment we ask in wonder, "Where is He?" Mary and Martha felt that the absence of Christ furnished an occasion for His enemies to speak slightly of His character. His power was called in question—"Could not He who opened the eyes of the blind have caused that this man also should not die." As much as to say that the so-called opening of the eyes of the blind was not real. So the unbelievers of the present day tauntingly refer to the non-intervention of the Deity in human affairs as a proof either that there is no God to answer prayer, or else that He is

careless of the whole concern. But we rush at conclusions too soon if we say that, because the answer does not come in our way, and in our time, no answer is given at all.

The miracle of Bethany proves to us that the delays of God are for the advantage of the disciples. Jesus loved Martha, and therefore He abode two days—"and I am glad for your sakes that I was not there." This was a very enigmatical saying at the time, but succeeding events proved it true. So it is still. Look at nature. The apple tree takes a long time to bring its fruit to ripeness, but it is all the sweeter when it comes. The river has many windings, but it is broader and fuller by the time it reaches the sea. So the river of God's providence has many windings before it comes to us, but the abundance of blessings when it comes is full compensation for all delay. The water comes to the well, not direct from the clouds, but from the sea, and works its way through the bowels of the earth, bringing with it mineral wealth in the form of lime, salt, and iron, which are necessary for the constitution. Christ came to the disciples on the Sea of Galilee at the dawn of day, and brought the dawn of a brighter day to their souls. So, when He came to Bethany, the faith of the disciples revived, and hope triumphed. During the time of suspense they prayed earnestly, and had to exercise patience and hope. At last they were fully rewarded. The tears at the grave were full replies to those who denied the sympathy of Jesus, and the raising of Lazarus rebuked those who denied His power. So may we believe that all the seeming delays of God are for our ultimate good. Even the pain occasioned by such delays may, like the winter frost, purify the atmosphere of our being. Suffering, though an unwelcome guest, may be accompanied by fruitful blessings, and so by taking it in we may entertain angels unawares. Gautamma taught the woman who went to him to seek some comfort on the death of her child, to bear the burden which fell to the lot of all as something which could not be avoided; but Christ reveals to the disciples the value of suffering, and even Christ Himself, the Captain of our salvation, was made perfect through suffering.

These delays are the means of revealing the glory of God. 'Said I not unto thee, that if thou believedst thou shouldst see the glory of God?' The fact that He does not answer our request

at once is no proof of His unconcern. "The Lord is not slack concerning His promise, as some count slackness, but is long-suffering to youward." God is in no hurry, for a thousand years are as one day unto Him. The faith, love, and hope produced and perfected in the character of His people bring forth His glory. He is never unmindful of the believer's cry. The Apostle Paul besought the Lord twice "that this thing" might depart from him, and at last the answer came—"My grace is sufficient for thee, for My power is made perfect in weakness." So the Lord came at last to Bethany, and revealed His glory to the believing sisters. Everything quailed before the power of death; there was a hush through the town as one of the neighbours had been laid to rest in the silent grave. But Jesus came and spoke a few words, and Lazarus came forth again alive. Jesus proved Himself mightier than death. And does not His whole conduct suggest the insignificance of mere natural death? He calls it sleep: He can awake the sleeper. He speaks and acts in parables, that men may come to value and seek eternal life, the gift of God which Jesus Christ can bestow. The two days' abiding in Perea and the slowness of Christ's journey to the grave side are now fully explained: He who is the Resurrection and the Life can raise him who has been dead four days with as much ease as He can heal the sick. All this should inspire our confidence in God, who tells each of us, "What I do thou knowest not now, but thou shalt understand hereafter."

The judgments of God often tarry, not because He has no strength to execute them, but on account of His long-suffering and His desire that everyone should repent. Some have drawn wrong conclusions from this delay. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is full in them to do evil." But "though the mills of God grind slowly, they grind exceeding small."

God is always working; and on our behalf too. But He works behind the veil, and we have to exercise faith, hope, and patience. Christ was coming to the world throughout the ages, but in the fulness of time He appeared, and the Word became flesh. We have no right to delay doing our duty. "Whatsoever thy hand findeth to do, do it with all thy might."

THE INFLUENCE OF BAPTIST BELIEF ON CHARACTER.

II.—THE RELIGIOUS SELF: MAN IN RELATION TO GOD.

IN considering in our previous article the Personal Self we have, as was almost inevitable, somewhat anticipated the consideration of the Religious Self, or more specifically that branch of our inquiry which deals with man in his relation to God.

(1) For with the discovery of the individual self, of which we have spoken, there is also the discovery of another than self—a discovery which is fraught with issues of the most momentous kind. For the self of which we are conscious is not a self-existent, self-sufficient being, but a being conscious of dependence, as conscious of dependence as it is of existence. Now, dependence implies something or someone on which to depend; it carries with it the idea of a Higher and a Lower that are related to each other, the Lower being of necessity dependent on the Higher. But if that on which we depend is a Higher than ourselves it cannot be a *thing*, for we ourselves are higher than things; it must, therefore, at least be a Person, a Person whose nature is higher, though not necessarily other, than our own. And so through the consciousness of ourselves as dependent beings we arrive at the consciousness of the Being on whom we depend—in other words, at the consciousness of God. This thought has been well expressed by Newman Smyth in his book on “The Religious Feeling” (p. 27):

“The perennial source of religion, opened afresh in every new-born soul, is the feeling of absolute dependence. We feel our dependence as we come to feel our own existence. We have not made ourselves, we found ourselves in existence; and our earliest, and our latest, our only consciousness of ourselves is a consciousness of dependent being. This sense of dependence, which we find to be an integral part of our consciousness of existence, is not merely a feeling of limitation by outward objects, or of their resistance to our wills; it is a consciousness of absolute dependence for our existence, and our individuality, on something not ourselves, and not the world which, like ourselves, is finite, and of which we perceive ourselves to be a part. We bring ourselves into subjection, and become partial masters at least of the outward world; our dependence upon that we feel to be but limited; often, in fact, and always in thought, we may rise superior to it; but we

feel our dependence upon something other than ourselves and the things that appear, over which we have no power even in thought, and with regard to whose orderings we have no will but to obey. This is the religious feeling in its simplest form, the feeling of absolute dependence."

Now, when we come to analyse further this sense of dependence, we find that it involves certain moral perceptions, foremost amongst which is the sense of responsibility to the Being on whom we depend. For our dependence upon God is not a simple dependence for physical being; its character is moral, and at the very heart of our moral sense is the feeling of obligation which gives rise to our sense of responsibility. For just as we get our sense of an external world, to refer again to Newman Smyth, "from the reality of the world which we feel exists," so do we get our moral sense "from the reality of moral being impressing its goodness upon the soul." And again ("The Religious Feeling," pp. 98, 99):

"We feel and judge ourselves to be not a law to ourselves, but under obligation to something without ourselves—something impressing itself as right and good upon us; and that something is not the reflection of our own thoughts; it is before reason, and remains the same in spite of all attempts to reason it away; it is real, the reality of goodness; it is God making Himself felt by beings made in His image."

The great fact, therefore, in man's relation towards God is the sense of responsibility, personal and direct. And a momentous fact it is. When Daniel Webster, the great American orator, was asked what was the greatest thought that had ever occupied his mind, he replied: "The thought of my individual responsibility to God."

Of all the ingredients that go to make up character none is more essential than this. Just as it is the sense of Personality that makes character *possible*, so is it the sense of Responsibility that makes it *moral*. Destroy the sense of responsibility and you destroy moral character, weaken it and you weaken character. Indeed, without the sense of responsibility morality could not be. For if there is no law which we are under obligation to obey, and for our obedience to which we are directly responsible to some Being higher than ourselves, then right and wrong, in any moral sense, cease to exist, and become matters of mere expediency and convenience. But on the other hand, where the sense of responsibility is deepest, the standard of morality will be highest;

conscience will be most sensitive, and righteousness the supreme goal of life.

(2) Whatever, therefore, tends to intensify the sense of moral responsibility, by making it more personal and direct, tends also to an increase in the moral qualities of character in the direction of good. And again that is what we claim on behalf of Baptist belief. It is of the very essence of that belief, and not merely a circumstance of it, that every individual soul is directly responsible for itself to God. The message of our baptisteries to the world is fundamental to any vital conception of religion. They proclaim "God's immediate and sole sovereignty over the soul of man, and man's personal and inescapable responsibility to God." At the very root of our position lies the heart-searching and heart-stirring conviction that "every one of us must give account of himself to God." And in regard to this accountability there can be no shuffling, no subterfuge. No such thing as a transfer of responsibility is possible. No one can be "sponsor" for the soul. No priest can do for me what I ought to do for myself. There can be no substitution of an external rite for the intelligent discharge of a personal duty. No ecclesiastical corporation can undertake for the soul and so relieve it of its own responsibility. To his own Lord each must stand or fall. The sin is mine, the repentance must be mine. Mine has been the distrust, mine must be the faith. It is all a matter between myself and God, and no one, save the one Mediator between God and man, has the right to interfere, or, if he does interfere, has the power to make his interference effectual. And it is this that we proclaim with no uncertain sound by our strict adherence to the apostolic practice of Believers' baptism, which, with its uncompromising demand for a personal repentance and faith, of necessity lays stress on the direct responsibility of every individual soul; and by so doing the Baptist belief adds immensely to the force of character, in which so much depends on the extent to which this responsibility is realised, and the intensity with which its accompanying sense of obligation makes itself felt by the soul. Nor in saying this do we deny that others hold the same belief; we simply claim a greater consistency between our practice and our belief, and therefore a greater prominence for the belief, by reason of the practice we maintain. And because our

insistence on the belief is stronger, its influence on character is correspondingly increased. Viewed from this point of view, I venture to claim that amongst all who hold the belief, Baptists (under which term I include, for my present purpose, all who practice Believers' immersion) are the only body who can submit their belief to the test of practice, and abide by the judgment based on that alone. Judged by our practice, the personal responsibility of the individual soul to God is essential to our belief; judged by the contrary practice it is only incidental, for in genius and origin, however differently it may now be explained or understood, the sprinkling of unconscious babes is closely allied to the belief that entrance into the Kingdom and Church of God is gained apart from a personal repentance and faith. If, then, Baptist belief helps to keep alive in the world this sense of direct and inescapable responsibility to God, and to intensify and increase and enhance it by the prominence it secures for it and the emphasis it gives to it, it is doing an immense service to mankind, for it thereby helps to toughen the fibres of character, and to charge it with additional force. It instils into the soul these essential elements of manly character — self-reliance and self-respect: self-respect because a personal dealing with God proves the immeasurable greatness and dignity of the soul, and self-reliance because the soul that has had such dealings knows itself sustained by the omnipotence of God. Who can wonder that such convictions, intensely held, should have produced so many stalwarts in the Baptist history of the past? And who can doubt that in proportion as the same convictions are as intensely held to-day, the same robustness of character will be possessed by their children as that for which our Baptist forefathers were renowned? That such at least is the *tendency* of the Baptist faith, no one who understands it can doubt or deny.

III.—THE SOCIAL SELF; MAN IN RELATION TO HIS FELLOWS.

Passing now to the third branch of our inquiry, we ask, What is the bearing of Baptist belief on what we may call the Social Self? or, in other words, on the individual man in relation to his fellows?

(1) The inquiry is necessary because until it has been made one

great province of human life has been left untouched, and that the province which alone affords full scope for the display and discipline of character. "Talent is formed in solitude, character in the stress of life"; that is, it is only amid the conditions created by association with our fellows that character has opportunity for testing and growth. "No one man is a whole man"; each of us needs his fellows to make his own life complete. Without obscuring the great basal fact of Personality, that fact in turn must not be allowed to obscure the other great facts that go to make up the manifold nature of man. The truth of man's individuality must needs be supplemented by that of his sociality. The solitariness of the human soul must find its complement in the solidarity of the human race, and whatever contradictions may appear must be reconciled in the total unity of life. "Man (says Dr. Clifford) in the nature of him is structurally social, and in his relations marvellously manifold." "Man realises himself through men, and through their institutional creations. The highest life of the unit is only attainable through the fullest life of all." And it is within the sphere so created that the supreme test is found. The quality of character is determined by the action of the individual in relation to his fellows. Nor is the recognition of this fact a thing of recent growth, however recent may be some of the applications it has received. It is ages since Aristotle declared: "He who is unable to live in society, or has no need because he is sufficient for himself, must be either a beast or a god." To the same effect was Plato, who was so impressed with the social nature of man, and with the necessity of arriving at the individual through the social relations in which he stood, that in his study of Ethics, in the "Republic," he aimed first at the discovery of the qualities essential to an ideal state, and from them inferred the qualities essential to an ideal man.

Such also has been the tendency of modern philosophy; its emphasis has been more and more on the social nature and relations of man. Even so individualistic a philosopher, in some respects, as John Stuart Mill has said: "The social state is at once so natural, so necessary, and so habitual to man that, except in some unusual circumstance or by an effort of voluntary abstraction, he never conceives himself otherwise than as a member of a body;

and this association is rivetted more and more as mankind are further removed from the state of savage independence. Any condition, therefore, which is essential to a state of society becomes more and more an inseparable part of every person's conception of the state of things which he is born into, and which is the destiny of a human being" ("Utilitarianism," chap. iii., pp. 46, 47).

So true is it, then, in the language of Paul, that "we are members one of another." It was not an isolated experience which the Apostle voiced, but rather the universal experience of mankind, when he affirmed: "No man liveth to himself," to which he might have added with equal truth: "No man liveth *by* himself."

(2) Such, then, is the fact; but now what is its significance for us in view of our present study? In what relation does it stand to our subject? In other words, How does Baptist belief influence the character of the Social self?

Before answering the question, it may be desirable to state what modes of relation are *not* desirable for the individual to sustain towards his fellows. Probably the two following will be found to be the chief:—On the one hand, the relation must not be one of *slavish submission*, nor, on the other, one of *selfish isolation*. Where either of these modes of relation exist, character is sure to be debased. Slavish submission enfeebles it; selfish isolation belittles it. Whatever other ingredients go to the making of good character, two are indispensable: sturdy independence and strong sympathy, and these two Baptist belief, rightly understood and steadfastly maintained, tends to foster or create. On the surface, the two appear to be contradictory, but the antagonism is more apparent than real. It would be truer to fact to say that they are supplementary. A character that was all independence and no sympathy would repel by its severity; one that was all sympathy and no independence would repel by its servility. It is only when the two are combined that there is a character that commands admiration, and is worthy of the admiration it commands.

In what way, then, does Baptist belief tend to influence character in the two directions thus described?

A.—That its tendency is towards a sturdy independence there can be little room for doubt. This result is ensured by the points we have already reviewed, for a man will be healthily independent

of his fellows just in proportion as he is powerfully conscious, on the one hand, of his own separate and individual life, and, on the other, of his absolute dependence on and responsibility to God.

“The fear of man bringeth a snare,” but the fear of God bringeth deliverance, and, “where the Spirit of the Lord is, there is liberty.”

“Freedom from the bondage of men”—that has ever been one of the prevailing notes in Baptist testimony and life. Because the Baptist is so conscious, by the very necessity of his belief, of a personal relation to God—a relation in which dependence and responsibility are combined—he is, by an equal necessity, bound to refuse submission of either reason or conscience to the control of his fellow-men. It is for that reason, amongst others, that he is bound to repudiate the intrusion of the priest, because to allow it would be to sacrifice his freedom, and therefore to stultify his soul. It is for that reason also that it is impossible for a Baptist ever to belong to a State-established Church, or for a Baptist form of faith or system of government to become State supported and controlled. A Baptist glories in the freedom wherewith Christ hath made him free—not for the sake of the freedom itself, but in order to a more complete and unhampered obedience to the will of Him by whom he was redeemed; and it is because alliance with the State and submission to the Church restricts and restrains his freedom as a Christ-enfranchised soul that he constantly and consistently repudiates them both. In matters of the soul he recognises no lordship save that of Christ, and it is because he submits to the sovereignty of Christ that he will not and dare not submit to the authority of man. At the foot of the Cross he has heard the Redeemer’s voice :

“I invest thee, then,
With crown and mitre, sovereign o’er thyself.”

And in that sovereign freedom he stands erect, owning allegiance to none save to the Christ who made him free. “Those alone can freely stand,” as Dr. Fairbairn has said, “who have been freely saved, and without freedom there can be no obedience, and without obedience no beatitude.”

Baptist belief, therefore, does not admit of any slavish dependence on man. By virtue of that common redemption, of

which baptism is the sign, it puts all believers on a common level of equality towards their Lord, and by so doing makes it impossible for any to exercise lordship over the rest, or to submit themselves to others in matters of the soul; and what a tremendous power for good such a belief must exercise in the realm of life and character would be as impossible to estimate as it would be difficult to exaggerate. The Baptist who is weakly subservient to his fellows must be so, not *because of*, but *in spite of*, the belief he professes, but can scarcely be said to hold.

B.—But what of the other ingredient in the making of character—that strong sympathy, by which society becomes a brotherhood, and brotherhood a synonym for holy fellowship and helpful ministry? If Baptist belief fails there, it fails at a most vital point, and much that it achieves elsewhere is deprived of its chiefest worth. And it is just here that it is sometimes said to fail. It is charged with fostering a spirit of exclusiveness, and carrying independence to the verge, if not to the extreme, of isolation; and doubtless there is much in our history that lends colour to the charge. But in so far as it is true there are two replies we have to make:

First, that the attitude of isolation, which Baptists may sometimes have assumed, has not been due to choice, but to compulsion, and has been as distasteful to ourselves as it has seemed unsympathetic towards others. We have been *forced* into an attitude of pronounced independence by the counter-attitude of those who would destroy the very essentials of our faith. But even where unjust claims have forced us to protest, and by so doing to assert our independence of human systems, even to the verge of exclusive isolation, it has been the *system* against which we have protested, and from which we have held aloof, and rarely, if ever, have we failed to recognise and claim our brotherhood with all—whether in those systems or out of them—who were fellow-believers in Jesus Christ.

And secondly, that where such isolation has taken the form of failure to co-operate with those of kindred faith and spirit with ourselves, but who were not one in *local* ties, it has been due to a woeful misconception or misapplication of the fundamentals of our faith. In the Baptist belief, rightly understood and received,

there is nothing to justify or create such an attitude, but everything to create and sustain an attitude of the very opposite kind. For the Baptist who fails to see that his faith in Christ makes him one with all who share the faith, and lays him under obligation to all men, irrespective of conduct or creed, locality or race, because the one Saviour died for all, is hardly worthy of the name!

Baptist belief, from its very centre and core, demands a belief in Christian fellowship. It insists upon it, it emphasises it, it gives prominence to it. One great point in its special witness to the world touches the spirituality of the Christian Church. No Baptist, who is also a Christian, is loyal to his belief if he holds aloof from Christian fellowship. The matter is vital. Fellowship is a necessary corollary to faith, as Baptists believe and teach it. And fellowship, more than anything else, fosters brotherhood. No belief is more brotherly, and therefore no character should be more sympathetic than ours. To quote again from Dr. Clifford: "Christianity itself asserts that the salvation of the individual only advances to completeness when the regenerate man is placed in the Christian society, shares the life of the brotherhood of dedicated men, and thereby trains himself for realising God's ideal of him, in all the relations he sustains to his fellows." As Baptists look upon it, the Church is a school in which brotherhood is taught and practised on a small scale and within a restricted area, with a view to its wider practice and application in the world; and the fellowship of their churches is all the more effective to this end in that it is voluntary and free. What stronger motives, what surer ground could there be for brotherhood than exists in every community of baptized believers in Jesus Christ? Its members are those who "were stained with a common guilt, redeemed by a common sacrifice, quickened by one spirit, moved to a common penitence, justified by a common faith, fired with loyalty to a common kingdom, and who anticipate the felicities of a common heaven." In the language of Paul: "There is one body, and one spirit . . . and one hope of our calling; one Lord, one faith, one baptism, one God and Father of all." If this does not quicken sympathy, nothing can.

The realisation of this truth will do more to foster the spirit of brotherhood in the world than all the theories of

social reconstruction that were ever framed, and our claim on behalf of Baptist belief is that it is a powerful aid to the realisation of its truth. The very fact that it requires of all who enter into the fellowship of the Church a personal confession of "repentance toward God, and faith toward Jesus Christ," quickens, as nothing else can, the sense of spiritual kinship with all by whom a like confession has been made, and who therefore share in like privileges, and partake in a common life. No statement of Baptist belief would be complete which omitted this aspect of the truth. For the very faith to which baptism bears special witness, as a burial with Him into death and a resurrection into newness of life, includes as an essential part of it the belief that, as Christ died for all, "they which live should no longer live unto themselves, but unto Him, who for their sakes died and rose again" (1 Cor. v. 15); and we "live unto Him," when, by the constraining power of love, we do service for those for whom He died, for inasmuch as we do it unto one of the least of these we do it unto Him. We recognise that the Saviour in whom we trust, and by whom we have been redeemed, is in a general sense and in intention "the Saviour of all men," but "specially of them that believe" (1 Tim. iv. 10); and we therefore say with the Apostle: "So, then, as we have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10).

So that if the element of sympathy be lacking in the character and conduct of those who profess and call themselves Baptists, we can only conclude that it is due either to defect in the understanding of the belief or to slackness in the holding of it. But intelligently and earnestly believed, there is no form of faith that tends more to create sympathy and promote brotherhood than does that which Baptists hold.

Such, then, do we believe to be the influence of Baptist belief on character. Its effect is threefold, corresponding to the threefold nature of man:

(1) With regard to the Personal Self, it gives clearer definition to personality, and quickens the sense of individuality, and so strengthens the basis on which character must rest.

(2) With regard to the Religious Self, it quickens the feeling of

dependence on and responsibility to God, and so enhances the moral quality of character for good.

(3) With regard to the Social Self, it creates and fosters a spirit both of sturdy independence and of strong sympathy towards our fellow men, and so ennobles and exalts the character and charges it with greater force.

And if such claims be true, even in a small degree, it is surely not a faith to be despised, but rather to be had in respect of all, for it is a faith which if allowed to die would immeasurably impoverish the world.

It only remains to add that for the belief to have its due and designed effect on character three things are necessary, the absence of any one of which will rob it of its power for good. They have all been touched upon more than once in the course of our study, but for the sake of convenience and of emphasis it may be well to re-state them at the close :

(1) The belief must be *intelligently* held.

Unless we understand what the belief of Baptists is, it is not likely to affect us in such ways as we have described.

(2) It must be *intensely* held.

Slackness in the holding of *any* belief deprives it of its power for good, and secures only the most partial results.

(3) It must be *consistently* held.

That is, we must be Baptists, not only in theory, but in practice. To believe in baptism and church fellowship, and yet to make no use of them, will profit us nothing. It is only that which we act upon and use that becomes powerful in the life. Baptist belief will influence us just in proportion as we *are* Baptist in practice as well as in name. Remember the Master's words: "If ye *know* these things, happy are ye if ye *do* them" (John xiii. 17).

Halifax.

FRANK SLATER.



MESSRS. T. & T. CLARK, of Edinburgh, have added to their Bible Class Primers THE HISTORY OF THE ENGLISH BIBLE, and How it has Come Down to Us. By Rev. W. Burnet Thompson, M.A., B.D. A very useful and complete summary of the principal features of this fascinating subject, and—alike in its dealing with MSS. and versions—a fine specimen of the *multum in parvo*.

THE SEVENTH DAY BAPTISTS.



ACCORDING to common repute, the Baptists are a people who, while in agreement upon the one subject of believers' immersion, allow themselves a wide margin of liberty on every other question. There certainly are manifold divergences of opinion among us. A few years ago we were divided into General and Particular Baptists, and, though the middle wall of partition has been broken down, the old difference of doctrinal opinion remains. We have still two visible sections in our denomination—the "Strict" and Open Communion Baptists, the former of whom restrict the fellowship at the Lord's Table to baptized, *i.e.*, immersed believers, and the latter of whom leave it open to all accredited disciples; though even where communion is open the constitution of the church may be based either upon open or close membership.

There is another difference which, although the numbers affected by it are so small, is sufficiently curious to be interesting. Hard by Broad Street Station, in the City of London, is Eldon Street Welsh Baptist Chapel, an ancient building, lying back from the street, and approached by a narrow, stone-paved passage. The interior is old-fashioned and antiquated, with deep and steep galleries extending over a great portion of the area, high pews, and a small pulpit. Here, on Sundays, and during the week, services are conducted in the Welsh language, but for many years past the building has been let on Saturday afternoons to a company of people known as "The Millyard Seventh Day Baptist Church." On several occasions I have worshipped with them, having inherited, or acquired, a habit of ferreting out strange places and peculiar customs. Usually, the congregation has consisted of about a dozen persons, exclusive of the minister and myself. The ordinary service is preceded by a Bible-class, when discussions take place upon various Biblical and allied topics. Here it becomes evident that even in this little band there are varieties of belief upon non-essential matters, for on one "Sabbath" two or three members were vigorously championing the cause of vegetarianism, while others as vigorously opposed it. The

service itself is slightly liturgical in form, but such as one might witness in many other places. The present minister is Rev. W. C. Daland, M.A., D.D. On a recent "Sabbath" afternoon I had a pleasant talk with him after service, but before detailing the results of the conversation I may perhaps sketch in outline the history of this ancient and little-known church.

It might be supposed that the movement was imported from America, where so many strange ideas take root. As a matter of fact, the reverse is true in this case. The Millyard Church is certainly more than 240 years old, for its documents go back to 1654. It is clear, indeed, that before that time, if there was no actual church existing, the Seventh Day principle was held by some, for a certain Mr. Brabourn has left "Discourses on the Sabbath," which were written and delivered between 1628 and 1660.

It may be doubted whether the church would have been kept alive but for the generosity of Joseph Davis, who, at his death, in 1707, left considerable property for the promotion of the cause. Mr. Davis was born in August, 1627, at Chipping Norton. As a youth he was apprenticed to a mercer at Coventry, by name Francis Coolling. While in that employment he was converted. At twenty-eight years of age he married a widow, Mrs. Elizabeth Wright. There were four children of the marriage, only one, Joseph Davis, junior, surviving his father. Mr. Davis suffered in the troublous times which succeeded the Restoration of Charles II. When General Monk marched into London with his army in 1660, many acts of injustice were committed. Joseph Davis was imprisoned for forty-eight hours in Burford Gaol, though he had done nothing to merit such treatment. Shortly afterwards it seems that a small party of men, some forty in number, rebelled against the powers that be. Mr. Davis had no hand in the affair, but a soldier made his way into his shop, and in impertinent tones demanded his name and some arms. Mr. Davis, resenting the manner of the man, declined to comply with his request, and was once more made acquainted with the inside of a prison. When he was brought up at the assizes no charge was preferred against him, and the Lord Lieutenant released him secretly. A few months elapsed, and he was again arrested, in very irregular fashion. No

warrant was out, but the officer declared that he was acting under direct instructions from Lord Falkland, the lieutenant of the county. The judge refused to interpose, and remanded him. Before the next assizes Falkland died, and Mr. Davis was set at liberty. His trials were not over, for he had afterwards to undergo two years' imprisonment. When his sentence expired he was condemned afresh, to life imprisonment, coupled with the confiscation of all his property. He had served ten years in gaol when his name was included in a list of some five hundred persons who were pardoned by order of Charles II. John Bunyan was another of the company. While her husband was undergoing this last term of imprisonment, in 1665, Mrs. Davis died.

Having received a legacy of £100 from an aunt, Mr. Davis settled in London, and with the money bought a share in a business concern. He afterwards set up for himself. His first premises were a garret. As matters improved he hired a more convenient room, and at last was able to afford a shop in Little Minories. He married a second time, and had two children, but they died in infancy, and in 1705 he was again left a widower. Joseph Davis made no secret of his religious convictions, and when the Conventicle Act was passed did not neglect his duties. He was discovered in attendance at three of these forbidden places, and subjected to a penalty of £20 a month. This he refused to pay, and to avoid a distraint nailed up the door and windows of his house. The bailiffs endeavoured to force an entrance, and had nearly succeeded in doing so, when they abandoned the attempt for the time being. It was their intention, however, to employ additional strength for the purpose a few days later, but receiving intelligence of this from a neighbour, Mr. Davis succeeded in selling his goods and getting into lodgings. After the accession of James II. he was able to return to business in peace, and there continued till his decease.

Mr. Davis, by his will, left £50 per annum to the cause at Millyard, constituting it a rent-charge upon his manor of Maplestead. The property itself was bequeathed to his son, with a provision that, should he die childless, it should become the entire possession of the trustees. Joseph Davis, jun., who was himself a generous supporter of the congregation, left no issue, and hence the

church received the full benefit of his father's estate. There were at that time eight Seventh Day Baptist churches in England, and each of these, under the terms of the trust, received £5 a year, while Millyard was granted an additional £10 for the purpose of providing the fees for certain General Baptist ministers of "First Day" congregations—Joseph Davis was an Arminian, and Millyard Church accepted that doctrine—who, under the term of "our foreign helps," occupied the pulpit at intervals. The residue of the income was devoted generally to the promotion of the cause.

A year before his death Mr. Davis wrote "The Last Legacy," in which he told the story of his life, and made his profession of faith. This was published after his funeral, and, with some trifling amendments, re-published in 1720. A subsequent minister of Millyard, Rev. W. B. Black, F.S.A., caused it to be reprinted in 1869, and added to it the wills of the Davises, father and son.

"The Last Legacy" also contains two stories, of very improbable sound, which are supposed to prove the truth of the principle of the Seventh Day Sabbath. A widow woman, residing in Burwell, Cambs., about the year 1660, became afflicted with some disease of the eyes, which finally ended in a total deprivation of sight. She became disturbed in conscience as to the Sabbath, and set apart one whole day for prayer and fasting, beseeching God to disclose the truth upon the matter to her, and requesting as an indication that if Saturday were the correct day she might receive her sight. On the night following this day of intercession both she and her daughter heard a strange voice distinctly say: "Wash your eyes in nothing but water." The next morning she obeyed the injunction, and, standing at her cottage door, could see two churches in the distance. Not long afterwards her sight was completely restored!

The other story, equally improbable, is concerning a Mrs. Mary Bailey. During the lifetime of her husband she observed the Saturday Sabbath. On his death she went into business. Her landlord persuaded her to trade on Saturday, pointing out what she would lose if her establishment remained closed. She ordered her little lad, ten years of age, to take down the shutters one Saturday, but he pleaded with her not to break the Sabbath, and refused to do her bidding. She accordingly opened the shop her-

self, but was very uneasy the whole day through. She became ill and, after a few days, died. During the greater part of her brief illness she was unable to speak, but in one of the short intervals when speech was possible she announced to those waiting upon her that she had received a direct message from above that she was to die as a punishment for her misdeed !

Millyard Chapel stood in Goodman's Fields, Whitechapel. In 1790 it was destroyed by fire, and, the library being also consumed, many of the church's relics were lost. A second chapel was subsequently built. In 1823 the church had its property wrested from it, one of the trustees, with the assistance of four outsiders, turning the congregation out of doors, and permitting a Calvinistic church to occupy the building and hold services on Sundays. A law suit might have resulted, but the Millyard congregation preferred to arbitrate, and put the matter before the General Board of Dissenting Ministers. This body, after a three days' inquiry, decided in favour of the original owners, but it was eight years before they recovered their rights. Other attempts were made to stifle the church, and between 1841 and 1848 it was the subject of investigation by Lord Justice Giffard.

Six of the Seventh Day churches which existed in Joseph Davis' life had come to an end after a time, the only one remaining, beyond Millyard, being that at the hamlet of Natton, near Tewkesbury. Since 1823 that church had enjoyed the £50 rent-charge on the Maplestead property, and allegations were made that a system of corrupt practices was in operation there. Doles were paid to the members, and it was suggested that many belonged to the congregation for the purpose of obtaining a share of the fund. Charges of a like character were made against the London church, but it was satisfactorily explained that only the minister, clerk, and pew-opener received any salary, and that their salaries were very meagre. Since 1883 the church at Millyard has had no endowment. Two years later the chapel was purchased by a railway company, and since that time Eldon Street has been the home of the church.

Among the later ministers have been Mr. Black, already referred to, and Dr. Jones, his son-in-law. The latter, who died about the beginning of 1895, was known to most of his ministerial brethren

in London, and was a member of the Baptist Board, and a regular attendant at its meetings in Furnival Street. For awhile the services were discontinued. Application for advice and assistance was made to America, with the result that in 1896 Dr. Daland came across to undertake the pastorate.

I inquired of Dr. Daland as to the present position of the Seventh Day Baptists, and he informed me that the then membership of the Millyard Church was about a score. The annual meeting was held on the first "Sabbath" in October last, and during the previous twelve months four additions had been made. Two were young people converted under his own ministry, and baptized by him at Eldon Street, one was a former Seventh Day Sabbath observer who had lapsed, but now returned, and the fourth a convert from another denomination to the tenets of the church. Some amount of propagandist work is carried on by means of tracts and pamphlets dealing with the Sabbath question. I learn that Mr. Spurgeon was communicated with at one time, and his answer was: "This matter has been settled long ago." The church at Natton still exists, though it has no connection with that at Millyard.

In America there are something over one hundred churches and ministers. They had their origin in Rhode Island, where in 1671 a church was formed at Newport. Now they have extended all over the States, particularly in the west, and have about ten thousand members, and perhaps 35,000 to 40,000 adherents. They possess three educational institutions—Alfred University, New York, from which Dr. Daland received his M.A. degree; Milton College, Wisconsin, whence came his diploma as Doctor of Divinity; and Salem College, West Virginia. Dr. Daland commenced his ministry at Leonardsville, Maddison County, N.Y., in 1886. From 1891 to 1896 he was pastor at Westerley, Rhode Island, and in the latter year came to London.

On the Continent of Europe there are two or three churches. Some years ago an American missionary of the Seventh Day Baptists was residing in Glasgow, and by means of the post scattered all over Europe literature on the Sabbath question. Some fell into the hands of Rev. G. Velthuijsen, minister of the Baptist Church at Harlaam, Holland. He became a convert to the

Seventh Day Baptist position, and, with a number of his church members, seceded and formed a new community on what he believed to be true lines. There are now some fifty or sixty members. His son, who resides in Amsterdam, conducts a branch church in that city. He is also secretary of the Midnight Mission, which seeks to purify the streets of the city, not by dealing with the women, but by leading men from temptation. The Society further works largely among the Dutch colonists in India. It is entirely unsectarian. There is a Seventh Day Baptist church in Rotterdam, under the pastoral charge of Rev. F. G. Bakker. At Asda, in Denmark, a church has grown up as the outcome of the movement in Harlaam. Pastor Christensen is the leader.

Ever since 1842, or thereabouts, the Seventh Day Baptist Missionary Society of America has conducted a mission at Shanghai. A minister and his wife are stationed there, with an assistant and a physician. They have also a teacher, while a second teacher and his wife are by this time probably at work. All these are Americans, but there are, of course, a number of native helpers. The Missionary Society also gives assistance to the European work.

The Seventh Day Baptists have missed an excellent opportunity. It appears that on the Island of Raratongo, in the South Seas, the inhabitants—who are Christians, though not Baptists—had for years been keeping Saturday as the Sabbath. This was the result of a pure accident, the early missionaries becoming, somehow, a day out in their reckoning. When the mistake was discovered it was considered inconvenient to make the changes which an alteration to Sunday would have involved, therefore the people were content to let matters remain as they were. Now they have adopted the almost universal order, the native Parliament passing a Bill a few months back, which enacted that in future Sunday should be observed as the Day of Rest. The particulars here given concerning an unfamiliar “Bye-Path of Baptist History,” will, we trust, be of interest to the readers of this Magazine.

B. REEVE.



SUNDAY MORNINGS WITH THE CHILDREN.

IV.—“THE CHURCH A SAFE PLACE.”



FEW weeks ago, in the ordinary Sunday morning service of a church where the little folks generally have a sermonette of their own, a letter was read in which all the people, young and old alike, seemed to be deeply interested. They listened to it with close attention, showed evident gratification at several of its statements, and at the close of the service many of them spoke eagerly about it to their minister, and said, “What a beautiful letter that was! We are so thankful that you read it.” It was written by a Christian lady, in whose early home Our Lord Jesus Christ was as emphatically the Master and the beloved Master as He used to be in the house at Bethany. She, therefore, naturally learned to love Him. In the atmosphere of such a home it would have been difficult not to love Him, and strange not to have sworn fealty to Him! How happy are those children to whom this love of Jesus comes as naturally as the love of parents, and who can never think of their parents or recall their memory without also thinking of Him! To be born and trained in such an atmosphere is a privilege indeed. The lady of whom I write has loved Christ and the people of Christ all her life. Our missionaries have no truer friend than she has in many ways proved herself to be. In India and in China letters from her pen always have a welcome, and the heart of many a lonely worker in far-off lands has often been cheered by her kindly sympathy and judicious counsel. These facts will enable those who do not personally know this dear Christian lady to appreciate more fully the beautiful letter which, as it has happily fallen into my hands, I venture to give for your perusal here:

“MY DEAR FRIEND,—I do not wish to feed my self-consciousness at all, but it seems to me that there is a message to the young people and to the children that it is fitting I should give at this time.

“At the Lord’s Supper this month I shall have filled up in this church and another sixty years of membership, being the veriest child when I was admitted—child in years and child in habits of thought.

“I had grasped the fact of my sinfulness and of my need of a Saviour, also Christ’s willingness to save; next and *directly*—I wanted to do as He told me as to baptism and the Lord’s Supper. I believe that was all the experience I had.

“On the simple desire to be obedient to the Lord who had redeemed me, I was permitted to make my Christian profession.

“I was nearly crushed under warnings as to the responsibility of the step I was taking, among all of which, as a relief and a very kindly light, come to mind the words of a dear old man, ‘My child, the Church is a safe place.’

“And this, my dear Pastor, is the message I want you, if you will help me, to pass on. It is much safer to obey than to disobey. Of all the things done by me, or which have happened to me since, that act of open decision is emphatically the one which I do not regret. I have never for an hour been sorry that my Lord had my child's love and obedience openly expressed.

“It was entirely the act of a child—the adult puts her seal to it as the right thing to have done.

“The real heart love must come first, then the test of it. ‘If ye love Me, keep My commandments.’ Grown people are told to become as little children if they would enter the Kingdom. It is simpler to be little children, and God will keep His word, ‘I love them that love Me, and those that seek Me early shall find Me.’ That was the text given me at my baptism. So to the children and young people I say: Make haste to love Christ; and if they ask, ‘How am I to do it?’ I would say to them as a mother said once to her daughter who asked the same question, ‘How do you learn to love me?’”

Little need be added to enforce the lessons of these simple and graceful words. But I should like you all to note the saying, “It is much safer to obey than disobey,” and also the unhesitating testimony—“That act of open decision is emphatically the one which I do not regret.” No! there are many things in all our lives which we do regret, but obedience to Christ is not, and never can be, one of them. He rewards us a hundredfold. “Eighty and six years have I served Him,” said the aged Polycarp when he was urged to sacrifice to idols and to deny Christ, “and He has done me nothing but good. How, then, can I deny Him now?” Again, note the greater ease with which we are likely to give ourselves to Christ when young. Old people, in order to do so, must become little children. “It is simpler to be little children”; and so you boys and girls should give to Christ your child's love. But how are you to do that? Why, by letting Christ love you, and loving Him as you love your father and mother. Then I am sure you will find, as this dear friend found, that “the Church is a safe place”—safe in keeping you from temptation, in helping you to resist the influence of bad companions, in guiding you along the paths of righteousness and peace. It is a safe place, because it surrounds you with gracious and helpful influences, quickens your sense of obligation, while it converts obligation into a privilege, and service into freedom. Yes, it is a safe place for you all, like the ark on the wild waste of waters, a city of refuge where the pursuer cannot reach you, a shelter from the storm, a garden in which the flowers of Paradise bloom and the tree of life yields us its fruit, and where God still walks with us in the cool of the day. You will, I am sure, be thankful for words so wise and loving as those of this letter.

EDITOR.



NOTES AND COMMENTS.



SOUND ADVICE TO CONGREGATIONS.—We have recently had forwarded to us the report of an induction or recognition service at a Congregational church in Scotland. One gratifying feature of the service was the presence at it of ministers of all denominations—Presbyterian (Established and Free), Congregationalist and Baptist. The Established Church in Scotland claims no monopoly in the true Apostolic Succession. Another gratifying feature of the meeting was the straight and sensible talk as to the duty of both ministers and people. One speaker urged the people to form two good resolutions. The first was as to punctual and constant attendance at the services. In all churches there are irregulars, “oncercs,” half-day hearers. Nothing depressed a minister more than a long array of empty benches. Let them attend better and they would have better work on the part of the minister. The next resolution which he wished them to form was that they would never discuss and criticise their minister before their children. Parents would come home from church and perhaps criticise the minister unfavourably. For any sake let them leave them the children. If they could not judge a minister favourably they ought not to prejudice and poison the minds of the young. Let them at least leave them unprejudiced. Another speaker—a minister of the Established Church—referring to the above, said there was one other little item he would like to mention. It had become the custom in some districts that the parents went one way and the children another. The children, perhaps, did not go to church with their fathers and mothers, with the result that they actually grew to be ashamed of entering a church door. Let them do away with that pernicious habit of the children going one way and the parents another. Let the fathers take all their children to church in the forenoon while the mothers stayed at home and cooked the dinner—for the men needed a good dinner on the Sunday after the labour and toil of the week—and they would have better filled churches and better men and women. These words put the finger on a great and growing evil not only in Scotland, but still more in England. Lax ideas as to the unity and sanctity of family life and the need of exercising over children a wise and kindly discipline lead to irreparable harm, and account for many leakages in our congregations and the increase of the numbers of non-churchgoers.

THE CHURCH AND THE NATION.—The Bishop of London, when delivering his primary charge to the clergy of his diocese, departed from the usual episcopal practice and gave it before instead of after an inquiry into the condition of the several parishes. It deals, therefore, with principles, not details, and gave an opportunity of a frank expression of his mind on

matters of urgent importance. "Certain tendencies within the Church are viewed with suspicion by the people at large," because they appear to undo what was the great achievement of the Reformation. The Reformation, he suggested, was an ecclesiastical rather than a theological movement, one in which men awakened to a new conception of freedom, founded on individual responsibility in the sight of God. Suspicion has been aroused because this has been threatened rather than by any increased interest in strictly theological problems; and he is confident that no religious movement can have a chance of lasting success which does not give effective guarantees in this direction. "There were two cardinal points in the Reformation settlement—first, the restoration of the primitive conception of Holy Communion for the mediæval conception of the mass, and then the abolition of the disciplinary requirement of confession as necessary before communion. These were regarded as of vital importance in establishing that conception of spiritual freedom and of individual responsibility before God, on which the Christian character was founded." Nothing which imperils these must be changed. This, if not the highest ground, is safe. It is "sound," that is wholesome, doctrine, and will go far, perhaps farther than the Bishop thinks, though we doubt if it will at all commend itself to the priests whose claims to instruct the consciences and direct the beliefs of men and women have been so arrogantly asserted. That the Bishop has not the courage, or perhaps the vision, necessary to carry his principle to its legitimate conclusion appears from the concluding portion of his address, in which he seeks to bind closer the fetters of the Act of Uniformity on the necks of his Evangelical clergy. Daily morning and evening services, in which the tolling of the bell and the passing of the parson are to take the place of an impossible personal attendance at the services by the multitude; the observance of holy days and seasons of fasting; the recitation on the appointed festivals of the Athanasian Creed—are against the whole stress of "the Bishop's appeal to common sense, to life, and character, to the English conscience, to the wishes and welfare of the Christian community."

THE SEE OF LIVERPOOL.—Bishop Ryle, the first Bishop of Liverpool, having occupied the See for twenty years, has now, at the age of eighty-three, felt himself unable any longer to discharge the duties of his high office. He has been throughout a consistent Evangelical, and has secured the confidence and affection of men of all parties, in the Church of England and out of it, in his diocese. When he accepted the Bishopric it was inevitable that the days of militant evangelicalism should be over, and that he should cease to be a party man. In this there was some disappointment, especially for Liberationists, for whom the writings and speeches of Dr. Ryle provided good copy and apt quotation. But he has done thoroughly good work in his small but densely-populated diocese. Forty-four churches have been built in the twenty years at a cost of £400,000, besides fifty mission halls or church rooms—a record no Sacerdotalist can rival; and we

only wish that it could be shown that anything like the same activity and progress had existed amongst the Free Churches in that district. We are sorry to learn, as we write, that the aged Bishop is too ill to travel to the quiet home he had chosen for himself at Lowestoft; indeed, the absent members of his family have been summoned in view of the serious nature of his illness. Lord Salisbury seems to have been unusually fortunate in the choice of his successor, the Rev. F. J. Chavasse, M.A., Principal of Wycliffe Hall, Oxford. He is as true as Bishop Ryle to Protestant principles, and has a charm of manner which gains for him the goodwill and confidence of all with whom he has to do. He is only fifty-four years of age. After holding vicarages at Upper Holloway and Oxford he accepted, in 1889, his present position. In ten years he has raised Wycliffe Hall from a position bordering on extinction to one of real and widespread influence. A member of the Christian Social Union, and also of the Church Reform League, he is in no sense a mere party man, and has held quietly aloof from recent controversies.

ARCHBISHOP TEMPLE AND PRAYERS FOR THE FALLEN.—It appears that not so very long ago the present Archbishops "separately and publicly declared that the introduction of prayers for the dead into public worship is *ultra vires*"; yet, in prayers which they, with the help of a third party, have prepared and put forth by authority of the Privy Council, there occurs a petition "for all those who have fallen on the battlefield, that they, with us, may enter into that rest which Thou hast prepared for those that believe in Thee." The Archbishop of Canterbury excuses the innovation on the ground of a judgment of the Arches Court in 1838, which allowed a Roman Catholic widow to inscribe a prayer for the soul of her husband on his tombstone, because such prayers are "not expressly forbidden." Yet, for Archbishops to "encourage" what the Church has "discouraged," and to reintroduce what the Reformation cast out, is a piece of high-handed ritualism which places them in the same category as the incense-burners they have condemned. But in the House of Lords the Archbishop, in answer to a question, perpetrated what looks uncommonly like a shuffle when he suggested that the happiness of those who had passed into the presence of God could only be increased by their reunion with those they loved on earth, and it was for such reunion "with us" the petition was offered. This evidently did not satisfy his own mind, for he went on to plead for toleration for those who wish to pray for the fallen, and affirmed that where the Church has said there shall be liberty there should be liberty for those who wish to use it. Liberty by all means. Let men pray as the Spirit prompts them. But it is another matter for men who do not themselves believe in prayers for the dead, being the highest exponents of the doctrine of a Church that has expressly excluded such prayers from her liturgy, to prepare and foist upon others a petition of this sort, to the grief and astonishment of a large number of the Church's most loyal sons.

PAPAL INFALLIBILITY AND DR. MIVART.—Dr. St. George Mivart has no intention of submitting quietly to a sentence of excommunication, and replies vigorously to Father Clarke in the March number of the *Nineteenth Century*. The learned doctor is not an expert theologian or an accurate expositor of Scripture, yet he is quite a match for his opponents. In practice the Roman Church shows scant reverence for the authority of Scripture, but in the Councils of Florence and Trent and in Encyclicals of its infallible Pope it has tied itself down to the most mechanical and extravagant view of the inspiration, not only of our canonical Scriptures but also of all the absurdities of the Apocrypha! It has added to these a mass of utterly unscriptural tradition, which Father Clarke, without a shred of proof, declares was communicated to the Apostles by our Lord in the forty days between the Resurrection and the Ascension! It holds this in such a way as to render impossible the most certain and established results of modern scientific inquiry. This is not only teaching of Rome, she makes it her life; and proceeds to demand of those who would remain within her borders the most complete asceticism of reason, the surrender of both thought and will to the guidance and control of her priesthood. She permits the quest of knowledge, but not the quest of truth. She overlays the commandments of God, and renders them of none effect by the traditions of men. Before that tribunal of the common sense of earnest men to which Jesus appealed in His teaching the Roman Curia stands absolutely condemned, and the hope of the world lies in the fulfilment of His great promise: "Every plant which my Heavenly Father hath not planted shall be rooted up."

TEMPERANCE VICTORIES.—Two small but notable victories for the cause of temperance which have been gained in the House of Commons should encourage the workers everywhere to patient continuance. Mr. Spicer's Bill for extending the Welsh Sunday Closing Act of 1881 to Monmouthshire was read a second time by a majority of 64, while a few days earlier Mr. Souttar, member for Dumfriesshire, after Mr. Goschen had failed to obtain the adjournment of the House, obtained without a division the second reading of a Bill forbidding the Sale of Intoxicants to Children under Sixteen Years of Age. Both of these Bills will stand a very fair chance of further progress, and a vigilant exercise of influence brought to bear upon members of the House may secure their passage to the House of Lords, where we may trust the Bishops, those guardians of public morals, to do their duty by them.

DISSENTING DEPUTIES AND EDUCATION.—Who will form the religious character of the nation in the next generation? The children of to-day. Who are forming *their* characters? Their teachers. State Churchmen appear to be as much awake as Free Churchmen are asleep to this fact. The Dissenting Deputies have done well to issue a pamphlet calling atten-

tion to the disabilities suffered by young Free Churchmen who desire to enter the teaching profession. In many villages care is taken that only church-goers shall be pupil teachers; the lads and lasses who attend chapel are only fitted to be servants! Denominational colleges for training teachers have 2,910 places. Undenominational, open to all, only 790. Practically a subtle and well-directed effort is being made to keep the teaching profession for those who attend church. We strongly recommend our friends to get the pamphlet, which may be had on application to the Secretary of the Dissenting Deputies, 6, Finsbury Circus, London. We may have to pay for our principles, but our young people should have a much fairer chance than they now have of entering the scholastic profession.

VICAR'S TITHE IN LANCASTER.—A case came before the House of Commons on March 6th, which demands more attention than it has received. In Lancaster there exists a Vicar's Tithe, under a local Act of 1824, and producing never less than £1,358 per annum, payable to the Vicar of Lancaster. That sum is calculated on the assumption that wheat is never less than *ninety-seven and sixpence per quarter*; whereas the price at the time was but 53s. 4d., and the present price, under the Tithe Commutation Act averages, is 26s. 10d. only! This Vicar's Tithe is collected in fifteen townships, originally composing the parish of Lancaster. Of the entire amount £42 10s. is paid out of the Lancaster Poor Rate, as a composition for tithes payable prior to 1824 on small urban properties in Lancaster. One ugly feature of the unjust imposition is that the Ecclesiastical officials have frequently appointed Nonconformists for the collection of the impost. Perhaps the saddest feature is that a minister of religion is supported by such evil means. This is poisoning the springs of morality.

THE PROGRESS OF THE WAR AND THE PROSPECTS OF PEACE.—The surrender of Commandant Cronje and the relief of Ladysmith, both of which were anticipated as near at hand last month, are now accomplished facts, and the whole situation has in consequence changed for the better. These successes have been followed by the British occupation of Bloemfontein, where Lord Roberts and his troops have received a welcome which augurs well for a pacific settlement, so far as the Free State is concerned. The overture for peace, addressed by Presidents Kruger and Steyn to Lord Salisbury, has not in any way helped their cause, and was probably not intended as a serious appeal to the British Government. The general opinion is that it is an appeal to Continental Powers to intervene, in which case it is not likely to succeed. The best friends of the Republics must be disappointed when they read that the war is *solely* a defensive measure to preserve an independence which had been guaranteed, and that the incontestable independence claimed is that of "Sovereign Independent States." The Convention of 1884 no more concedes such independence than does that of

1881. Lord Salisbury has sent a strong and dignified reply, repudiating these extravagant claims. The war itself, which has entirely altered the conditions of the problem, must be a factor in the final settlement, as even the staunchest friends of the Boer Government admit. There are certain interests which must be safeguarded, certain evils which must, as far as human wisdom and power can accomplish such an end, be rendered impossible of recurrence. It is useless to sanction a peace which would not be solid and lasting. But given that, let there be as much magnanimity as possible. We have received many warm expressions of appreciation of our recent article, "Concerning the War: A Plea for Tolerance" among the disputants at home. That such a plea was needed, disgraceful scenes in many parts of the country strongly prove. The right of free speech is sacred, and must not be imperilled. There are men on both sides in this question who are seriously to blame, and we again plead that the discussion shall be conducted in an honourable Christian spirit, with a full sense of the responsibility attaching to our words, and without the imputation of unworthy motives to opponents. We have no right to deny their Christian principle simply because they differ from us, or to assume a tone of lofty Pharisaism, as if we alone could be right!



OBITUARY.

REV. RICHARD EVANS.—On March 1st the Rev. Richard Evans, with a long life of useful service behind him, passed into the eternal presence. Trained at Accrington College, where Mr. Henry Dunckley was a student, he spent thirty years of ministerial life in Burnley and twenty-four years at Llanelly, retiring less than two years since to spend his few remaining days at Manchester. In the best sense, he was a mystic, and was an example to all ministers in his originality, an originality which meant not following his own fancy, but walking in the light which came into his own soul from God, and letting that light shine through all his ministry. His photo, with a short biographical sketch, appeared in our issue for June, 1897.

PÈRE DIDON.—The death of Père Didon, at sixty, on March 13th, from the bursting of a blood vessel, was almost tragic in its suddenness: preaching on Sunday at Bordeaux, on Tuesday sleeping the last sleep at Toulouse. He has been the greatest French preacher of his day, a disciple alike in his life and in his oratory of the illustrious Lacordaire. Judged by his life of Jesus Christ, by which he is chiefly known in this country, he was a man of deep religious conviction, and with an eye open to the great Evangelical verities. His endeavours to reconcile Catholicism and science were arrested by his superiors, and on one occasion he suffered eighteen months of exile after being forbidden to preach, on account of his

free speech, by the Archbishop of Paris. A year or two since he came over to this country to see for himself our system of higher public school education, and was greatly struck by it in contrast to French methods. It is such men as he who keep the Roman Church alive.

Mrs. TRESTRAIL.—This accomplished lady, the widow of the Rev. Dr. Trestrail, for many years one of the secretaries of our Foreign Missionary Society, has just passed away, in her eighty-seventh year. A daughter of Mr. John Dent, of Milton, she was first married to Mr. John Roby, of Rochdale, a man well known as the author of "The Traditions of Lancashire," and other works. He was drowned in the wreck of the *Orion* in 1850. Mrs. Roby married Mr. Trestrail in 1858. She was an accomplished linguist, and a diligent student of history and science. Her biography of Dr. Trestrail, "The Short Story of a Long Life," is a charmingly-written volume, as is the short memoir of Mrs. Sale, the pioneer of the Zenana movement in India, which appeared last year. Mrs. Trestrail was, like her husband, one of the founders of the Girls' School at Stewart Town, Jamaica, and in every respect a true friend of Missions. She was an occasional contributor to the pages of the BAPTIST MAGAZINE, and often sent encouraging letters to the Editor.



LITERARY REVIEW.

C. H. SPURGEON'S AUTOBIOGRAPHY. Compiled from his Diary, Letters, and Records, by his Wife and Private Secretary. Vol. IV. 1878-1892. London: Passmore & Alabaster. 10s. 6d.

WE congratulate Mrs. Spurgeon on the conclusion of her important task. The fourth volume of the "Autobiography" is not less, but in many respects more, interesting than any of the previous volumes, and deepens our impression of the great preacher's unique power. The closing years of Mr. Spurgeon's life had, perhaps, less of the element of surprise and charm than the earlier, but his popularity was more world-wide, his spiritual power more intense, and his usefulness greater. We are here permitted to see him at work, in his study—in preparation for the pulpit, and his literary activity. The glimpses we obtain of his reading, his methods of study, and of his many-sided work, are such as his friends would be glad to receive, though few men in any rank of life have it in their power to work as Mr. Spurgeon did. "The typical week's work" which is here unveiled would mean for most men a month's work. The chapters touching upon Mr. Spurgeon's dealings with inquirers and converts may be read with profit, and ought to be read again and again by all ministers. The home life at "Westwood" was as ideal and perfect as any

home life on earth could be, and had an idyllic charm all its own. Mr. Spurgeon was an intense sufferer. But with what brave and heroic resignation, with what undaunted courage and buoyant hopefulness he bore his sufferings! Few men knew as well as he did the meaning of pain, or realised more fully its chastening power. Reference to the Down Grade controversy could not have been omitted in any true representation of Mr. Spurgeon's life. Mrs. Spurgeon has done wisely in giving the controversy simply from her husband's stand-point. We regretted his method of conducting that controversy, but never for a moment did we cease to love him with an affection such as few men can inspire. He was a great, noble, and heroic character. Shall we ever look upon his like again? The illustrations in this volume, as in those which preceded it, are numerous, interesting, and admirable.

PRINCIPLES OF CHURCH DEFENCE; or, The Safeguard and Perils of the Church Militant. Regeneration, Baptism, Paedobaptism, Ritualism.
By Harri Edwards. London: Thos. H. Hopkins, 16, Gray's Inn Road, Holborn, W.C. 2s.

THIS book has been written by one of our younger ministers in Scotland, and we are glad to see that he has spent his time to such good purpose in the exposition and defence of "the things most surely believed among us." His position is clear, strong, and definite, his conclusions follow inevitably from his premises, and only those Evangelicals can object to them who are unwilling to be guided by a resistless logic. That our Baptist principles are in harmony with the teaching of the New Testament, and furnish the best defence against sacerdotalism on the one hand and rationalistic perversions of the Gospel on the other, has long been admitted by many who do not personally follow those principles, and there is nothing unfair in our taking advantage of their frank admissions. We do not for a moment suppose that the mere adoption of Baptist principles, apart from faith and consecration, can spiritualise and perfect the Church and end its conflict with superstition and error, but it would remove out of the way a powerful hindrance and greatly facilitate our work. We commend Mr. Edwards' book to the generous sympathy of our readers, and trust that they will make extensive use of it among young people. We ought to encourage our own writers far more than in most cases we do.

PURITAN PREACHING IN ENGLAND. A Study of Past and Present. By John Brown, B.A., D.D. London: Hodder & Stoughton. 6s.

DR. BROWN was well advised in taking this subject as the theme of his Yale Lectures on Preaching. His volume has the merit of going over ground of its own. It might have been better to have given a more careful definition of the word Puritan and of its original application, as well as of its subsequent uses, especially in view of the superficial and ill-tempered complaints of sundry "Church" critics of our Nonconformist use of the

word. Dr. Brown applies the term to those preachers "who have laid more stress upon Scripture than upon ecclesiastical organisation." This enables him to speak of various "Puritans before Puritanism"—the Preaching Friars, Colet, Latimer, &c. Then he passes on to the Cambridge Puritans—Chaderton and Perkins, "the silver-tongued" Henry Smith, and Thomas Adams, "the Shakespeare of the Puritans." The earlier part of the volume strikes us as scarcely adequate, but this is no doubt incidental to the necessary limits of lectures. The strongest lectures in the volume—and they are very strong and grandly inspiring—are those on John Bunyan as a life-study for preachers, and on Richard Baxter, the Kidderminster pastor. There is much of interest also in the lectures dealing with Thomas Binney, C. H. Spurgeon, Dr. Dale, and Dr. Maclaren. The lecturer, we are not surprised to find, has an intense admiration for Dr. Maclaren, and evidently regards him as the greatest of living English preachers. Dr. Brown's formulation of Dr. Maclaren's theological and ethical system is a capital piece of work, though we should have liked a more definite attempt to specify the notes of his *preaching* as distinct from his theology—its piercing insight and incisiveness, its intellectual and spiritual intensity, its wealth of imagery, and the manner in which metaphor is inwrought into its very structure. There might also have been details as to his oratorical methods and one or two illustrations of his style. The two illustrative quotations from Mr. Spurgeon's sermons are selected with the eye and hand of a master, and scores of his readers will thank Dr. Brown for them, while his study of Dr. Dale is profoundly suggestive.

THE CHURCH PAST AND PRESENT. A Review of its History. By the Bishop of London, Bishop Barry, and other writers. Edited by Rev. H. M. Gwatkin, M.A. London: James Nisbet & Co., Ltd. 7s. 6d.

THIS volume is similar in design to "Church and Faith," issued by a number of evangelicals a few months ago and its general position is not widely different. Its aim is to define, as far as possible, the teaching and functions of the Church of England as by law established. The Protestant character of the Church, as the term is generally understood, is amply vindicated, and an effort is made to prove that the principles for which the writers contend are in harmony with the New Testament Scriptures, and on the lines of legitimate historical development. Ecclesiastically, we are unable to endorse all that we find here, though our agreement theologically is more complete. The Essays of Mr. Llewelyn Davies on the Apostolic Age, of Dr. Bigg on the School of Alexandria, and of Canon Meyrick on the Lord's Supper are singularly able. We have also read with especial interest the Rise of Dissent in England, by Dr. Hunt. Of course, in our view Dissent from the Anglican Church rests on far more solid ground, and ground which is far nearer the essence of religion than Dr. Hunt apparently apprehends, but the spirit of his discussion is admirable, and if combatants on both sides could approach each other with equal frankness

and mutual respect, differences, which seem to be, and in the present condition of things probably are, inevitable, would be less acutely felt and less mischievous in their moral results. Professor Gwatkin, the most scholarly and accomplished of Church historians, has not only edited the volume, but written four essays—those, viz., on the Second Century, the Latin Church, the Origins of Church Government, and Protestantism—every one of which is worthy of its position in a remarkable book, which we trust all our readers will procure and study.

ST. PAUL'S EPISTLE TO THE ROMANS. A Practical Exposition. By Charles Gore, M.A., D.D. Vol. II.: Chapters IX.—XVI. London: John Murray. 3s. 6d.

THIS volume completes Canon Gore's exposition of the Epistle to the Romans, in a style uniform with his previous volumes on "The Sermon on the Mount" and "The Epistle to Ephesians." It contains the substance of the lectures delivered during Lent, 1899, in Westminster Abbey, and shows how to combine a scholarly and a popular treatment of even the most difficult of Biblical writings. Canon Gore's general position as a liberal High Churchman is well known, and though he does not for long allow us to forget the fact, it is yet remarkable to what an extent we find ourselves in agreement with the Canon, whose theology is a modified Augustinianism; in regard to the Atonement, essentially evangelical; in respect to Election, holding the election to be of nations rather than of individuals, and to be unconditional only in a decidedly conditioned sense. The notes at the end of the volume are of special value, particularly those on "Difficulties about the Atonement," and "Evolution and the Christian Doctrine of the Fall," the latter of which, we believe, was originally delivered as a lecture. The advocates of universalism might, with advantage, read the sober and restrained note on that subject. "Flat contrary" is not a very elegant expression.

CENTRAL TEACHING OF JESUS CHRIST: A Study and Exposition of the Five Chapters of the Gospel according to St. John, xiii. to xvii. inclusive. By Thomas Dehany Bernard, M.A. Macmillan & Co. 7s. 6d.

CANON BERNARD'S contribution to these great chapters of the fourth Gospel has already ensured for him the gratitude of devout and earnest students of Scripture. We therefore rejoice in the issue of this reprint of a valuable work. The chapters form a section of their own, as distinct as the Sermon on the Mount, but representing a very different stage of Our Lord's teaching. We here see more of its true inwardness, get nearer to the heart of things—especially in the sphere of Christ's relations to His own and the means of their abiding and eternal union with Him. There are glimpses such as are not elsewhere granted of Christ's relations to the Father, and of His unique functions in the spiritual kingdom. The title "Central Teaching" is, therefore, justified fully. The study of Canon

Bernard's work is an invaluable aid to the "higher religious education" which it is designed to promote, to which there ought to be far more attention given than there is in all our congregations. What an inspiring Bible-class we might have with this as a text-book!

THE HOLY SPIRIT AND CHRISTIAN SERVICE. By Rev. J. D. Robertson, M.A., D.Sc. Hodder & Stoughton. 6s.

THE book on the Holy Spirit has yet to appear, and it will be eagerly welcomed when it arrives. Meanwhile, capable and practicable men are doing noble service in calling attention to our need of the Holy Spirit's power for Christian service. Dr. Robertson frankly tells us that his book is neither elaborately theological nor polemical. It consists of eleven lectures delivered to Christian workers in Edinburgh, and the popular style of address has been adopted throughout. Such themes as service the true idea of the Christian life, the Holy Spirit in service, the distribution of different gifts for service, the preparation for service, the Holy Spirit's method and power, hindrances and rewards are carefully discussed. There is not much in the book that is absolutely new, but many old and vital truths are expressed in a new and most striking manner. It has been an inspiration to the reviewer, and every Christian would be the better for a perusal of its pages.

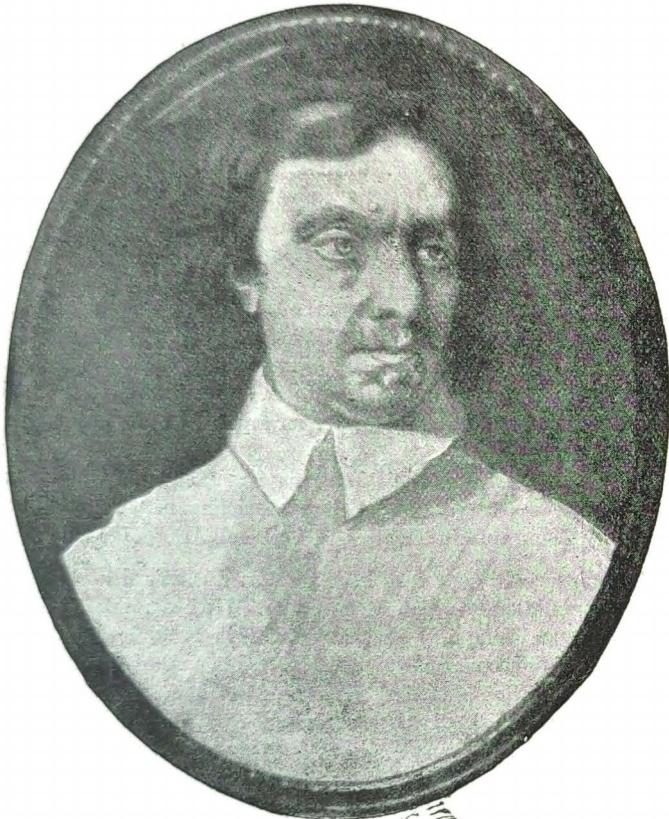
JOHN RUSKIN. A Sketch of his Life, his Work, and his Opinions; with Personal Reminiscences. By M. H. Spielmann. Together with a Paper by John Ruskin, entitled "The Black Art." Cassell & Co. 5s.

THE note we inserted in our last issue on Mr. Ruskin's death is sufficient proof of the estimation in which we held him. He has rendered to English literature, art, and morality services which it is almost impossible to exaggerate. In this compact volume, Mr. Spielman has given a lucid and in every sense admirable sketch of his life, on its home as well as its public side, and an exposition of his principles in art and political economy sufficient for all general purposes. He has an intimate knowledge of his subject, and has had at command authoritative sources of information. The illustrations in the volume are as good as they are numerous, and the portraits of Mr. Ruskin at various stages of his career will be specially welcome. It would be difficult to conceive a better introduction to the study of this greatest master of English prose.

CROMWELL AND HIS TIMES. Social, Religious, and Political Life in the Seventeenth Century. By G. Holden Pike. T. Fisher Unwin, Paternoster Square. 3s. 6d.

WE are glad that Mr. Fisher Unwin has placed Mr. Pike's "Cromwell" in his series of "Lives Worth Living," as it is in every way worthy of the honour. Mr. Pike's literary work is well known to many of our readers,

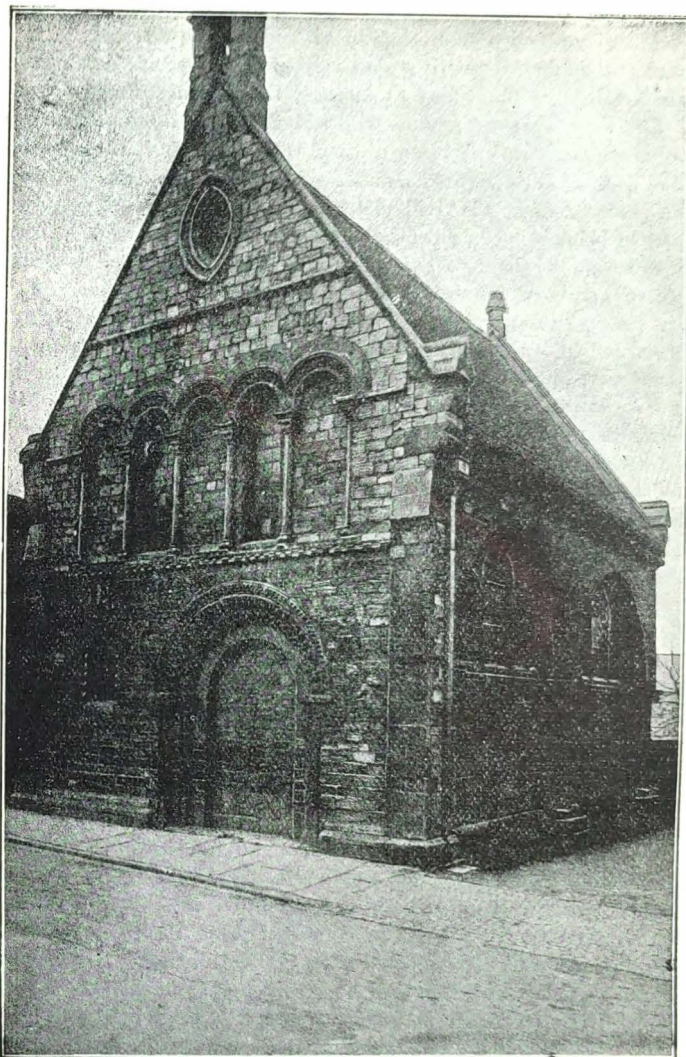
and we always expect to find in his pages the results of careful and accurate study. He is a well-read man, and can compress into brief space the result of his research, while his judgments are sound, and his sympathies with the great principles of freedom and progress are strong. The revived



Young Oliver Cromwell.

interest in the career of the great Protector should ensure a wide welcome to this admirable book. The book is well illustrated, as will be seen from the two illustrations we are allowed to reproduce, the first a copy of Cooper's PORTRAIT OF CROMWELL, the original of which is in the Baptist College at

Bristol, and THE GRAMMAR SCHOOL AT HUNTINGDON, where Cromwell was educated under Dr. Beard.



HUNTINGDON GRAMMAR SCHOOL.

FROM SEA TO SEA; and Other Sketches. Letters of Travel. By Rudyard Kipling. Two vols. Macmillan & Co. 12s.

MR. KIPLING explains in a brief preface that he has been driven to the

publication of these letters in self-defence. Certain enterprising publishers have played the part of literary body snatchers, and they have not been content with disinterring, but have mutilated the author's old newspaper work. It is hard on a man that he should not be allowed to give to his young and immature work a decent burial. There is certainly much here which might, without loss to anyone, have been suffered to rest in peace. But there are some readers who will thank these resurrectionists for rescuing much good work also from untimely oblivion. Mr. Kipling's sketches of Indian life, and the delightful manner in which he hits off the globe-trotter and the perfect loafer; his vivid pictures of Japanese scenery and customs (instances of brilliant word-painting); his experiences in America, where he plainly came across the two extremes of political and social life, furnish evidence of genius which was bound to assert itself in a more decisive manner. Mr. Kipling, like Charles Dickens, gave offence to many Americans, but he is certainly not lacking in appreciation of their country. "My heart goes out to them," he says, "beyond all other peoples." But he could not ignore those features of their political life which the best of themselves have censured as strongly as he does. His impressions of Chicago were scarcely more favourable than Mr. Stead's. The following is an account of a service described probably with some exaggeration:—"Sunday brought me the queerest experience of all—a revelation, a barbarism complete. I found a place that was officially described as a church. It was a circus really, but that the worshippers did not know. There were flowers all about the building, which was fitted up with plush and stained oak and much luxury, including twisted brass candlesticks of severest Gothic design. To these things, and a congregation of savages, entered suddenly a wonderful man completely in the confidence of their God, whom he treated colloquially and exploited very much as a newspaper reporter would exploit a foreign potentate. But, unlike the newspaper reporter, he never allowed his listeners to forget that he and not He was the centre of attraction. With a voice of silver and imagery borrowed from the auction room, he built up for his hearers a heaven on the lines of Palmer House (but with all the gilding real gold and all the plate-glass diamond), and set in the centre of it a loud-voiced, argumentative, and very crude creation that he called God. One sentence at this point caught my delighted ear. It was *à propos* of some question of the Judgment Day, and ran: 'No! I tell you God doesn't do business that way.' He was giving them a deity whom they could comprehend, in a gold and jewelled heaven in which they could take a natural interest. He interlarded his performance with the slang of the streets, the counter, and the exchange, and said that religion ought to enter into daily life. Consequently, I presume he introduced it *as* daily life—his own and the life of his friends." Exaggerated as the picture is, it is not without its warning. There are quarters nearer home where the rebuke of such words are not unneeded.

LAVENGRO. By George Borrow. A New Edition, containing the unaltered text of the original issue; some suppressed Episodes now printed for the first time; MS. Variorum, Vocabulary, and Notes, by the Author of "The Life of George Borrow." London: John Murray. 6s.

LAVENGRO is, in the esteem of many of Borrow's admirers, the best of his writings, and gains its unique charm from its autobiographical elements. Many passages are of unsurpassed power, either in our own or any other language, and so long as there are those who can appreciate forceful and brilliant description, whether of scenery, or of human life and character, especially under uncommon conditions, **Lavengro** will hold its own. This edition has come out under the editorship of Dr. Knapp, though that fact is not obtruded. Great care has been bestowed on the text, while a number of valuable explanatory notes are given in an appendix. The worth of the edition is enhanced by the insertion of various suppressed passages, which are indicated in the editor's postscript. The frontispiece consists of a striking portrait of Borrow. The illustrations are remarkably good.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS. Explained by C. E. D. Biggs, B.D. London: Methuen & Co. 1s. 6d.

THIS is another volume of "The Churchman's Bible," under the editorship of the Rev. J. H. Burn, and forms a decidedly useful and practical explanation of, perhaps, the most charming of all the Pauline Epistles, with a terse and scholarly introduction and a lucid summary of its teaching. Mr. Biggs enables his readers to enter into the heart of the Epistle, and is evidently a thoughtful, well-read man. Here and there we come across reminiscences of other writers, as, for instance, on page 148, where we are reminded of Robertson's great sermon—one of the greatest in the English language—on "Christian Progress by Oblivion of the Past."

MESSRS. MACMILLAN & Co. have sent out **LE MORTE D'ARTHUR**: Sir Thomas Malory's Book of King Arthur and of His Noble Knights of the Round Table. (In two volumes. 3s. 6d. each.) In the Library of "English Classics" these are the latest volumes which have reached us—decidedly the best and most delightful edition of the work which has so far been published, and one that is sure to attract a multitude of readers from its bold type and general get-up. We are not forgetful that it is to the enterprise of the same publishers that we owe the "Globe" edition of this historical work, but whatever may be its merits it cannot compare with an edition as handsome as this in the "English Classics."—**Messrs. Macmillan** have also issued in pamphlet form (3d.) the admirable and timely sermon of Bishop Westcott, to which we referred at the time of its delivery, on "The Obligations of Empire." All our readers should procure and read it.

THE PILOT, the new Church paper started by Mr. D. C. Lathbury, late editor of the *Guardian* (2, Exeter Street, Strand), has made an auspicious start. It is similar in form to the *Spectator* and the *Saturday Review*, but

slightly larger. So far it displays great literary and journalistic ability, though several of the articles—*e.g.*, Canon Gore's on "The Social Aspect of the Sacraments"—are, notwithstanding their great excellence, decidedly long for a newspaper. The editorial standpoint is strongly High Church. The criticism of the Bishop of London's charge is very different from that which appears in our own Notes. The statement that at the Reformation the Mass was turned into a Communion is discredited, and we are told that Communion was restored to the Mass. The reviews of books are particularly good.

EDWARD THRING, Headmaster of Uppingham School: Life Diary, and Letters. By George R. Parkin, C.M.G., M.A., LL.D. Macmillan. 6s.

"EDWARD THRING was unquestionably the most original and striking figure in the schoolmaster world of his time," writes his biographer; "My ideal of the hero as schoolmaster," says another educational authority. He was a man of strongly marked individuality, eager and strenuous, "unhasting, unresting," with high ideals of his work alike on the intellectual and the ethical side, and striving to reach those ideals by methods of his own. He raised the Uppingham School to a position of commanding power, making it one of the great schools of the kingdom. His opposition to the work of the School Commission in 1865 was too "ecclesiastically-minded," and failed to grasp the altered conditions of our age. All who are interested in the education of the young—whether at home or at school, in the secular or the religious sphere—should read these strong and invaluable memorials. The present edition has been considerably abridged, and, for popular use, improved.

THE POETICAL WORKS OF JOHN MILTON. Edited after the Original Texts by the Rev. H. C. Beeching, M.A. Oxford: Clarendon Press.

THIS is probably the most complete and exact edition of Milton that has yet been issued, at any rate in a single volume. Mr. Beeching has bestowed immense pains on the text, and has followed the order of Milton's own publication. There are decided advantages in following the old style of spelling and the old system of punctuation. Only by noticing these peculiarities can we secure the proper rhythm and the intended marks of emphasis. The facsimile title-pages are also interesting. All scholarly readers will delight in the Oxford Milton. The prices range from 3s. 6d.

JESUS CHRIST: Sermons on the Saviour. By Rev. B. D. Johns (Periander). Tonypany: Evans & Short, De Winton Street. 3s. 6d.

MR. JOHNS is an ingenious sermoniser, seeing clearly the essence and the bearings of a subject and able to arrange his teaching in a simple, striking, and effective form. His divisions are natural and easily remembered, and his power of illustration is decidedly above the average. To lay preachers, and to those who value such helps as stimulating sermons give, this volume will be helpful.



Woodburyprint.

Waterlow & Sons Limited.

Yours very sincerely
Jas. R. Fowler

THE
BAPTIST MAGAZINE

MAY, 1900.

MR. JAMES R. FOWLER, M.A.



MR. JAMES R. FOWLER, M.A., is the son of the late George Swan Fowler, a sketch of whose life appeared in this magazine, by the Editor, February, 1897. The father was a man of sterling character, possessed of a strong intellect, of great business capacity, and one of the merchant princes of Australia. To the sorrow of a large circle of friends, in all ranks of society, he passed away into the unseen world, to his eternal rest, while still in the prime of life.

His son, the subject of this article, was educated at Amersham School, and at St. John's, Cambridge. Among other celebrated men by whom he was influenced was the late Professor Seeley.

In concluding his work on the "Expansion of England," Seeley says: "When I meet a man who does not find history interesting, it does not occur to me to alter history. I try to alter him." No such alteration as indicated in the above passage was needed in the case of Mr. Jas. R. Fowler. History for him was already full of living practical interest, and possessing a nature of rare receptiveness, with original faculty for study, it only required the atmosphere and opportunities of Cambridge to develop him into a strong man.

He proved himself both an efficient student and a good athlete. On the completion of his University course he returned home to South Australia, and entered the large business house of D. & J. Fowler, merchants, &c. As a business man he is esteemed and trusted for his probity and exceptional ability.

The Baptist denomination of South Australia is under a lasting

debt of gratitude to him. From the time he left the University and returned to Adelaide he has interested himself in Christian work, and more especially in the welfare of the Baptist denomination throughout the colony.

He has filled the office of treasurer to the Baptist Union of South Australia for several years. The treasurership means to him, not simply the receipts and disbursements of money, but taking counsel, and devising means how to obtain it. He is a financier. To say that he has rendered good service to the denomination in this department of work is to use language the inadequacy of which is instantly evident to all who are acquainted with the facts.

In the various committees of which he is a member his insight into the business, his foresight in regard to contingencies, and his sound judgment thereon make him a source of strength. His unassuming manner, his perfect fairness, and the transparent desire to do what is right make it a pleasure to work with him.

He has held the position of chairman of the Union, and one of his addresses, on the "Christian Ministry: A Layman's Ideas and Ideals," has appeared in these pages. That address reveals a man of wide reading and fine culture.

It is the production of one who is possessed of a clear and definite purpose—a purpose that serves both as *motif* and objective, and who has the firm grip of the material necessary to reach the latter. He sees that the main forces at work, throughout history, and in the life of mankind to-day, are the religious, intellectual, social, political, economic, and moral.

In opposition to Buckle, and in accord with the profound ethical truths of which Christianity is the perfect divine flower, the religious force is considered paramount. Ancient society was dominated by one type—the military. In Christ's teaching: "There is the Fatherhood of God in love, rather than in mere supremacy. There is the idea of God seeking man, as well as man seeking God. The result of this and kindred teaching is a new type of character." It is further stated "that the great theorems which the Christian ministry of to-day is called upon to face are—to reconcile faith with knowledge, to separate the essential spirit of Christianity from its letter, and to infuse with that spirit all methods of thought." The problem for the Church and the

Christian ministry is: "To apply Christianity to social as well as individual life, to make its principles the foundation of all civilisation, and to realise it visibly in society."

These are sentences which contain a deep and far-reaching meaning. It will be well for the Christian Church with its ministry to realise their force, and by the aid of the Eternal Spirit to sheet them home to the heart and conscience of mankind.

Mr. Fowler frequently conducts the services of a church on Sundays, and the smallest and poorest of the churches know him as a friend who is ever ready to assist financially in times of difficulty, and to preside at meetings whenever possible.

There is in connection with the Baptist Union of South Australia a fund for the assistance of ministers known as "The Aged Ministers' Relief Fund, Incorporated." But it is altogether inadequate to meet present needs, and when it is remembered that many ministers are too poor to subscribe to the Fund, and the churches of which they are pastors are either unable or unwilling to subscribe for them, it becomes clear that in the ordinary course of things, if these ministers live till they are incapacitated for work, one of two alternatives awaits them—either to be the recipients of miscellaneous charity, or to go "over the hill to the poor-house."

It was in the heart of the late George Swan Fowler to raise a fund to meet this need, and thus to remove the anxiety born of it from the minds of ministers by changing their outlook. The Master summoned him to higher service ere he had time to carry out his purpose. His son, the subject of this sketch, felt that the matter was bequeathed to him.

At the South Australia Baptist Union meetings last September the question was introduced to the Assembly, with the result that £2,470 was promised. The chief cause which led to that result was the subdued, forceful speech of Mr. Fowler. He himself promised £500, others followed with similar amounts, and others with £250, &c. The matter is now being submitted to the churches, and it is hoped that a substantial sum will be realised.

The readers of this magazine who desire to find illustrations of applied Christianity may be interested in the following:—In the year 1899 the business of D. & J. Fowler was converted into a

limited company. On August the 5th of that year, directors and employees held a picnic at the residence of the late George Swan Fowler. In addressing that assembly Mr. Jas. R. Fowler is reported to have said: "The goodwill of the old firm belonged to his father, and when the business was converted into a company his executors recognised that the old partners had a right to a share in what was obtained for the goodwill, and also that every man and boy in their employ had in some way helped to establish it. The executors had consequently set aside £10,000, in ordinary shares, on the conversion of the business into a company." The scheme is as follows:—£4,000 of this money is distributed as a bonus fund, *pro rata*, on the joint bases of wage paid and length of service to all employees of seven years' standing. There are 125 participants. £6,000 is utilised as a mutual fund for the following purposes to all employees of two years' standing:—

(a) To provide out of income three scholarships annually to children of employees.

(b) To provide out of income for a sick, accident, and retiring fund.

(c) To redeem out of income, and add to the capital of the £4,000 bonus fund.

Thus it is provided that the whole of the £10,000 shall ultimately revert to, and become in perpetuity, the property of the employees for their benefit, while at the same time it gives them a direct interest in the result of the business. At a subsequent conference, the bonus fund shareholders voluntarily offered to forego their dividends for four years so as to provide a nucleus on which the mutual fund may commence operations. The suggestion also to establish the scholarships, referred to in the deed, emanated from the men. Further, when it is known that the executors of the late George Swan Fowler set aside the above £10,000 for the purposes named, not as a gift, but in recognition of a moral right, the act needs no further comment, but will probably commend itself in its full force to the readers of this article.

Mr. Fowler has a fine library of about 4,000 vols., embracing samples of the best works on theology, literature, science, history, philosophy, &c. The books have been classified, a complete catalogue of them printed, and a copy given to every Baptist

minister in the colony. Each pastor has the free use of this library. It is a boon which they all deeply appreciate.

The periodical meetings of ministers at Mr. Fowler's residence are always of the happiest character. It is then that another side of his nature is seen in the capacity of host.

It is at such times also that there is seen the influence which is always about his life, and which gladdens and makes his home in the person of Mrs. Fowler.

CHARLES BRIGHT.



A TRIBUTE TO MAY.

O BEAUTIFUL—beautiful May !

How lovely thy face in the blush of the morning ;
Thy noontide of splendour bids Nature be gay ;
And Nature, obedient, puts on her adorning
In joy of thy presence, bright May.

How peaceful the evenings in May !

When the sunset reclines on the Western mountains,
And the whispering zephyrs their soft music play
To the dance of the ripples, in sparkling fountains—
All full of the spirit of May.

How merry the voices of May !

In the jubilant skies the lark carols o'er us,
The bee her glad honey-song hums all the day,
And grove answering grove, in rapturous chorus,
Repeat—It is May ! It is May !

How rich are the blossoms of May !

The pear-tree puts on her pure festal whiteness,
In each hand the broad chestnut uplifts a bouquet,
And the apple-tree, shining in queenly brightness,
All stand in the glory of May.

How welcome the flowers in May !

The meadows their tribute of fragrance are flinging
Over acres of beauty spread far, far away ;
And the gardens compete for the honour of bringing
Their loveliest offerings to May.


We know whence thou comest, kind May ;

Thine accents and features attest thee from heaven ;
Thou art Mercy's own child, and art prompt to obey
The merciful law which thy Father hath given.
So teach us obedience, O May !

JOHN HANSON.

THE LATE PRINCIPAL CAIRD AS A PREACHER.

REMINISCENCES BY THE EDITOR.

“ HAVE been reading the ‘University Sermons’ and the ‘Gifford Lectures’ of the late Principal Caird. They have recreated in me the lost sense of the power and function of the preacher.” So writes Principal Fairbairn in the opening sentences of a vigorous article contributed to the first number of the *Examiner*, on “The Place of the Sermon in Worship.” In the stimulating and profitable exercise to which he refers, Dr. Fairbairn has by no means been alone. Hundreds of readers on both sides of the Tweed have been similarly occupied; and, unless we are greatly mistaken, the impression he so tersely describes, and the satisfaction he consequently experienced, will be very widely shared. Our own sense of the value of these noble and inspiring discourses has already, and on more than one occasion, been expressed. “Dr. Caird,” we wrote in our review of the “University Sermons,” “was a prince of preachers. His oratory had an almost magical charm. Those who never heard him scarcely know what human speech can accomplish,” while in a later review we described the Gifford Lectures as one of the most welcome additions to the philosophical and theological literature of the season.

Of Dr. Caird’s pre-eminence in the pulpit, in his own line of oratory, there can be no question. The present occupant of the Divinity Chair in the University of Glasgow says that “he was universally recognised as the greatest preacher our country has produced during this century, and as, indeed, pre-eminently the one Chrysostom of the Church in Scotland.” Had Dr. Hastie contented himself with saying “during the latter half of this century,” his eulogy would have provoked little dissent. But there was one great Scotchman, in the earlier part of the century, whose position was so unique that it is strange he should have been overlooked in such a connection. Dr. Caird has himself borne witness to Dr. Chalmers’s resistless sway over the souls of his hearers, and to the magic power of his eloquence, and has spoken of him as

“our greatest modern Scottish preacher.” After Chalmers’s death, Caird was unquestionably the most generally popular preacher in Scotland, and it was often said that the crowds which followed him recalled the great days of Chalmers. In a country which was famous for its preachers, and in a period which was rendered illustrious by the labours of Candlish and Guthrie, Macleod, Tulloch, Macduff, and Robertson of Irvine, Caird was, in our judgment, *facile princeps*. Some of the men we have named, no doubt, possessed qualities in which he was deficient, and exercised in various directions an influence greater than his; but, as a pulpit orator, he was unrivalled. Great sermons, sermons wise, brilliant, eloquent, impassioned and forceful, it has often been our privilege to hear, but, somehow or other, Caird’s stood out from all the rest, and had a place of their own.

Admiration for one preacher does not imply depreciation of another. He is a poor student of poetry who cannot delight in the “In Memoriam” and “The Idylls of the King,” without disparaging the merits of “Saul,” “Paracelsus,” and “The Ring and the Book.” The profound psychological insight and subtle thought of Robert Browning are as valuable as the clearer, if less piercing vision, and the more exquisite musical cadences of Tennyson. Macaulay, Froude, and Green have no monopoly of excellence. Freeman, Stubbs, and Hallam are on other grounds indispensable. There are diversities of gifts, and nowhere are these diversities more manifest than in the pulpit. He must be a man of small soul who cannot enjoy good preaching of every type. Binney, Spurgeon, Punshon, Liddon, Dale, Vince, Stowell Brown, Beecher—with what intense delight we have listened to them all! The eloquence of some of them was at times sublime! And yet,

“Oh ecstasy,
Oh happiness of him who once has heard
APOLLO singing.”

Whether Dr. Caird’s sermons will take a permanent place in our literature, and be ranked as classics, I do not know. They may or may not have the qualities which will commend them to subsequent generations and secure their literary immortality. “I’ve seen the death of much immortal song!” and it is therefore unwise to prophesy. Very few of the millions of books which

have issued from the press during the Victorian era are likely to be classed among the immortals. When we remember the almost utter neglect into which the works of Chalmers and Hall have fallen, and contrast that neglect with the esteem in which they were held by the foremost literary and philosophical critics of their day, it would be rash to affirm that the sermons and lectures of Caird will meet with a happier fate. They have qualities which neither Chalmers nor Hall possessed, but certain critics tell us that they lack the note of inevitableness, and cannot therefore live !

Caird was brought into general notice—at any rate on the south side of the Tweed—by his sermon on “Religion in Common Life,” preached before Her Majesty the Queen and the late Prince Consort, in 1855. The Queen was so deeply interested in the sermon, that she first of all requested the loan of the MS. for her private perusal, and afterwards commanded it to be published. Dr. Caird was the first Scotch minister who had received a royal command to publish his sermon, and indeed the late Bishop Wilberforce was at that time the only other preacher who had been so honoured. The sermon was issued in a large quarto, in pica type, with magnificently broad margins. Dean Stanley considered it the greatest single sermon in our language. No other has had anything like so large a sale. My memory does not carry me back to the time of its delivery, nor can I recall any of the circumstances connected with it, save as I heard them related afterwards in my early home, where, happily, nothing that related to the Kingdom of God was a matter of indifference, and where the lessons of this sermon were highly prized and frequently enforced on us. I then gained an impression as to Mr. Caird’s character and oratory which subsequent years did but confirm. The “Sermons,” by which he was for long best known, were published early in 1858, and during my college days at Rawdon few volumes were more eagerly read. I recall with delight the Sunday evenings when a number of us, with the zest of interested critics, compared notes on Robertson, Bushnell, and Caird. One Sunday evening Platten and I, of the men in our year, were alone. We had been discussing various themes in which we were interested, when Platten suddenly turned to Caird’s volume, and asked if I remembered the close of the sermon on “The Manifestation of God.” He

read the last three or four pages, and then for the rest of the evening we spoke but little, having no inclination to think of anything else than the transcendent gift of God in Christ our Lord, which that sermon so touchingly describes. Strangely enough, I afterwards heard Dr. Caird in one of his ordinary services in Glasgow when he was preaching on a subject somewhat allied to this. At one point, with the introduction, "As I have elsewhere said," he quoted some score or so of lines with which I was perfectly familiar. Familiar as I was with the words, it needed that afternoon's quotation of them to illustrate the difference between things read and things heard.

When Dr. Caird preached his sermon before the Queen he was "minister of Errol," but where Errol was very few Englishmen knew. The semi-mystery which surrounded the preacher was increased when it became known that he had given up a coveted position in Edinburgh in order that he might have more time for reading and reflection. How few popular preachers, attracting crowded audiences week after week, would have had the courage to go into comparative retirement. Of course such a man could not be hid in a country parish, and his services were in frequent request in Edinburgh, Glasgow, and other places in the North. Wherever he preached the church was crowded to excess. He first visited London in 1852, preaching on Good Friday morning in the Crown Court Church for Dr. Cumming. The sermon he delivered is one of the noblest in our literature, "The Solitariness of Christ's Sufferings." A friend of ours who heard it, tells us that while it made a deep impression on all who were present, the audience was not so large as Dr. Cumming frequently drew, and plainly Caird had at the time only a Scotch reputation. The publishers of the "Penny Pulpit," however, recognised the value of the sermon, and secured the MS., much against the preacher's will. Bishop Wordsworth, of St. Andrew's, was so impressed by the sermon, that he wrote to Caird, asking whether he had published anything else. He replied: "I have not published anything besides the sermon of which you speak. Indeed, I should not say besides, for this sermon was extorted from me by the London reporters, and I should never of my own accord have thought of publishing it. There is no false modesty, I hope, in saying that I

shrink, without more reading and thought than I have yet had the opportunity of overtaking, from the attempt to seek a wider scope for my thoughts than my own pulpit and parish afford me."

Dr. Caird accepted the charge of the newly-built Park Church, Glasgow, at the close of 1857, and he was at the height of his popularity when, from 1861 to the close of his pastorate, I had frequent opportunities of hearing him. The volume of 1858 affords a fair specimen of his preaching during the whole of those years, save that some of his sermons were less elaborate in style, and others more purely and profoundly philosophical in their cast of thought. He was less (conventionally) evangelical than in his earlier ministry, but the evangelical element was present and dominated everything else. Much of his preaching was on the lines of his first sermon in the volume of 1858, "The Self-Evidencing Nature of Divine Truth," and aimed to show its harmony with reason and conscience, and its power to meet the needs of the moral and spiritual life. There were also many anticipations of the positions taken and defended with such remarkable eloquence and power in the Gifford Lectures. The truths of the Gospel were proclaimed, but it was in less familiar and more philosophical language. Greater exactitude and symmetry of thought were aimed at.

At the morning service Dr. Caird often gave a very simple exposition of a Psalm, a parable, or a well-known incident from the life of Christ. I remember an exposition of Psalm iv., delivered with the aid of a few brief notes, with many touches which seemed to be entirely extemporaneous, and with no attempt at oratory. The afternoon was, as a rule, the time for Dr. Caird's great efforts, when the church was invariably filled to its utmost capacity, and the general public had to be admitted by ticket, or, in the case of students, by special favour. The devotional part of the service was conducted with marked reverence and solemnity. There was no hurrying over "preliminary exercises." The prayers were simple, beautiful, direct. One University man said to me, at the close of one of the services: "I came here to hear Caird. Before his prayer was half over I had forgotten all about him, and was worshipping God." Yet the sermon was undoubtedly the centre of interest. And what an intellectual and spiritual treat it was! It would be going too

far to say that the great preacher was always equally inspiring and always at his best; but he was never disappointing, and often he was—as we used to say then, and I know of no other word to use now—magnificent. Many of his best sermons have not been published. Those on the Conversion of Saul, on Conversion as the fulfilment of our life's purpose, on the Soul's thirst for God, on Responsibility for Belief, on the relation between Belief and Conduct, and, finally, on the last scene in the Temptation of Christ, may all be named as of the very first rank.

At this time Dr. Caird generally read his afternoon sermons, and it was said by those who had heard him in his early ministry that he was less impetuous and overwhelming than of old. His eloquence was more restrained, like the flow of a deep and stately river rather than the rush of the mountain torrent. But occasionally the old power broke out in all its intensity. Now and again he preached "without paper." I heard that wonderful sermon, which afterwards appeared in *Good Words*, on "Nature a Witness against the Sinner." It was delivered without so much as a note. I have many a time seen an audience interested, charmed, impressed, sent, so to speak, into the seventh heaven of rapture, but that afternoon the people were awed. I shall never forget the sigh of relief, the loud sob, which went through the vast assembly when the preacher paused for a few seconds at the end of his first division. He had used Babbage's theory on the impressibility of matter as illustrating the possibility of a minute and faithful record of all the events of our life, and the strain was intense; every eye was fixed on the preacher, heads were eagerly bent forward, and when the climax was reached people here and there were found to have risen unconsciously from their seats.

The pulpit was Dr. Caird's throne. He regarded preaching as his essential vocation—the noblest sort of work on earth. "I am sure," he wrote to a friend, "you can easily conceive how intensely interesting, how almost necessary to one's existence it becomes." He threw his whole soul into it and into his preparation for it. He was an orator in a large measure because he was a thinker. He concentrated all his powers on his pulpit work. He never showed any weak straining after originality, for he knew well his own limitations, and hated all affectation. He

made no claim to be a pioneer in untrodden paths of thought, but he had a remarkable power of placing old truths in clear, graceful, and persuasive forms. He had neither the ability nor the taste for ecclesiastical strategy. He rarely attended meetings of the Presbytery or the social gatherings which absorb and waste so much of some men's energy. He had a horror of dry, ineffective preaching, and determined, at least, to avoid it. But he was never carried away by a love of popularity. "Oh! the odiousness of the vulgar admiration of the popular preacher. Right glad am I, for one thing, to have done with *that*," he wrote, after his appointment to the Chair of Divinity, an appointment which many people, who did not know him, regarded as a mistake, partly because they felt that he was pre-eminently a preacher, and partly from a doubt as to whether the brilliant rhetorician would prove an equally capable teacher. To the general body of University students who were not members of his class his transference to a Professor's chair was a matter for deep regret, and our Sundays were not precisely what they had been before. After his entrance on the duties of his chair Dr. Caird rarely appeared in the pulpit, and those who know how he worked at his lectures will not be surprised at this, though at the time it was undoubtedly a students' grievance. Once he was appointed by the Presbytery to preach the Tron Church empty, or to give notice of a call to a minister (I forget which). On the Sunday morning the spacious building was crowded to excess with an eager audience. What was our chagrin when we saw a licentiate familiar to many of us ascend the pulpit and conduct the entire service, Dr. Caird simply making a short and simple announcement at its close. I think that was the only occasion on which I heard uncomplimentary things said of our beloved preacher, but they were said that day.

The "University Sermons" and the "Gifford Lectures," published since Dr. Caird's death, differ in many respects from the sermons of his earlier days. They are intellectually stronger, more profoundly philosophic, less vehement, but not less intense. There can, as his brother says, "be no question as to their greater comprehensiveness of thought and literary beauty of expression." Those who have once felt the spell of the great magician can easily recall his manner and imagine how each sentence would

be delivered, and to them, at any rate, the old charm will be there. The doctrinal standpoint had no doubt shifted. The old beliefs were in substance maintained, but they were modified, readjusted, and stated in less familiar terms. "Christianity and idealism were the two poles of his thinking," and he largely interpreted the former by aid of the latter. But our discussion of his philosophy must be reserved for another article.

These brief reminiscences will have made it manifest that Dr. Caird was emphatically an orator. His thoughts naturally threw themselves into forms which appeal to the intelligence, the conscience, the heart of an audience, and move men to effort. He had a voice of remarkable compass, rich, sonorous, and flexible. In its varied cadences and intonations it was like an instrument which sent forth strains of sweet and heart-thrilling music—a cathedral organ which now charms you with some sweet soft symphony, and anon stirs you to the depths by the majestic roll of its thunder. Dr. Caird's style was graceful and telling. He had a richly-furnished vocabulary, and generally used the best and most appropriate word. He had at command an exhaustless fund of metaphor, and was specially skilful in drawing analogies between the material and the spiritual worlds. He was a prince of illustrators, and more than most men could combine the cultured and the popular, the elements that instruct and elevate with those that attract and charm. He had dramatic powers of an uncommon order, though there was "no pretence, no studied unnatural effect, but the fire and rapture of native eloquence." Behind the metaphysical acumen, the keen, logical thought, the imaginative splendour, and the careful symmetrical arrangement, there was a heart of sincere, deep, and intense feeling, and it was *that* which gave its main power to preaching which has left a deep and indelible mark on the Christian thought and life of our day. "You may tell us who used to hear him," said Mr. Silvester Horne at the time of Dr. Caird's death, "that men as eloquent as he have preached to this generation, but you must not expect us to believe you."



UNION WITH CHRIST UNION IN CHRIST.



F the many remedies for healing human strife and division, of the many bonds binding men together, there is only one remedy that is absolutely reliable, only one bond that is indissoluble—union with Christ; union with God through Christ. The importance of union amongst Christians (as well as the difficulties besetting it), the imperative necessity that, if the Gospel was to exercise a deep and abiding impression on mankind, Christians must be essentially of “one heart and of one soul,” was strongly felt and emphasised both by Christ and the apostles. And their clear teaching is that only by vital union with Christ can men become truly and permanently united with each other. So important do they deem the latter that they uniformly declare that, next to securing union *with* Christ, as an individual, the believer’s greatest obligation is to attain union *in* Christ, as a member of a spiritual community. The latter, in fact, is so vital to God’s glory and man’s welfare that it becomes a reason in itself for seeking the former. And all history plainly proves the correctness of this estimate. While all other bonds—ecclesiastical, doctrinal, political—have signally failed to create true union, have, in fact, often produced disunion, union with Christ has firmly bound together men of the most diverse classes and races; and the strength and progress of Christianity have always been due to the genuineness of this union, its divisions and discords to the absence or imperfection of it. This is very forcibly expounded by Paul in Col. iii., where he presents Christ as *the all-inclusive centre*, the “all and in all,” alike of individual and social life, through participation in whose spiritual life men of diverse characteristics—“Greek, Jew, Barbarian, Scythian, bond and free”—become morally and spiritually one. Just as physical life produces a common consciousness of physical conditions and needs, so sharing in Christ’s spiritual life creates a common moral and religious consciousness, which makes men “one in Christ Jesus”—one as nothing else could make them—however severed by national or accidental distinctions.

Union with Christ is union in Christ, because it means a

common conception of truth, a common moral ideal, and a common sympathy.

1. *A common conception of truth.*—Nothing severs men more widely than difference of opinion, and no differences are so intense as religious ones. Controversy—the “odium theologicum”—has been one of the worst foes to Christian union, often “separating chief friends,” and opening a gulf between Christian brethren, which has grown wider and wider, till all hope of bridging it was impossible. And all the time, like a veritable traitor in the camp, controversy has posed as the jealous guardian of the truth. But the history of religious controversies shows that they have always been fiercest when they concerned the non-essentials of Christianity, when men had lost something of their close attachment to Christ as the all-inclusive centre of the Gospel, and were more concerned about orthodoxy than truth. It is only through union with Christ—close and vital—that men can become one in a common conception of truth. This union does not destroy differences, does not make all men think alike, but it alters what has been termed “the view-point.” It makes Christ Himself—not propositions about Him—the sum and substance of the Gospel; and it makes a clear and broad distinction between the essentials and the accidentals of Christianity. It thus renders approach and agreement possible between those who on many points widely differ. In “putting on the new man, which is renewed in *knowledge*,” men gain a broad and enlightened outlook, which reveals to them the kaleidoscopic shades and aspects of Christian truth, and enables them to make generous allowance for diversities of thought and opinion. And thus, through a common conception of “truth as it is in Jesus,” religious men of widely different character and temperament find that union *with* Christ means union *in* Christ.

2. *A common moral ideal.*—Union with Christ implies emphatically participation in the *character* of Christ. This is Paul’s chief theme in Col. iii. His entire argument turns on the essential relation between life and morality. And his special point is that a common participation in Christ’s spiritual life must of necessity involve a common moral likeness to Christ, in the case of *all* Christians, however otherwise diverse. By

“putting on the new man.” Greek, Jew, Barbarian, Scythian, bond and free—men of all classes and nationalities—would alike reach the same moral elevation; not a perfect imitation of Christ, not the highest possible, at once, but an essential and discernible likeness, which would make them morally one. Unity in moral sentiment—to love and hate the same things, to be governed by the same spiritual laws, and moved, in the deepest springs of our being, by the same desires and impulses—brings men into the closest possible union. The moral bond is one of the strongest known. When we have “put off the old man with his deeds,” and “put on the new man”—“kindness, humbleness of mind, meekness, long-suffering”—what racial antipathies or class distinctions can keep us apart? How all these divisions melt away, dissipated, like fog and cloud, by the warmth and sunlight of Christ’s love and grace—of that all-inclusive centre to which we cling. But the apostle clearly shows us that even the partakers of Christ’s life will never reach the moral ideal implied in it without strenuous effort and definite intention. His argument is not one of spiritual indolence—that being “risen with Christ” our agency is needless—but one of urgent activity; that having the *life*, the vital principle, without which growth in grace is impossible, we should diligently exercise and strengthen it by persistent watchfulness and moral effort. And if *Christ’s* example do not stimulate men to high endeavour to a common moral ideal, and the union which flows from it, nothing will. Says Chrysostom:

“Bind not thine hands, but bind thy heart and mind. Bind thyself to thy brother. They bear all things lightly who are bound together by love. Bind thyself to him, and him to thee. For to this end was the Spirit given, that He might unite those who are separated by race and diversity of habits; old and young, rich and poor, child, youth, and man, male and female, and every soul become, in a manner, one, and more entirely so than if they were of one body. . . . St. Paul would have us linked and tied one to another . . . that in all there should be but one soul. . . . A glorious bond is this. With this bond let us bind ourselves together, alike to one another and to God.”

3. *A common sympathy.*—True brotherly sentiment completes and crowns the triad of essential characteristics implied

in union with Christ through participation in His Divine life. And each of these characteristics has its place and purpose in translating union with Christ into union *in* Christ. A special enlightenment, governing and uplifting the mind above all that is petty and personal; a Divine rule and law of life controlling and inspiring moral instincts in conduct and action; and a profound sense of brotherly love generating an unselfish solicitude for the supreme welfare of others—each of these features has its special and appropriate share in cementing Christian union, in spite of racial and social contrasts; and the last not the least. Paul, in fact, gives a very prominent place, in his summary of unifying Christian forces, to the softer virtues. Putting on “the new man” means not only “putting off” anger, lying, and impurity, not only “putting on kindness, humility, meekness,” but also, “as God’s elect, holy and beloved, a heart of compassion . . . long-suffering, forbearing one another, and forgiving each other . . . even as the Lord forgave you, so also do ye; and, above all these things, put on love, which is the bond of perfectness.” What injunction could be more emphatic and urgent as to the obligation of possessing and showing a universal feeling of sympathy, not merely towards Christian brethren, but towards all men? And the apostle goes on to apply his admonitions equally to all classes, according to their stations and duties; husbands, wives, parents, children, and servants [slaves] are alike called upon to evince their union with Christ by their brotherly sympathy and Christian behaviour towards each other; to manifest their union with Christ by their union in Christ.

Can there be any more natural or seemly feature of character in those claiming to be Christ’s followers than that of a common sympathy? “Men’s hearts,” says Carlyle, “ought not to be set against one another, but set *with* one another, and all against the evil thing only.” If this brotherliness be an obligation on all men, how much more is it obligatory on those who profess to follow Him who “came not to be ministered unto, but to minister, and to give His life a ransom for many”! But Paul most distinctly implies that, like moral character generally, brotherly sympathy demands a special endeavour to nurture and develop it. From this no Divine gifts or privileges can ever relieve us; they simply

make the effort possible and ensure its success, but they are never a substitute for it. As Cyprian quaintly says :

“The Holy Spirit came in the form of a dove. . . . Brotherly love must make doves its patterns. . . . What home hath the wolf’s fierceness in a Christian breast, or the savageness of the dog, or the deadly poison of the serpent, or the ferocity of wild beasts? They cannot inherit the reward of peace who trample upon the peace of God. . . . He who holds not unity holds not the law of God, holds not the faith of Father and Son, holds not the truth unto salvation.”

Does not this subject suggest an analogy between individuals and nations? Is not the one reliable remedy for national strife, for “wars and fightings amongst us,” as for individual estrangement—the one source of national as of individual fraternity, spite of all accidental divisions—union with Christ? May not diverse races, viewed as communities, may not “things,” as well as men—laws, customs, institutions, politics—experience this Christian union, find in Christ their all-inclusive centre, and so realise through Him the highest truth and peace—a real abiding concord? That such was, even in the first Christian age, the apostles’ belief and ideal is shown by their repeated and characteristic use of the terms “things” and “all things,” as destined to be brought under Christ’s sway. The width of the apostolic idea—the all-inclusive character of Christ’s rule—is evident even in the grammatical forms employed; in the use, for instance, of the Greek neuter pronoun or adjective for “this” or “all,” in the passages in question, without, as in some other scriptures, any separate word for “things.”* And the apostles’ sense of Christ’s Divine power over the entire creation—over secular life as well as over the Church—is absolute. Their reliance on Christ for all spiritual blessings was unmistakably enhanced by the belief that He was “able even to subdue all things unto Himself.”

* This common Greek form is, of course, used in many passages which have no such reference. “All things,” referring to God or Christ, is literally “all the things.” Where a distinct word for “thing” or “things” is used in the New Testament three Greek words are employed, meaning word, deed, matter (or saying). Examples: (1) Luke **xx.** 3; (2) Acts **v.** 4; (3) Luke **ii.** 15. The first (*logos*) occurs four times, the second (*pragma*) five times, and the third (*rhema*) three times; only in Matthew, Luke, Acts, and Hebrews.

But if this were the apostolic conviction in a world far more heathen than the world of to-day, how much more may it be ours amid the many hopeful social and political advances already made! The full realisation, however, of national Christian union will certainly no more be reached than individual without strenuous and persistent effort, without firm belief in Christianity as a social gospel and direct effort to Christianise society.

That *Christianity is a social gospel* is shown both by Christ's teaching and example. Jesus was emphatically "the Great Teacher" as well as the only Saviour. But His teaching was not merely didactic and instructive. He was, indeed, a "prophet and much more than a prophet." He was, in fact, the primary and ideal, though not a technical reformer, the Divine re-organiser of society, who furnished the ideas and forces from which all salutary reforms have sprung. And though the accidental impact of Christianity against heathen notions may have caused—as Christ foretold—some temporary alienations, the *direct* tendency of all Christ's teaching, and pre-eminently of His example, was to unite men—to unite men of all ranks and races—first to Himself, and thereby to each other. To represent Christ, as one eminent preacher and writer has recently done, as a "disturber" and fomenter of discord is the most glaring instance of mistaking "the letter" for "the spirit" of His teaching that it is possible to conceive. And how unspeakably Christ exemplified His teaching by His example, beyond anything possible to a mere man, the greatest genius would lack words to describe. But it is a picture that lays on every man who sees it a perpetual obligation, and provides an all-compelling inspiration to follow in His steps. Had Christians but the faith in Christianity as a *social* gospel which they have as an individual gospel, and did they teach it and practise it with unremitting consistency, what a *solidarity* would be created amongst mankind; how would nations, peoples, and institutions be linked together by their union with Christ, and grow into complete harmony with each other!

But the promotion of national union in Christ also calls for more *direct effort to Christianise society*. Two things have hindered the spread of "applied Christianity"—false views and worldliness amongst Christians. The notion that the world is to be Christianised solely by the conversion of individuals, or by some

violent catastrophic manifestation at Christ's second coming, are neither reasonable nor scriptural. Everything leads to the belief that Christ's subjection of "things," as of men, is to be natural and gradual, the result of multiform spiritual forces, affecting both the inner and the outer life. The trend, both of Christ's teaching and of apostolic thought, distinctly suggests that a time will come when the Christian Church and Christian forces shall have gained such strength as to bear down, in practical and concrete forms, as a united phalanx on "all ungodliness and unrighteousness of men," and uplift them, by the rectification of the positive evils of existence, to a better life. And it is because the Church has had too much interest in keeping things as they are that this reformation has been carried out so sparingly. But Christians and philanthropists are awakening to the fact that neither the diverse classes of society nor "all the nations" can be joined in Christian fellowship apart from direct efforts to bring external conditions and relations of life into line with God's law and will. As Dr. Clifford truly says,

"Never did the Divine tasks gather around the world's workers as they do to-day; never was the service of man so crowded with difficulty, so multiform and so exacting. . . . The world needs pity, but it needs justice more than pity, and righteousness more than bread. It is the unjust conditions of our social and individual state that require our thought, and that can only be removed by genuinely religious men."*

May we not also expect that efforts to right social and national wrongs—to which Isaiah and other prophets call God's people so earnestly—may be one of the ways in which men, who would otherwise stand aloof from Christ, shall be brought into fellowship with Him and with His Church? In all such endeavours we are as truly co-workers with God as in distinctly religious enterprises.

"The restoration of man [says Upham] involves the restoration of all that pertains to man . . . the restoration of the family and of civil society . . . of art and literature. It implies the extinction of vice, the prevalence of virtue, the dignity of labour, the universality of education, and the perfection of social sympathy and intercourse. And no man is, or can be, redeemed—in the truer and higher sense of the terms—without

* "Social Worship: An Everlasting Necessity," pp. 115-198.

being, in his appropriate degree and place, a co-worker with God in all these respects."

There are two spheres in which the power of union with Christ to promote union in Christ is specially exemplified—Christian worship and the home. The former strikingly shows how union with Christ unites in prayer, and song, and work men of the most diverse capacity, grade, and sentiment; how completely they recognise Christ as an all-inclusive centre, who, while drawing them near to Himself, brings them ever closer to one another. As Dr. Clifford truly observes :

"The soul is the man; and when soul recognises soul in communion, all the finer qualities of our nature are developed, and the deeper life, the life of humility and holiness, the life that roots itself in God, becomes stronger and stronger. George Bowen says: 'Men are fully aware of the advantage of partnerships. . . . Our Lord teaches that association in prayer is so exceedingly profitable that even if two only should embark in it there would be grand results. Let three, four, or a hundred and twenty of one accord, of one mind, seek to utilise the promises, commensurate fruit shall appear in some early day of Pentecost. The great thing is not the numbers, but the agreement. The prayer of two, whose souls are attuned to exactly the same key, and who have learned to merge their separate interests in one common interest, shall prevail more than the prayers of ten thousand whose minds and hearts are occupied more or less with lingering considerations of purely personal good.'"*

And the home ought to be, in this respect, but a miniature church, an "inner sanctuary," a "holy of holies," where, on a smaller scale, union with Christ creates, and shows itself by, union in Christ. What varied minds, what contrasting experiences, what diverse needs, even in this smaller circle, are represented by those who gather daily around the family altar, who yet, through their common faith in the one Christ, grow into ever closer fellowship with each other! Joys and sorrows, burdens and encouragements, are alike shared, and their saddest hours are those in which anything occurs to interrupt their union. But only true union with Christ, joined with practical effort and circumspection, can maintain this fellowship in the strain and stress of life. "The real tests of character [and, may we not add, of family ties?] find us out in our tired and angry hours, and reveal our weakness and strength,

* *Ibid.*, p. 74.

our mental and spiritual resources, our working interpretation of life and destiny, our unvoiced but deeply-ingrained scepticism, or our resolute and world-defying trust in our Father."* It is because Christianity has in Christ an all-inclusive centre of truth, and life, and strength, that it provides with equal amplitude for the individual, the family, and the nation—provides, as no other religion can, for the entire needs and loftiest ideals of humanity. "In Christianity," says Professor Everett (of Harvard University) "the whole level of life is lifted. Its distinction lies in its universality. There is, in fact, but one religion, of which what we call religions are the more or less partial manifestations. This one religion . . . differs from the historical religions, not through being more abstract, but by greater concreteness. . . . Jesus united a life of mystical piety with a life of activity among men. In Christianity is expressed most clearly the relations of the life of the world, in its full completeness, to the life of God."

CHAS. FORD.



AN APPEAL TO EPISCOPALIANS.

CONCERNING THE SIN OF CONFORMITY.

BY THE LATE REV. WILLIAM ROBINSON.

V.—THE REFORMATION OF THE ESTABLISHMENT IMPOSSIBLE.

ICAN readily suppose that many an Episcopalian reading the last chapter would in his heart say, "I admit very much of what is here affirmed; I mourn over that desolating evil—patronage, and our utter want of discipline; I long for improvement, and hope for it; my aim is to reform, not to destroy." The movement at the head of which Lord Ebury placed himself may have given to many devout Episcopalians bright hopes; for his Lordship aimed to render the morning and evening service "consistent with common sense," and to introduce some doctrinal changes—meaning, I presume, to sweep away the popery of the baptismal and other

* "Social Worship," &c., p. 109.

formularies. *But all such changes would leave the root of the mischief undisturbed and full of life.* For the Establishment would still be a Governmental Establishment, and therefore, as I will prove to you, *necessarily* corrupt and un-Christian. For the monarch for the time being *must* be its head. A Governmental institution without the monarch for its head, no statesman would dream of permitting.* But if the head of the Church is appointed without any guarantee for religious character, you cannot make religious character the test of membership to the many: neither can you excommunicate the monarch, be he ever so wicked, for that were to cut off your own head. A true Church is holy; a Governmental ecclesiastical establishment is *of necessity* unholy: for if your door be kept so widely open as to admit a royal person, though he be a drunkard or a fornicator or profane, you cannot make godliness or even morality a pre-requisite to membership. Such would your position continue to be if Lord Ebury's widest and brightest visions were realised: of which, however, there is not the slightest probability.

Paul nowhere writes with greater severity of rebuke than where he reproves the Corinthians for tolerating the incestuous man: "Put away from among yourselves that wicked person." If a person equally wicked were on the throne of this United Kingdom, instead of shutting him out of what you call the Church, you would compel him to come in, roundly telling him that he must be a member of your Establishment, and take the sacrament with you, or he could not wear the crown. Let a man of vileness as unquestionable as that of the first two Georges, or—scarcely worse—the fourth George, be on the throne, and he is the head of what you call your Church. To your good sense and your consciences I put this question: Can that be a true Church in which there neither is nor can be any hindrance to such a man's occupy-

* "If we once admit the propriety of a connexion between the Church and the State, and at the same time deny the supremacy of the Pope, it seems almost to follow of necessity that we should admit the supremacy of the sovereign. The sovereign must in that case hold some position in the Church, and it can only be the highest. It is not consistent with his sovereignty that he should have a superior in his own kingdom."—HAROLD BROWNE "On the Articles," Vol. II., p. 603.

ing a place, and the very chief place? You cannot free yourselves from this disgraceful anomaly without giving up the Establishment.

There is another reason why its transformation into a Christian institution is impossible. As an Establishment it must lean on Governmental power, which is the power of the truncheon and the sword. All the ecclesiastical laws, like other human laws, have a penalty annexed to them, which Cæsar must enforce in his own way. If you wish to know what those laws and penalties are, and how marvellously different from the laws of Christ, read that revelation of Antichrist, Burn's "Ecclesiastical Law," and you will perceive also how every portion of that law derives its power from the *ultima ratio regum*—physical force. But the Kingdom of Christ disowns all violence, and utterly rejects physical force as a means of its extension or support. Christianity established by an earthly Government is therefore, so far, dis-Christianised. "To attempt the propagation or support of Gospel truth by secular force, or by establishing on behalf of Christians, as such, a monopoly of civil rights, is utterly at variance with the true character of Christ's Kingdom, and with the teaching of Christ Himself and His Apostles; and to attribute to them any such design is to impugn their character not merely as inspired messengers from heaven, but even as sincere and upright men."—Whatley's *Kingdom of Christ*, p. xi.

A Governmental ecclesiastical Establishment *cannot* be holy, and *must* depend on physical force; and for these two reasons cannot possibly be reformed into a Christian institution. I know these are unwelcome truths; but if they be truths, do not think me your enemy for proclaiming them, nor close your hearts against them. "Very carefully should we guard against restraining His Spirit, as they do who shut their eyes and ears against evident truth, being content to ignore what their Lord wishes to make known to them."

The writer of these words—Calvin—was a man of immense influence. The State in which he lived contained only about twenty thousand inhabitants, and was on that account peculiarly favourable for his ecclesiastical experiment. With passionate desire he longed for pure Churches. Indeed, his notions of

Church discipline were extravagantly rigid; an excess which would have wrought its own cure had moral influence alone been employed. But the civil power was required to enforce the decisions of the Church, and the results were dissatisfaction and distress to all parties, and ultimate failure. In the spring of the year 1538 he declined to "administer the Supper of the Lord in a city which would not submit itself to any kind of Church discipline." For this contumacy he was banished, after a struggle best described in his own words:

"It will be scarcely credible were I to relate to you even a very small part of those annoyances, or rather miseries, which we had for a whole year to endure. This I can truly testify, that not a day passed away in which I did not ten times over long for death."

In the autumn of 1541 he was triumphantly restored, but no favourable conjunction of circumstances could render his project successful. The effort to make the body spiritual, while the head was secular, could not but fail.

"Geneva, 14 Mar., 1542. For the first month after resuming the ministry, I had so much to attend to, and so many annoyances, that I was almost worn out: . . . when, having overcome this labour, I believed that breathing-time would be allowed me, lo! new cares presented themselves, and those of a kind not much lighter than the former. . . . When we were considering about the introduction of ecclesiastical censure, and the Senate had given us a commission to that effect, these worthy persons (his colleagues) appeared in public to assent . . . afterwards, however, they were to be seen going about secretly, dealing separately with each of the senators, exhorting them not to lay at our feet the power which was in their own hands (as they said), not to abdicate the authority which God had entrusted to them, and not to give occasion to sedition, with many other arguments of a like nature."—*Letters of Calvin*, Vol. I., p. 292.

The history of Geneva for centuries past is a sad and emphatic proof of the corrupt fruits that spring from the unhallowed alliance, which it is the purpose of these pages to expose. Calvin, whose name is not to be mentioned without honour, did not perceive that a Church to be pure must be free. By one error, which it is the high calling of Christians of the present day to discard, he bequeathed to his country a heritage of ecclesiastical corruption.

VI.—CONFORMITY NECESSITATES SCHISM, AND RENDERS CHRISTIAN UNION IMPOSSIBLE.

“That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.”—JOHN xvii. 21.

I do not think it needful to dwell on the importance of Christian union. Our Saviour's words, quoted above, require no comment.

Neither can it be requisite to argue that Conformity is inconsistent with such union. We know that the sun shines. We know that the Episcopalian sect in England fraternises with no other. I content myself with summoning a single witness, Rev. Joseph Kingsmill, Chaplain of the Government Model Prison, whose frankness of speech it is impossible not to admire. The entire letter may be found in *Evangelical Christendom* for May, 1859.

“With respect to the difficulties in the way of joining the Alliance, I am satisfied that with Evangelical Churchmen, these are not its articles of subscription; for we who have signed *ex animo* the xxxix. Articles of the Church, can have little scruple about the nine of the Alliance which are involved in the former: nor yet its apparent want of practical aim, for every year the history of the Alliance has proved increasingly and eminently practical, and shows moreover that the great Head of the Church has owned its labour. I believe the great difficulty lies in our ecclesiastical establishment; and as we can never desire to see this substantially altered, the progress of the Alliance amongst us must always be a failure.

“We have no difficulty in meeting Evangelical Christians in London, or New York, Geneva, or Berlin; but when it comes to fraternising with Christians and Christian Ministers in our hamlets and villages, the oversight of which is entrusted to us alone by the constitution of our country, we are at once met by obstacles of the most serious kind.

“A clergyman in my position indeed has not had this difficulty: but I have always felt it due to the great body of Evangelical Churchmen to act with them in the matter, and as if I had their practical difficulties in common.”

Readily do these facts shape themselves into a syllogism.

Whatever is a fatal obstacle to Christian union is opposed to our duty to Christ:

“Our ecclesiastical establishment is a fatal obstacle to Christian union.”

“Therefore our ecclesiastical establishment” is opposed to our duty to Christ.

The sentiments Mr. Kingsmill has expressed are prevalent among the clergy. Happily they find very little favour elsewhere. Public opinion flows in the opposite direction, and the current is becoming stronger continually. "Never has there been so widely spread and earnest a desire among different sections of Christians to attain a substantial unity. Even where conflicting opinions and traditional maxims of sect render the prospect almost hopeless, still the *desire* is strongly felt." "I am as tired as any man of mere Sect-life," exclaims Mr. Binney; and there are myriads of thoughtful Nonconformists who from the veriest depths of their hearts echo his words, and long and pant for union which shall be Christian and not denominational. In truth, union so far as it is denominational ceases to be Christian. "While one saith I am of Paul, and another I am of Apollos, are ye not carnal?" But as Mr. Kingsmill—on this subject a true witness—shows, a real Evangelical Alliance cannot co-exist with "our ecclesiastical establishment." What would Paul have said of the schismatical Mr. Kingsmill? What he said of Peter when he had once acted as a schismatic, "I withstood him to the face, because he was to be blamed."

"Separation, isolation, exclusion, are never pleasant words to a Christian ear. There are no earnest men of any party but long for the day when the 'unhappy divisions,' against which we annually pray, and which paralyse so much of the strength of Christianity, shall be healed up."*



Too late for further notice this month, we have received "Boswell's Life of Johnson," in three handsome volumes (3s. 6d. each), published in Messrs. Macmillan's Library of English Classics; and from the same publishers "Village Sermons in Outline," by the late Dr. Hort (6s.), and an able treatise, of which we shall doubtless hear more, entitled, "Pro Christo et Ecclesia" (4s. 6d.) The "Life of John Ruskin," by W. G. Collingwood, which Messrs. Methuen & Co. have just issued (6s.), is sure to command wide acceptance, as from Mr. Collingwood's special relations to Mr. Ruskin in his capacity of private secretary he had advantages possessed by no other writer. Messrs. T. & T. Clark, of Edinburgh, have published the Slocum Lectures (University of Michigan) on "The Paraclete: The Personality and Work of the Holy Spirit," by Rev. W. Clark, M.A., LL.D., &c., Professor of Philosophy in the University College, Toronto—a fresh, concise, and forceful presentation of the orthodox faith; altogether a welcome book.

* "Quarterly Review," July, 1862, p. 259.

THE PILGRIMAGE OF THE LIFE OF MAN.

BY J. HUNT COOKE.

“**T**HE Pilgrimage of the Life of Man” is the title of a French poem of several thousand lines, by Guillaume de Deguileville, published A.D. 1335. It was translated into English by John Lydgate about a century later. This poem is interesting as illustrating the religious thought of that age. It was a period of which we have little certain knowledge, on account of the annals having fallen into the charge of a class of men who avowedly placed the interests of their Church above truth. The supposition has been advanced that John Bunyan was indebted to this poem for his conception of “The Pilgrim’s Progress.” I, for one, do not think so. Apart from that question, it is interesting to compare the two allegories. The contrast between the reasonable, entertaining “Pilgrim’s Progress,” and the wearisome sophistry of the “Pelerinage,” is very marked. The one is written as with a pencil of light—bright and lively—the joy even of children. The other is a succession of pompous discussions.

This is worthy of note: John Bunyan, the Baptist, never mentions baptism in his allegory. Deguileville gives great prominence to the rite, and discusses it in more than five hundred lines. With him, as soon as the pilgrim meets Gracedieu, his teacher and guide, he is shown a heavenly mansion, a place most royal (I modernise the spelling)—

“ Which stood upon a fair river,
The water thereof wholesome and clear;
But there was no passage in that place,
Nor ship whereby man might pass.”

The pilgrim was afraid, and objected, but Gracedieu tells him :

“ I shall tell thee a thing,
There passed once here a King ;
He made the pass Himself alone,
And yet in Him was filth none ;
To wash Him there was no need,
But that He wished of lowly heed
Show example by His grace
How other folks should pass.”

At length the pilgrim, after much persuasion, consents. He says :

“ I saw there from me go
A fowl that was of colour black ;
And in his leaving thus he spake,
‘ I know,’ quoth he, ‘ I have all lost,
And from me now is taken all
By this official.’ ”

The pilgrim :

“ He hath my clothes from me raught,
And three times he hath me kaught,
And in the river plunged me,
Crossed as men might see.”

Then Gracedieu :

“ ‘ Now since,’ quoth she, ‘ that it is seen
Thou art washed and made all clean,
And art passed the river
Without peril or danger ;
Thine enemy fled out of thy breast,
Where he before had made his nest ;
I shall thee show of great delight
Full many things for thy profit,
If thou are pleased to learn of me
Things that I shall teach thee.’ ”

Here, then, is clear evidence that the idea of baptism in that age, whatever the practice might have been, was, that it washed away original sin, and was by immersion in water.

Then follows a long debate on the question of transubstantiation. The discussion rather indicates that it was not quite a settled question in those days. We gather a similar conclusion from intimations in Church history. We know that the first definition of the error was only about a century earlier than this poem, at the Council of Lateran. Probably the truth is that in the thirteenth century the masses of the church-goers never quite accepted it. It is just the kind of notion that a depraved sceptical priesthood would wish the people to believe. There is very little hope for a man who has once been led to believe in the mass. His reason is slain, and the priest is his lord.

The argument is amusing. There are long discussions with Nature, with Aristotle, and with others. At length the pilgrim is

taught that his four senses—seeing, feeling, tasting, and smelling with the voices of reason and of nature, are all deceptive.

“Thy four wits learn of me
 Finally deceived be,
 Of very folly they are blent.
 * * * * *
 The office of them
 Is from those four clean gone
 For lack plainly of knowing,
 But the fifth wit of hearing
 More clearly in sentence
 Hath full intelligence.”

A curious illustration of this is given :

“The old man Isaac,
 The patriarch of great virtue,
 Took Jacob for Esau,
 In touch, in taste, in smelling,
 In sight also, but his hearing
 Was him beleft whole and entire.”

Eventually Gracedieu tells Pilgrim :

“Wherefor I shall, if that I may,
 Both thine eyes take away
 And them out of their place fetch,
 And in thine ears I shall them set,
 That thou may'st at liberty
 Scrip and bourdon better see.”

After an argument of several thousand lines, Pilgrim consents. The strange operation is performed. His eyes are put in his ears, and he sees things very differently then.

The two allegories form a remarkable contrast. The florid folly of the one is a type of Romanism, as the majestic reasonableness of the other is of evangelical religion. The secret of the Romish apostacy is well given here. It is, in short, putting your eyes in your ears. Sense and reason must be perverted. The word of a priest is to be the final test of all belief. Reason, taking Scripture for a guide, teaches us that the words of the Lord Jesus Christ at the supper were not said, could not have been said, in the sense the theologians of the papacy asserted. It also tells us that, even were that their meaning, there is not a single hint that He delegated similar mysterious power to any

man, much less to any succession of men. It further instructs us that even had that been the case, the priests of the Romish Church are most certainly not the men to whom He would have given it. The Apostolic succession is clearly indicated. It is those who receive the Holy Ghost, the proof of which is in the possession of His grace. The most impudent lie of all history is the claim of a certain class of men to have what they most evidently have not, because they once went through a worthless ceremony. The religion of those who trust in this forgery of the Divine signature cannot but be a poor mechanical affair of ceremonies and the abnegation of all those tests of truth which God has given us, that we may ascertain His will. It is the unnatural operation of taking out the eyes and putting them into the ears.



NATURE SKETCHES—AN OLD WALL.

IN these days, when the interest in public affairs is so great, to turn aside and find something engaging on the surface and in the fissures of an old wall may seem but a triviality. Yet the ancient structure, thick with flint, Roman brick, and grizzled stones, has a wondrous history; and, even in its ruined state, while but a relic as to human uses, is still, to the archæologist and naturalist, a museum, a repository and a tenement. The old wall lies in massive fragments along the green meadows, or protrudes through the tangled thicket which crowns the bank of a former fosse, or mixes in strange jumble of broken tile, mutilated stone, and modern brick, in farm buildings, which would themselves be reckoned ancient were they not compared with the hoary antiquity of the broken boundary which once lined the length, in these parts, of the Roman Way, of Watling Street.

The high orchard wall dates from the days of William the Third, but the low wall near by is ages older, and here stones gathered from the Roman structure lower down co-mingle with flint, and bricks hollowed out by the suns, and storms, and birds of centuries. The tall wall is brick throughout, and many a layer of it is thickly patched with green, grey, and golden lichens, while the lines of mortar are covered by velvet moss on which rise silky thread-like stems, supporting capsules. Hidden away in the moss, and under every bridge of it thrown across the decaying mortar, are scores of microscopic beetles who live, move, and fulfil their functions regardless of the history of the creature man, and by him equally disregarded as in no way serving his interests, or, if they do so, it is entirely without outlay or stimulus on his part.

How few take heed to the lichens on an old wall. Yet here we have curious specimens of a low type of life, and a problem to many. One would think as we see the dull gold and silver patches on the warm sides of the elms, on field gates or worn stones, that by some penetrative process the growth derived nourishment from the substance to which it adhered. This, however, is not so. The bank or stone is the lichen's dwelling-place, not its means of livelihood. These ascetics among plants are said to live entirely on fresh air, and the moisture therein contained. Thus the presence of lichens proves the purity of the atmosphere, and may serve as some guide as to where to fix one's abode when seeking, say, a suburban dwelling-place. Wherever soot and yellow fog appear, or chemical odours steal the oxygen away, the lichens languish. They can stand storms and frosts, sea spray and summer suns. They will be found clinging to the upper layers of tall walls which bound the public highway; but never low down either on brick or bank where the dust from the road will rise. They can be seen to perfection on ancient breakwaters, where, in their crustaceous form, when the whole under surface is firmly attached to the body upon which it grows, they can be discovered spread out upon the worn stones, washed by the far reach of the spring tides, and fed daily by the Atlantic brine. Their favourite resorts inland are wooded lanes open to the south. Here, from trees, the lichens will drop almost in festoons; while on the lozenge-shaped rind of the elm seals of yellow and grey will dot the tree on the side which gets most sun. For this is another characteristic: Lichens like the sun, and open their spores where they can get most of it. Thereby even from this humble growth are suggested spiritual applications, and the lichen on the wall need not be despised as a preacher's simile.

Other plants find foothold in the fissures of the more ancient wall. Here a bunch of stonecrop covers a hollow place, in which many particles driven by slanting rains drifted and formed a soil. Into this hollow insects crept to die. Here birds cracked seeds and left the husks behind. So little by little a shallow bed was made. Then came the stonecrop, which took to the bed and thrived by lying in it. Now the little yellow-flowering plant has outgrown its dwelling-place, and is looking round where it can found a colony.

In the early spring tiny rosettes of whitlow grass flower here and there upon the wall. So thickly do these miniature plants sometimes grow on ruins, and so profusely do they flower, that one observer compares their appearance to a slight fall of snow. Here, too, haunting the old wall, you will find the rue-leaved saxifrage. As the summer passes, the stem and leaves take on a rich red tint, changed into this glowing hue by the heat and light of the sun, yet not thus turning till the flowering time is past.

Oh the seasons that have come and gone since this ruined wall last served its purpose as the boundary of the Roman city. Winters when the snow overtopped it, and lay in huge drift on its northern side; Springs which came early, and the alders, shooting from the ruins, put on their green ere

January was out ; Springs that came late, when the hedges of the fosse were bare in April ; Summers without sun, and Summers when the saxifrage blushed early ; Autumns when the smell of ripe corn was borne upon the soft August air, and Autumns when the blackened barley lay ungarnered beneath the November sky !

This wall is not a thing of yesterday. The Roman, conqueror and colonist, built it, circumscribing his city thus. The lichens of slow growth, and altering little through generations, are but recent compared with the antiquity of those hard tiles which lie, sharp-edged yet, in a setting of grit very unlike the untempered mortar of to-day. No name survives as to the *aedificator* of the structure, nor of those who worked under him. But the massive blocks remain, proof that the builders knew the meaning of the term "thorough,"—the work stands, and we respect the unknown men who thus built for the ages. We wish, as our eye roves over the landscape, that the Roman city survived, at least in part, and that the grand old wall still marked its boundary. Now it is but a survival, with living roots of hazel and of ash forcing out its stones ; with birds and insects ever using it as a quarry and dwelling-place ; with tenants that are under no agreement to do repairs. In its apertures the wild bees hide through the wintry days. When the Spring sun casts its warm rays upon the ruined wall then the solitaries awake and roam the woods and fields where once the busy city stood, for over the acres all around which now show green with luscious grass, or brown beneath the plough, men long ago chattered in street and square their common things in classic tongue, worshipped in heathen temples, and in the arena by the city wall saw gladiators and Christian martyrs die. On sunny days, as one sits on the slope by the wall, the hum of the bees seems to awaken some mystic echo of the buzz of human speech, heard here in the haunts of men in the days of old. The ruins of man are the renewing places of nature. The plough goes over the long-neglected city's site, and harvests talk to the breeze where men once jostled, while cattle browse on slopes where thousands might have sat watching the circus games. The stern hard race, steeped to the lips in blood, ebbed from the land in the dim past, leaving here this grim wall as a monument both of what they were and what they might have been. So are man's works ever a register as to his character and its possibilities.

H. T. SPUFFORD.



"WHEN you have sinned against God, and your sins torment, burn you, then seek quickly the only Sacrifice for sins, eternal and living, and lay your sins before the face of that Sacrifice. Do not think you can obtain salvation by your own means."

"YOU who pray give God your heart—that loving, true heart with which you love your children, your father and mother, your benefactors and friends, and in which you feel the sweetness of pure unfeigned love."

SUNDAY MORNINGS WITH THE CHILDREN.

V.—THE QUEEN AMONG HER PEOPLE.



URING the past few weeks all true-hearted Englishmen have been delighted by the frequency with which the Queen has appeared among her people. The nation has passed through a severe and painful crisis in connection with the lamentable war in South Africa. Many of our brave soldiers have been killed, a still larger number have been wounded, and there are, in consequence, many sad homes in England—homes which have been plunged into the depths of sorrow, and made to feel the bitterness of bereavement.

It is a graceful act on the part of Her Majesty to show herself among the people at such a time. She has given up the pleasures of her spring holiday in the sunny South because she could not bear the thought of going away from home when suffering and anxiety were so rife, both in the stately homes of the rich and the cottages of the poor. The Queen felt that her place was among the people who loved her. Not only has she visited several of the hospitals where our wounded soldiers lie, but she passed through the streets of London on several successive days, so that the people might have an opportunity of seeing her, and be encouraged by her assurance of sympathy with them. During the time of her visit the streets were lined with thousands and thousands of people eager to “see the Queen.” Some of these people waited many hours in order to obtain what, at the best, could only be a passing glimpse of Her Majesty, and they deemed themselves well repaid therewith. The outburst of loyalty, so spontaneous and full, was very remarkable, and many of the boys and girls who witnessed the scene will never forget it. It will be to the end of their lives a pleasant recollection, and do much to attach them to the venerable Sovereign of these realms. Londoners had an advantage in this respect over those who live in the provinces, although the feeling of deep and fervent enthusiasm has run through the whole nation; and the great and good Queen who has done so much for us in other ways has given us a sense of loyalty and of national unity, such as has rarely been seen before.

Since she was in London, Her Majesty has crossed to Ireland to show her appreciation of the bravery and heroism of the Irish troops who have taken so prominent a part in the war and shown such splendid courage and dauntless self-sacrifice. Their conduct, and the conduct of all our troops, is indeed—however much we may deplore the war and wish that it could have been avoided—something to be proud of. It proves that the days of heroism are not past, that the old fibre is in us still. The Irish people differ in many ways from the English, the Scotch, and the Welsh, but they are proud and grateful for the Queen’s appreciation of the valour of their countrymen, and have received her with an enthusiasm which was scarcely surpassed even

in London. Her visit has been accompanied with much of the stateliness, "the pomp and circumstance" of a royal progress, but behind all that there was seen the gracious figure, the kindly heart, the tact and thoughtfulness of the foremost lady of the land. No feature of the Dublin festivities was more interesting than the gathering of the children from many parts of Ireland on what they called the Queen's Day. There were in all some fifty thousand of them, arranged in rows of seats on both sides of the pathway, rising tier above tier, so that all might have a good view of the Queen. The Queen drove slowly along to give the children the utmost opportunity of seeing her, and at one point she paused while the National Anthem was sung. It was, as one who witnessed it says, a touching sight. Those little boys and girls—most of them poor, many of them ragged and ill-fed—will no more forget it than will the English boys and girls, and it will be strange if they do not think kindly of one who "looked as if she could have hugged them all to her heart." We shall all pray more devoutly than ever "God bless the Queen," and not less fervently shall we pray "God bless Ireland" and make it as prosperous, as contented, and as happy as we all have reason to be!

It has been impossible to think of the crowds who assembled together during the past weeks in London and in Dublin and to look upon the venerable person of the Queen without thinking of another Kingdom and "another King—one Jesus." You are all familiar with "the sweet story of old, when Jesus was here among men," and have read much about the wise and winning words which He spoke, and the wonderful deeds of kindness and mercy He wrought. How pure, how loving, how helpful He was to all! Perhaps you have often felt that you "would like to have been with Him then." It would have been a delight indeed to have gazed on His majestic form, to have seen His smile, to have heard His gentle voice, and have felt the touch of His hand. All life would have seemed greater and nobler, and we should never have lacked something to talk about! But we cannot to-day see Christ as did the children of Judæa and Galilee. We can never see Him as they saw Him walking along our streets, or sitting on a mountain-top with men and women gathered round Him, or standing by the seashore teaching the people; but in another and deeper sense we may see Him, and many do see Him. Christ still lives, and by His Spirit speaks to us, and hears us when we speak to Him. Christ is indeed very near, so near that He dwells "in us," and becomes the source, the strength, the reward, and joy of our lives. He has given us many promises and assurances in the Bible to inspire our faith. I should like you all to read and think about some of them. Here are a few: "Blessed are the pure in heart, for they shall see God." "Thine eyes shall see the King in His beauty." Then we are told, with regard to the heavenly life, "He that sitteth upon the throne shall dwell among them," "They shall see His face"; and again it is said, "It doth not yet appear what we shall be, but we shall be like Him, for we know that when He shall appear we shall see Him as He is."

It must have been a pleasure to the wounded soldiers when the Queen went to their bedsides and spake words of gracious sympathy to them. Jesus Christ comes still nearer to us in our weakness and suffering and sin. It may be that among the children in Dublin there were some who were too little to get a good view of the Queen, and, perhaps, because there was no one to lift them up they scarcely saw her at all. How disappointed they would be! But you cannot be too small to see Jesus. If others hide Him from you, He will come close to you, as we are told in a beautiful poem He once did to a little boy who wept because he could not see Him of old:—

“ Jesus walking through the crowd drew near
E'en to the child, and said, ‘ Lo! I am here.’ ”

Alike in this world and the world to come it is true that “ The Lamb which is in the midst of the throne shall feed them (shall be a shepherd to them), and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.”

JAMES STUART.



NOTES AND COMMENTS.

ELEMENTARY EDUCATION—THE NEW CODE AND THE NEW MINUTE.—The Lords of the Committee of the Privy Council on Education have introduced some startling changes in what we suppose will be their last Education Code, the provisions of which have, however, already been considerably modified by the issue of a Minute from the new Board of Education. It is a little startling at first to discover that the new Code is almost unanimously blessed by the teachers and banned by the Boards, and by a good number also of Progressive Church of England educationalists. The reason is not far to seek. Like most Tory reforms, the jam contains a powder. The teachers will get the jam; the powder has to be taken by Nonconformists and the friends of higher education in connection with the elementary schools of the country. A block-grant is to be substituted for grants for special subjects, and payment by results. Under the old Code the minimum grant for infants was 18s. 6d. per head—it is now 16s.; for other scholars it was 16s.—it will now be 21s. While the worst schools that get a grant at all will receive so much, the best schools in existence can only get a single shilling more—so serious a diminution in the grant that it is said Manchester Board schools will receive £1,600 less, and the Voluntary schools £500 less, while Leeds is expected to lose £7,000 on the change. On the other hand, it will be an immense addition to the resources of rural and imperfectly-equipped schools all over the country, leading, we may hope, to some greater efficiency and better payment of teachers, but also to a further decline in voluntary contributions. The Code also discourages the efficient training of pupil teachers as carried on in many districts, where half their time only is

given to teaching and half to special class-work. The most serious blow is struck at the Higher Grade schools, which have been doing such good work in filling up the gap between primary and secondary, and primary and technical education, and which have been kept going by the higher grants they were able to earn. Canon Scott, of Salford, says "the good Voluntary schools are doomed under the proposed Code. It is a clear case so far of robbing Paul to pay Peter, who more often than not should instead be resisted to the face, or at any rate 'pressed' to do better." In the meantime, the Board of Education have issued a Minute for the establishment of Higher Elementary schools, which in part, but only in part, meets the difficulties of the Higher Grade schools. Scholars are only to be admitted when they have passed through the ordinary elementary school. They are to enter for a four years' course, beginning at the Fifth Standard, and their continuance in the school from year to year must depend upon the Inspector's approval. Grants will be given beginning at 25s. and going up to 55s. on the lowest scale, and from 27s. to 65s. on the higher scale, with additional grants from 6s. to 25s. for practical work. Apparently, no grants will be given for children over fifteen years of age. The new Code and the new Minute follow in many respects the Scotch system of education, but in every case the treatment is more grudging, and the range of education more restricted. It is quite possible that in view of the many changes introduced and the difficulty of accommodating existing schools to the new Code, it may be hung up for a year, or, still more likely, introduced gradually and permissively. In any case, its working needs to be carefully watched.

THE HOUSE OF COMMONS AND A ROMAN CATHOLIC UNIVERSITY FOR IRELAND.—We cannot express ourselves as in any way satisfied with the discussion and division on this question in the House of Commons. That Mr. Asquith, Mr. John Morley, Sir Edward Grey, and Mr. Birrell should vote for yielding to the Irish demand is not at all comforting to those of us who stand by the principle of religious equality, and it augurs ill for the future of higher education in Ireland. What the resolution means, so far as Mr. Balfour is concerned, comes out more plainly than ever in his somewhat impassioned speech. He said he should regard with dismay . . . a change in Trinity College, Dublin, which would make the proportion of Roman Catholics and Protestants in the College at all correspond to the proportion of Protestants and Roman Catholics in the whole of Ireland. There is the whole case for the present demand, and the whole cause for it, too, revealed with almost amazing frankness. Anglicans must hold fast to their exclusive privileges, and that they may do so others must be concurrently endowed, while astonishment is expressed that Free Churchmen do not at once yield to the demand. Or, to quote Mr. Lecky's words, he hoped the time might come when the Nonconformist conscience might arrive at the conclusion that the giving of a little more money in that way would be *extremely good economy!* As to the education itself that would

result we have only to remember what has happened in France, as revealed by the Dreyfus affair, and to note the facts to which Mr. Joseph McCabe has called attention in his discussion of Mr. Geo. St. Mivart's case in the *Nineteenth Century* for March. A fair field and no favour is all that Romanists or anyone else have any right to ask, or, while we have the power, all that we have any right to give. If more is wanted, the private and not the public purse must provide the means.

THE ARCHBISHOP AND CHURCH DEFENCE.—The demand for a religious census, which was made in very half-hearted fashion in the House of Commons, was made again almost unanimously at the annual meeting of the Church Defence Committee, though perhaps not seriously even there. They can do much better, as they know, by manipulating the figures of baptisms, marriages, and burials to produce an impression of overwhelming numerical superiority. The proceedings of the meeting closed with a speech by Archbishop Temple, who mildly asserted that the resolutions they had carried "are probably likely, if we are really in earnest about them, to produce a very real effect." He went on, however, to urge the importance of saying the same things and passing the same resolutions with unceasing persistence in the hope that a continual dropping might wear the stones, and that fallacies being often refuted might at last die to rise no more. He even seemed to think that already some tangible impression had been made upon the advocates of religious equality, and that he missed the note of confidence and conviction which was to be found in their utterances a few years ago. We venture to think, however, that this is altogether a false note of confidence. The change of feeling which is most marked is rather on the part of Churchmen themselves, exasperation on the part of Protestants on the one hand and of High Churchmen on the other, and a desire on both hands for the security and liberty of real self-government within the Church. At the same time, it would be well for us to regard the Archbishop's remarks as addressed to ourselves, to furbish our own weapons, to reproclaim the old undying truths of our cause, to make our appeal more than ever before, not on the grounds of mere political expediency, but for the sake of spiritual religion, for the furtherance of the Kingdom of God, and for the unity of the Church of Christ so often hindered by the arrogance and selfishness of what is only and never again can be more than a sect. Teach the young. Educate the people. Be worthy of the liberty we claim. If we do these things we can never be beaten.

THE WAR.—The relief of Kimberley and Ladysmith, and the surrender of Cronje, have been followed by a pause in Lord Roberts's operations which, however necessary, is unfortunate, especially in its effects on the Boers and the disloyal section of the Cape Dutch. The disasters at Koorn's Spruit and Bethany are deplorable but not overwhelming disasters. Mafeking still holds out bravely. Wepener will, we trust, have been relieved before

this note appears in print. The death of General Joubert—a brave and upright man—is universally deplored; the British lamenting his loss almost equally with the Boers. The publication of Lord Roberts's despatch censuring Sir Charles Warren, and even General Buller, is, to say the least, injudicious and premature. It ought to have been held back until the conclusion of the war. It can serve no good purpose, but may do much harm now. But this is of a piece with the tactless manner for which the Government has been itself severely censured. The blundering in various quarters has been deplorable, and we still keep up our reputation as people who "muddle through." All this makes it the more deplorable that we have in Parliament no strong and united Opposition.

SUNDAY-SCHOOL TEACHERS MUST WORK AT THEIR LESSONS.—So thinks the foremost of our living preachers, who hints in no indirect fashion that the poverty of the results we have to deplore in connection with our Sunday-schools is due very largely to the poverty of the labour. Speaking a few weeks ago at Manchester, Dr. Maclaren emphasised the need for the far more thorough and sympathetic equipment of Sunday-school teachers for their work. "He supposed that a large proportion of all our criminals, that the bulk of the juvenile population, passed through or came under the influence of Sunday-schools. But the results were far from satisfactory. How was it that many drifted away? There were many reasons; but one, he believed, was that an enormous proportion of Sunday-school teachers were not up to their work. They had teachers who considered they had done their duty when they had read some goody-goody little story-book to the children, or who were content to have a chapter—it might be the tenth chapter of Nehemiah, which consisted mainly of proper names—read round, verse after verse, and who then shut up the book. They wanted to get rid of all that. He would like all Sunday-school teachers to feel that careful preparation was essential to success in their work. 'The gods give everything to labour,' said an old Latin proverb; and it was true of Sunday-school teaching as of other things that what cost the giver nothing was just worth what it had cost." Words like these from the lips of one whom we all respect should not be unheeded.

GOOD PREACHING DEPENDENT ON GOOD HEARING.—We are indebted to our contemporary the *Christian World* for the following wise and suggestive note in relation to good preaching, and earnestly commend it to the attention of all whom it may concern. It is of quite invaluable worth:—
 "It is not always recognised that it takes two to make an effective sermon—a good hearer as well as a good preacher. One of the highest tributes to a preacher is that his congregation have established the habit of listening. A stranger who stands up to speak to them is at once conscious of their attentive attitude; and it speaks much for the vitality and worth of the

sermons presented to them Sunday by Sunday. The complaint has recently been made in regard to public speeches that there is a marked decline in the capacity for steady listening. Much of the blame is laid at the door of 'humorous' speakers, whose rivalry with one another in jests and comic stories spoils hearers for giving attention to a sustained and serious speech. In churches and chapels it is supposed that people settle themselves down to listen more patiently and steadily. But probably the decline in listening is, if not greater, at least as great in congregations as in other audiences. The consequent temptation of preachers to sacrifice seriousness and depth to clever or striking superficiality is not small. Those preachers who maintain the tradition of Dr. Dale's early ministry and 'make people listen' to sermons with thought in them are public benefactors. They show that it is possible to be thoroughly alive and modern ('up-to-date' is the word) without discarding all strenuous and deep thought."

THE INTOLERANCE OF THE CHURCH OF ENGLAND.—Curious illustrations of the intolerance of the Church of England—or, rather, let us say, of one of the sects of the State Churches—occasionally come to light. A recent number of the *Church Times* recommends "Grueber's Catechism," stating that it will "be found an excellent medium of instruction." The following is an example:—"Q. What is said of the soldiers who crucified Christ? A. They would not even rend His vesture. Q. But what must be said of those of whom I am speaking (i.e., Nonconformists)? A. It must be said that whereas the soldiers would not rend Christ's robe, His professed disciples, in many cases, do not scruple to rend His body." Here is an extract from a parish almanac hung up in a Board School at Church Appenhall:—"The supernatural powers entrusted to the first apostles for the benefit of men's souls, and the authority delegated to them by Jesus Christ, are still given to every Bishop and Priest at his ordination. . . . The Holy Eucharist is the chief object of worship. . . . The body and blood of Christ are verily and indeed taken by the faithful in the Holy Communion. . . . The Church of England . . . never calls herself Protestant. . . . Confessions are received every Saturday evening from 7.30 to 8.30, when the rector will be found in church, and at other times by appointment." In a recent number of the *Dawn of Day*, an Anglican magazine with a large circulation, we are told: "The Baptists are a little older than the Presbyterians, having begun in A.D. 1521 (still 1490 years too late to have any title to be called 'The Church,' or even a Church), but the story of their origin is one of the darkest in history, branded as it is with the wildest fanaticism and crime." Assuredly, we think, it is desirable for Christian Churchmen to demand that the Ten Commandments shall be again written up in churches where they have been taken down, and let there be special gilding on the one, "Thou shalt not bear false witness against thy neighbour."

OBITUARY.

REV. R. H. ROBERTS, B.A.—It is with great regret and a deep sense of personal loss that we record the death of Rev. R. H. Roberts, one of the most genial, lovable, and brotherly men that it has been our lot to know. He was born in Carmarthen in 1838, and entered Bristol College in 1857, whence he graduated at London University. His first pastorate was at Bootle, from whence he removed to Notting Hill, London, in 1869, to labour not in the present building erected during his pastorate, but in a sort of iron barn that had been part of the Exhibition buildings. Here, in the face of many difficulties, he did splendid work in the building-up of the church and the making of men, while he was ever ready to serve in the wider fields in co-operation with his brethren. On the Committee of the Missionary Society, the Council of the Baptist Union, and the Committee of the London Baptist Association he did right loyal work, and adorned the Presidency both of the Association and the Union. His last active service for the Denomination was as President of Regent's Park College, for which position, on the retirement of Dr. Angus, he surrendered his church at Ladbroke Grove, Notting Hill. The work he did at the College before he was stricken with disabling illness was most admirable, and seemed to carry with it even more of promise than of performance. His geniality was irresistible, and few men indeed could have been more beloved than he was in so short a time of service. But after the first stroke of paralysis it soon became evident to himself that he could not hope to hold his grasp upon the work he had taken in hand, and sadly, yet cheerily still, he accepted the will of God concerning him. Affectionate sympathy will be accorded from a large circle of warm friends to Mrs. Roberts and to her sons.

REV. J. R. MORGAN, D.D.—Dr. Morgan, known also in Wales by his literary *alias* of "Lleurwg," has passed homewards in his 79th year, having died in harness as pastor of Zion Church, Llanelly, a position which he has held for forty-five years. Very few men of his age could have held such a position, preaching in a chapel that accommodated 1,500 people, and maintaining in vigour a church of 850 members, and continuing to attract to his preaching large congregations. Pontypool College had the honour of claiming him for one of its students, and of his contemporaries Dr. J. W. Todd probably alone survives him. Even as a literary composition the translation of Dr. Angus' Bible Hand-book into Welsh must have been a remarkable work, and was of immense service in Wales at a time when in England, not less than in Wales, its help to the Bible student was unique. Other and original works also came from his pen, besides more fugitive writings, and in his time he was known far and wide as a popular lecturer.

THE LATE MR. PETER TERRY.—Our venerable friend, well known alike in commercial and religious circles, has been called away at the advanced age of ninety-five. He was for many years a deacon of the church at Upper Holloway under the pastorate of the Rev. J. R. Wood. A constant reader, he was also an occasional contributor to the pages of the **BAPTIST MAGAZINE**, and we have now in our hands a MS. of his awaiting publication on "Success and Failure," the last, we believe, he was able to write. The *Athenæum* gives the following particulars concerning him:—"Mr. Peter Terry, the father of the news trade and the chief founder of the News-vendors' Benevolent and Provident Institution, died on Monday evening last, April 2. He lost his father, who was an optician, in 1809, when he was only four years old, and with the exception of three years' attendance at the Baptist Free School in Fetter Lane he was almost entirely self-taught. Mr. Samuel Newbury, a news vendor and copper-plate engraver, who was superintendent of the school, liked Terry's handwriting, and in 1818 took him at a small salary into his business in Hatton Garden, where he lived with the family. He was afterwards made a partner, and on the death of Mr. Newbury took over the business, and continued it until 1878, when he retired in favour of his son. Mr. Terry, like the great firm of W. H. Smith & Son, would have nothing to do with Sunday trading, and he was among the most earnest opponents of the short introduction of the Sunday issue of two of the daily papers. Mr. Terry was full of interesting reminiscences of the trade in newspapers, and would relate how in 1818 he had to wait for copies of the *Times*, which was then printed at the rate of 1,100 copies per hour, and that only on one side. He remembered the heyday of the *John Bull*, and knew Charles Molloy Westmacott of the *Age*, and Silk Buckingham when he was editing the *Sphinx*. Delane gave him a cheque for £50 on behalf of the *Times* for the News-vendors' Institution a few days after its starting. Until last year Mr. Terry, who was the oldest trustee, annually inspected the deeds at the bankers' and attended to all business connected with the securities held by the Institution.

PRINCIPAL EDWARDS.—The Rev. Thomas Charles Edwards, M.A., D.D., Principal of the Welsh Calvinistic Methodist College at Bala, died there on March 22nd, at the age of sixty-two. In England he has been most widely known through his Commentaries on the Hebrews and 1 Corinthians, but in Wales he has exercised an influence in the theological world unequalled by any of his contemporaries. Trained by his father, Dr. Lewis Edwards, the founder of Bala College, he graduated at London University, and then proceeded to Oxford, where, gaining a scholarship at Lincoln College through the kind and appreciative help of Dr. Jowett, he had a most distinguished career. As pastor of a Presbyterian Church in Liverpool, he did six years of good work, but in 1873 he accepted the appointment of Principal to the University College at Aberystwith. The college was in extremely low water; it had many enemies, and to crown all, the premises

were burnt to the ground. But Dr. Edwards laboured on undismayed, and when he left it after nineteen years of strenuous labour, he left it in a position of perfect security and abundant prosperity. It must have been hard to leave the position which he had so adorned, but his father's death and the needs of the church to which he belonged seemed to him in 1891 to leave no alternative open but the acceptance of the Principalship of Bala College. Here his efforts were directed to securing a higher standard of education prior to the commencement of theological work, to do what all our best training colleges are seeking to achieve—make their work post-graduate. But his labours as Principal at Aberystwith and at Bala formed only a part of his work. His pen was ever busy, and his eloquent tongue and tireless brain at the service of every good cause, but above all at the service of the Gospel, which he loved and proclaimed with unceasing freshness and ardour. His place will long seem unfilled in the hearts and in the ministry of the church he so well served.

DR. ST. GEORGE MIVART.—At the very time when Dr. Mivart's last article—published in the *North American Review*—was appearing, Dr. Mivart was passing away. Indeed, when he wrote it, he knew the end was not far off, and it became his last testament on behalf of truth. The Church of Rome has shown but poorly in controversy with her most renowned scientific expert, but she has her revenge, and his corpse is buried unhonoured and unblest. He was born in 1827, and joined the Roman Catholic Church when he was seventeen. He had a varied training both in Law and in Medicine, but his interests came to lie in Natural History and Biology, and he was regarded as a defender of the faith against extreme Darwinians. In 1874 his soundness as a scientific teacher was recognised by his appointment to the Chair of Biology at the London University College; later he held a similar position in the University of Louvain, and the editors of the "Encyclopædia Britannica" gave into his hands a considerable number of articles in his special line of research. For a good many years his position in the Roman Catholic Church had become a difficult one, and towards the end, in full view of the solemn realities of death and eternity, he seems to have felt necessity laid upon him to speak his whole mind and free his conscience. What would have been his fortune if his case had been in the hands of Newman or Manning it is difficult to imagine. They were both of them men who had known the conflict of doubt, and the sacrifices which they had continually to make in the cause of Rome. But Cardinal Vaughan is of different fibre, and seems to be a willing tool of the Jesuit faction. At the same time he represents the real Rome, and it is well for the cause of truth that its character should now and again express itself so frankly.

LITERARY REVIEW.

DOCTRINE AND DOCTRINAL DISRUPTION. Being an Examination of the Intellectual Position of the Church of England. By W. H. Mallock. London: Adam & Charles Black. 7s. 6d. net.

WHETHER Mr. Mallock writes in the interests of Roman Catholicism or Agnosticism, or of both, "the man in the street" would find it difficult to say. He has certainly struck a heavy blow at the Church of England as at present constituted, and advanced arguments which, from their own premisses, should logically drive many of the adherents of that Church to Rome. His chief aim is to show that Biblical criticism, with which he is plainly in full sympathy, has entirely altered the conditions of religious thought, and by rendering impossible belief in the infallibility of Scripture has necessitated appeal to some other infallible authority. He has given a calm, strong statement of what, from his point of view, and from that of the critics themselves, modern criticism has achieved. He touches upon results accepted, among others, by Dean Farrar, the Bishop of Hereford, and Canon Gore, and urges that these results leave us intellectually at sea and throw us back on another authority and another interpreter. We are still old-fashioned enough to claim for the Bible a higher value than Mr. Mallock, and most of the critics would perhaps concede it; and even if we did not, we could not allow the existence of an infallible Church, or submit ourselves to guidance palpably untrustworthy. There is not a single argument here employed against the infallibility of Scripture which cannot in another and far more effective form be employed against the infallibility of Rome, and Mr. Mallock's argument, keen and relentless as it is, lands us not, as he supposes, in Rome, but either in a vague intuitionism and in the belief of the sufficiency of our religious instincts, or in utter and crass agnosticism. The analogy between Rome and a living organism, and the claim that Rome is such an organism, are plausible, but misleading. Mr. Mallock attributes to a party "what was meant for mankind." The proud boast, *semper eadem*, involves in the case of Rome a deathlike fixity, the invalidity to throw off elements which are at once deleterious and destructive. No doubt the Romish Church, with magnificent inconsistency, shows a convenient elasticity, when this suits its purpose—an elasticity which contradicts the idea of a true and pure development. It has absorbed into its system many non-Christian principles. Mr. Mallock makes light of the purely secular influences, the intrigues, ambitions, and sins which have often been the most powerful factors in the Conciliar and other decisions of Rome. But this will not do. His ideal Rome is very different from the actual. His theory is ingenious, and may entrap a few of the unwary, but history not only does not support but absolutely contradicts it. The idea that the *assumption* of infallibility can act as a vivifying and unifying principle is profoundly amusing. For

one thing, no such infallibility as Mr. Mallock speaks of exists. For another thing, if it did exist it would help us no more than would Huxley's imaginary moral clockwork. It would be as hurtful as it is unnecessary. There is no escape from the burden of personal responsibility. "If any man willeth to do His will, he shall know of the doctrine." This is a clever and brilliant book, but in its deepest purpose indecisive.

HORACE BUSHNELL, Preacher and Theologian. By Theodore T. Munger.
London: James Clarke & Co. 6s.

WE have already expressed our high sense of the value of this volume in a brief note. It forms an admirable and, indeed, necessary supplement to the *Life and Letters* published some twenty years ago under the editorship of Dr. Bushnell's daughters. That work gave us the facts, the framework of Bushnell's great ministry, but made no attempt to appreciate his theology, or to fix his place in the long succession of theologians and reformers. Bushnell was more than a pioneer in religious thinking. He had the vision of the seer, and by insight rather than by logic, by profound and subtle sympathy rather than by scholarship, pierced close to the heart of things. Probably his greatest achievement was the correlation of the natural and the supernatural, their co-ordination under one harmonious system, in which man by his personality is under the law of the supernatural. His teaching on the atonement was a growth, and in its later forms returns to and takes up views which for a time he had apparently abandoned. There was more in the objective principle and in the altar forms of speech than he at first allowed, and he saw that the moral power view did not cover the whole ground. And seeing it, he had the courage to say it. Bushnell was a remarkable man, a skilled mechanic who "could plan a house, lay out a park, or drain a city better than many experts." But he was especially a great preacher and a great theologian—a thinker and a stimulator of thought, one whose works repay the closest study. This life by a sympathetic yet discriminating and judicious disciple should have a place in every library.

EVOLUTION. By Frank B. Jevons, M.A., D.Litt., &c. Methuen & Co.
3s. 6d.

THIS work will satisfy neither those who on supposed scientific grounds reject all idea of a Divine revelation, nor their opponents who on supposed theological grounds disallow the functions of science. Those, however, who believe in the validity of both science and theology, each as dealing with realities and each supreme in its own sphere, will welcome an eirenicon of this nature, which discusses cautiously, reverently, and in a spirit of courageous candour the points in dispute. Evolution is accepted within limits, and it is contended that it does not destroy the distinctive elements of the Christian faith as to the constitution, government and purpose of the universe. Idealism, the real, matter and motion, necessity, consequences, progress, &c., are what Christianity declares them to be and are best understood in its light. In argument the volume is acute, relevant and suggestive; in style it is luminous and pointed.

THE DATES OF THE PASTORAL EPISTLES. Two Essays. By the Rev. the Hon. W. E. Bowen, M.A. London: Nisbet & Co. 2s. 6d.

MR. BOWEN'S essays were originally contributed to the *Record*, where they attracted the attention of scholars, though they did not carry conviction to all. He contends for a much earlier date of the Pastoral Epistles than most commentators do, placing it in the first Roman imprisonment of St. Paul, and not some time subsequent to it and near the close of his life, during the second imprisonment. Mr. Bowen devotes his main strength to answering the objections which are or may be urged against such a position, and to our mind he makes good his case. The sections dealing with the kind of church government we find in the Epistles is specially notable, though it is not likely to be acceptable to Romanists and Anglicans who contend for the Divine authority of the three orders. The essays are marked not only by originality, but by keen logical force and minute mastery of detail.

PLAY THE MAN. Talks with Boys on the Battle of Life. By Herbert Reid. Oliphant, Anderson & Ferrier. 2s. 6d.

THESE well-known Edinburgh publishers have rendered special service to preachers and teachers by their issue of good, sensible and readable books for boys and girls. The present volume has largely the same character as the admirable "Golden Nails" series, though it is somewhat larger. It is sometimes said that boys will not read books of this class, and that they care little for talks which are but sermons in disguise. There may be truth in the saying, but we feel sure that it would be difficult for them not to listen to such talks as we have here on How to be Men, Choosing Sides, Active Service, Things that Help, Things that Hinder, &c. Simple, pointed, and apt in illustration, the expression of sound sense and fervent piety, Mr. Reid's volume may be heartily commended.

THE GENIUS OF PROTESTANTISM. A Book for the Times. By the Rev. R. M'Cheyne Edgar, M.A., D.D. Oliphant, Anderson & Ferrier. 6s.

A LUCID, scholarly and popular discussion of the fundamental principles of Protestantism, on the positive side no less than on the negative, is unquestionably "a book for the times." Dr. Edgar has for fifteen years past taken a class of senior freshmen in Trinity College, Dublin, over the history of the Reformation, and has, therefore, ample materials at command. His book is the result of wide research and vigorous thinking, and covers practically the whole ground of controversy. He shows in a trenchant and convincing fashion that Romanism is unscriptural—the result of a Pagan admixture which overlays the simplicity of Christ; it is in many points irrational and unbelievable; its tendency is unspiritual, and deteriorating both to individuals and society, and is an enemy to true progress. Its various tenets—some of which are being revived in the Anglican Church—are subjected to a searching investigation, and the truths of which they are a corruption are forcibly exhibited. Protestantism is a return to Apostolic simplicity, and stands for all that is best in modern life. A stronger, more virile and

effective book it would be difficult to conceive. It will prove to many a valuable storehouse of argument.

THE AGE OF JOHNSON (1748—1798). By Thomas Seccombe. London: George Bell & Sons. 3s. 6d.

HANDBOOKS are not invariably interesting, nor are they always profitable reading. They are too much of the order of skeletons, lacking flesh and blood, and destitute of life. Mr. Seccombe's Johnson is a decided exception to the rule. It is a real book, not a mere record of opinions about books and their authors. The great central figure stands out brusque, commanding, majestic. As scholar, poet, essayist, philosopher, lexicographer we see him so that we are in no danger of mistaking him for another. Johnson was "a man with his roots stubbornly in the past; a respecter of the traditional order and of property, not from interest, but from instinct; brave, with a certain dogged pride and boastfulness about himself; contentious in argument, yet ready to admit and to pardon most forms of human weakness; a lover of truth, and a hater of cant and artifice; merciful to the weak but obstinate upon slight pretext in opposition to strained authority or in defence of professional or sectional rights or prescription, Johnson in conversation and temper was just such an Englishman as might be found the little king of many a tavern parlour. The unusual combination of these qualities with those of a scholar, and a wit, and a writer-of-all-work, eminent for the force and dignity of his pen, contributed to give Johnson his unique position." Gray, Cowper, Gibbon, Hume, Chesterfield, and others are not less happily characterised. Such incisive remarks as this concerning Hume abound. His history is "a series of brilliant illustrations of an *a priori* theory rather than a serious inquiry into facts." The section dealing with Macpherson and the poems of Ossian is sensible and to the point. On p. 275 the quotation attributed to Wordsworth is from the late Principal Shairp.

SONGS OF THE CHRISTIAN LIFE. For Private, Social and Church Worship. By Newman Hall, D.D. London: S. W. Partridge & Co. 6d.

WE cordially welcome this small selection of hymns taken from the author's "Lyrics of a Long Life." It is well adapted for domestic and congregational use, many of them having a fine musical flow, and conveying in terse, pointed expressions the very essence of Christian truth. In one or two of them there are unconscious echoes of other hymns, thus, for instance, No. 35, one of a series illustrative of the Lord's Prayer, is a manifest adaptation of Josiah Conder's "Heavenly Father to Whose eye." Our younger readers may be interested in No. 100, "A Boy's Hymn," which we gladly transcribe for them here, and also No. 103, "Climbing the Hill":

I want to live and be a man,
Both good and useful all I can.
To speak the truth be just and brave,
My fellow-men to help and save.

I want to live that I may show
 My love to Jesus here below ;
 In human toils to take my share,
 And thus for angels' work prepare.

I want to live that I may trace
 His steps before I see His face,
 And follow Him in earthly strife
 Before I share His heavenly life.

Lord ! grant me this—to live and serve,
 And never from Thy laws to swerve ;
 Then, after years of service free,
 In ripe old age to go to Thee.

But should it be Thy loving will
 To call me early, Lord, fulfil
 In fewer years Thy work of grace,
 Each day prepared to see Thy face.

Boys and girls, together let us climb the hill !
 Steeper yet and steeper, conquer it we will !
 Every upward footstep gives a wider view,
 Purer air, and teaches more than yet we knew.

Boys and girls, together let us climb the hill !
 Steeper yet and steeper, conquer it we will !

Further from the sin-fog, nearer to the sky,
 Into clearer sunshine mount we up on high !
 Though the toil be greater than on level plain,
 Free and loving labour will be lasting gain.

We can help our neighbour, God our Maker serve,
 Only when from duty we will never swerve ;
 We can follow Jesus, in the saint-trod way,
 Only when we're pressing upwards day by day.

Help us, Lord, in climbing, lead us by the hand,
 Higher still and higher to the heavenly land ;
 Then, the mountain conquered, praise we'll give to Thee,
 Guide, Protector, Saviour—praise eternally.

PULPIT POINTS FROM LATEST LITERATURE. By J. F. B. Tinling, B.A.

A Thousand Illustrations for Preachers and Teachers. Hodder & Stoughton. 2s. 6d.

THERE is certainly, in literature, scope for the gold miner who searches the streams which flow down from the hills, and picks out of the sand nuggets of pure metal. Mr. Tinling has this gift. A thousand beautiful and suggestive paragraphs from the pens of modern writers he has collected, arranged, and indexed. This is valuable work. Mr. Tinling has done it well—so well that he is sure to earn the gratitude of "preachers and teachers" searching for fresh thought. We heartily commend the work.



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Yours faithfully
R. D. Johns.

THE
BAPTIST MAGAZINE

JUNE, 1900.

THE REV. R. O. JOHNS.

This is a matter of common observation that Welshmen have proved to be very successful in the English pulpit. The Welsh is a very enthusiastic and poetic race, and this doubtless to a large extent accounts for the fact that gallant little Wales has sent such a large proportion of excellent preachers into the English ministry.

Logic and poetry, when "faultily faultless, icily regular, splendidly null—dead perfection, no more," are very ineffective; but when the breath of life, in the shape of enthusiasm, is breathed into them they become living forces.

The Rev. R. O. Johns, the subject of this sketch, is not the least of the "Welshmen in English pulpits." He was born in the county of Brecon, and baptized when fourteen years old at the village of Talgarth. The Rev. D. B. Richards, editor of the "Welsh Baptist Handbook," when preaching at the settlement of his "son in the faith" as a pastor at Haverfordwest, and referring to that baptism in the river, said: "I knew that day that I was baptizing a future minister of the New Testament, who would give a good account of himself in the ministry."

Mr. Johns comes of a preaching stock. For many generations there has not lacked a preacher in the family from which he springs. His grandfather, the Rev. Henry Price, of Rhydwylym, Carmarthenshire, served his denomination for upwards of fifty years as pastor of one of the oldest churches in the Principality. Baptized, induced to preach, sent to college by the church at Rhydwylym, he was invited to become pastor of the church where

he had been brought up, and there he ended as he began his days. Such a testimony to character and worth few ministers have enjoyed.

Mr. R. O. Johns served his apprenticeship as a pupil teacher in a public school, than which there could be no better training for the ministry. In the children you have to deal with you can find every variety of disposition. The thoughts and feelings are readily and truly expressed in their faces, and this forms one of the best schools in which to study human nature. Moreover, if a youth can give an object-lesson for three-quarters of an hour to a class of restless children, keeping their attention fixed, interesting and instructing them, there is every probability that, as a preacher, he will be able to manage a congregation.

Traces of the schoolmaster are very obvious in Mr. Johns' pulpit manner. Quick in movement, alert, compelling attention by look and gesture, there is little restless fidgeting in his audience.

Mr. Johns began to preach when sixteen years of age. It appears that his grandfather was suddenly indisposed, and the grandson was induced to go down to the chapel and take the service. Such was the start, and through the twenty years which have elapsed since that memorable day he has preached almost every Sunday.

Some of us are ashamed to say how early we began preaching; for as we look back on our youthful blunders, born of inexperience and perhaps conceit too, we marvel at the patience which grown-ups exercised while forced to listen to our boyish pulpit effusions. Yet it is not fair to judge a past self by present conditions. If a boy preacher will but be true to his boyhood, and not try to "cant" the religious phraseology of his elders, there are few more thrilling experiences than to hear a lad of seventeen utter his convictions and give vent to his enthusiasm.

It was at this early stage of his career that I first met my friend. He had come as supply to the pulpit at Hay. There were three sermons to be delivered that day—two at Hay, and one in the afternoon at Bronydd, about two miles out. I was told off to guide the young preacher to Bronydd, and I feel bound to say that to me, a boy of fourteen, both the service and the conversation during the walk were a source of inspiration.

Very shortly after this Mr. Johns entered Pontypool Theological College, having as fellow-students of the same year the Rev. John Thomas, M.A., of Liverpool, and the Rev. Silas Morris, M.A., of Bangor College. At the completion of his term at Pontypool the Ward Scholarship was awarded to him, which enabled him to go first to Bangor University College and then to Regent's Park. After seven years' college course he settled in the ministry.

Dr. Davies, Principal of Haverfordwest College, and pastor of Bethesda Baptist Church in the town, had, through advanced age, become unequal to the heavy burden, and a colleague was sought to take the entire oversight of the church. At the unanimous invitation of the church, Mr. Johns settled there as co-pastor in 1888.

It was not an easy position to fill. It proved an excellent training; yet it was not one which many of us would have cared for. In his audience every Sunday would be Dr. Davies (the Principal), Dr. T. Witton Davies (the Hebrew tutor), probably the Rev. G. H. Rouse, M.A. and a number of theological students. It was no easy task to preach to a congregation containing such men—critical, not from ill-will, but from education and habit. Mr. Johns has often told me that those years were the most helpful of his life. Then he learned the value of careful exegesis, learned also never to play tricks with texts, but to build up a careful outline which would stand the criticism of a sermon class and yet would admit of being treated in a popular manner.

After five and a half years' useful work at Haverfordwest, where, during the latter part of his stay, he had charge of the sermon class at the College, and gave lectures in Church history and English literature, he was invited to the pastorate of Tredegarville, Cardiff, to succeed the Rev. Alfred Tilly. His stay was short, but the work done was solid and lasting. In a few months the spacious building was filled with a congregation warmly attached to the minister. During his brief ministry in Cardiff he found in the Rev. Alfred Tilly a shrewd counsellor and an affectionate, fatherly friend. I owe more to Mr. Tilly than the limits of this article will permit me to detail; but as I was a member of his church for some three years I can endorse every word of the eulogy upon him which Mr. Johns has frequently expressed to me.

Suddenly a unanimous call came to Mr. Johns from the church at Dalston Junction. He felt constrained to accept it, and the step he then took he has never had reason to regret.

The church at Dalston Junction has had a series of prominent pastors—the Rev. Alfred Bird, now of Penzance; Rev. W. H. Burton, a preacher of great power and pathos. The high position to which the church had been already brought was more than maintained by the Rev. D. J. Hiley, now of Broadmead, Bristol. Then came an interregnum of two years, during which the membership doubtless suffered, but the congregations kept up astonishingly. The church had some difficulty in obtaining the services of an approved minister; but when an absolutely unanimous invitation was given to Mr. Johns the settlement took place, to the great relief of the church and its well-wishers.

The pastorate of Dalston Junction is a difficult one; yet the congregations fill the chapel. Away in a side street, unnoticed by the passer-by, the trains of the North London Railway shrieking as they pass behind the building, in a neighbourhood changing even more rapidly than London suburbs usually change—with all these things against them the Dalston people still “hold the fort,” and hold it bravely. There are probably few churches in London with so large a proportion of young people.

In his preparation Mr. Johns carefully writes out his sermon, and then makes a synopsis of it, which he takes into the pulpit. He has the advantage of a singularly clear and musical voice, and the auditor farthest from him can hear every word distinctly. At the commencement of the discourse his style is quiet and explanatory; but presently the fire burns, and the natural eloquence of the born preacher comes out.

In a conversation which I once had with a Baptist minister on elocution, he said: “You give me something to say, and I can find a way of saying it well enough.” This is probably the principle adopted, for various reasons, by the majority of ministers. Some think it is not right to read the Scriptures or to speak the Gospel, using the rules—or, as they would call them, the “tricks”—of elocution. Others think it does not matter much how things are said so long as you have something to say. Mr. Johns feels that, while the all-important matter is to have something to say, it is

the preacher's duty to give the most effective utterance to his thoughts. He has made a very careful study of the technique of public speaking, and while you listen to his reading you feel that the Scriptures are illuminated by intonation and emphasis, and new meanings are conveyed to the auditors which, if explained in words, would interrupt the flow of thought and distract the attention.

Mr. Johns is a strong Baptist and an ardent denominationalist. Few papers read before the London Baptist Association aroused more interest than the one read by him a year ago on "The Influence of Open Membership on Our Denominational Spirit." He does not hesitate to describe undenominationalism as the plague of our church life, and he thinks that nowhere is that spirit more rife than in London churches.

He is not often to be met with away from home at great gatherings and anniversaries. When asked on one occasion for an explanation of this, he said: "You can't do justice to your own church and go about to miscellaneous meetings. At the close of the day a man stands or falls by his work at home. So at home I stay." In this there is food for reflection for many of us.

G. HAY MORGAN.



DENIED.

HOW oft, like fretful children clamouring,
 We blindly strive for what is direst ill!
 Until we know that gentle Hand between
 Our wayward wills and dangers all unknown.
 And can we war against that wounded Hand!
 Once sorely scarred to save us from ourselves,
 To-day stretched out to shield us from the Dark
 And lead us on to Light, and Life, and Love,
 Yet struggle still to stumble on to Death?
 Lord, lead our faltering feet; let fainting faith
 Lean on that Arm, and learn that all is well;
 Teach us our ignorance and frailty;
 Let weary weakness cease from strife, and rest
 Within the shelter of Thy shielding Strength.

M. E.

WHY AM I A CHRISTIAN ?

BY REV. D. LEONARD JONES, B.A., JESUS COLLEGE, OXFORD.

THERE are men who, surrounded by temptations to sin, yet live noble lives of helpfulness and charity. They keep themselves unspotted from the world, when sin is presented to their view in its most fascinating form. They are honest when dishonesty might be a short cut to apparent success. They are patient and uncomplaining; you can rely on their word, they are utterly unselfish, and always ready to do one a good turn. They are tempted to yield, but they overcome; through the shadowy screen of humanity you see the divine in them; and through having overcome, they climb the upward way with clearer vision of duty.

If we could see such hearts in their nakedness, and were we able to examine the motives of their actions, we should find a profound meaning in all their consistent effort after a righteous and noble life. Many such a man was trusted by a friend, when to some it would have seemed madness to trust; or he was helped out of the darkness of his despair into the light of hope by one who was always on the watch for a perishing one to rescue or a fallen one to lift up. These men have had a chance given them of beginning life afresh. They would rather die than betray that trust; they mean to show that they are worthy of it all, and, out of gratitude to their benefactor, they strenuously endeavour towards a life of purity and honesty and unselfishness.

Is not this true of the Christian? I am a Christian—

(1) *Out of Gratitude.*—The name Christian is one which the followers of Christ have gladly owned to throughout the generations since they were called such. The name means that we are His disciples, that we believe the truth of the Christian religion, and study to follow the example and obey the precepts of Christ. A Christian is also a believer in Christ, who is known by his deep piety. The Fatherhood of God has been manifested to us in Jesus. God in Christ has poured the wealth of His love into our lives.

“We love Him because He first loved us.” He came to reveal the love of God to us, and that revelation is clearest seen in His dying love. He came to live among us to teach us how to live, to suffer among us to teach us how to endure, to die for us that we might have life, and have it more abundantly.

“’Tis life, whereof our nerves are scant;
Oh life, not death for which we pant;
More life, and fuller, that I want.”

“For the love of Christ constraineth us because we thus judge, that One died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again.” He keeps us day by day calm and strong in that purity of heart which enables us to see God. Yes, gratitude has a large place in the Christian life! He helped us when we were helpless. “Ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession, that ye may shew forth the excellencies of Him who called you out of darkness into His marvellous light.”

(2) *Because He is the Source of my Being.*—His is the life from which our life flows. We are to abide in Him. He is the Vine, we are the branches. His life on earth, from the manger-cradle to the grave, from Bethlehem and through Gethsemane to Calvary, has given us a higher conception of life. We cannot live without Him. The things which were gain we count loss for Christ. The power of His resurrection quickens and heartens us in all our aspiration after “the more life and fuller.” Instead of groping blindly in the valley of the shadow, we look up with eager eyes to the hills for life and hope and peace and joy:—

“Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come.”

We cannot live without Him. It is imperative that we should hourly be alive to this truth. Day by day the clamant appeal comes: “My son, give Me thine heart, and let thine eyes observe My ways.” There is such an imperious and constant struggle for the mastery between our higher and lower self. We always have

with us the action and reaction of our dual nature. Horace expresses this thought:—

“ Video meliora
 Proboque, et deteriora sequor.”
 “ I see the better
 And approve it ; and the worse I follow.”

St. Paul has the same idea. “ For that which I do I know not : for not what I would, that do I practise ; but what I hate, that I do. I delight in the law of God after the inward man ; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.”

Sin is selfishness, and the Cross is God's mysterious way of making men unselfish.

“ Love took up the harp of Life,
 And smote on all the chords with might ;
 Smote the chord of self, that, trembling,
 Pass'd in music out of sight.”

(3) *Because His Example is the Inspiration of my Doing.*—What a glorious example it is to every Christian ! He came in loveliness of perfect deeds to show us how to work. His life was one overflowing with interests, not one of which was tainted with self. He went about doing good. His meat and drink was to do the Father's will. He worked the work of God while it was day. He revealed to us the secret of life and duty. Our acts spring from our life. He lived in the Father and we must live in Him. He taught us to aim at the higher life, and that it is better to fail in a high endeavour than to succeed in the low one. He taught that the low life must perish if the high life is to grow. We die daily to live eternally. “ He that doth not take his cross and follow after Me is not worthy of Me. He that findeth his life shall lose it ; and he that loseth his life for My sake shall find it.”

If we try to think of others, our own life will be happy. Self-centred thoughts are the source of varied anxieties. Happy the Christian who has—

“ A heart at leisure from itself
 To soothe and sympathise.”

When we copy the example of Christ, self dies in us ; temptation

loses its power. A sense of duty will keep us fresh, buoyant, and hopeful. There are not a few who try to kill time and are languid and ill at ease, and ask—

“Can’st thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff’d bosom of that perilous stuff
Which weighs upon the heart?”

Well, the Christian can minister to himself. In himself there is a perennial fountain of hope and joy. The Saviour has guaranteed to our life the inexhaustible resources of God. He who has Christ’s example before him daily has a stimulus for the most difficult tasks in life, and a sanity and serenity in his faith which will impel him on to a life of good deeds. What he has most to dread is the doing of wrong to God, to his fellow-men, and to his own conscience.

When Socrates was sentenced to death, before passing to the prison where he was to drink the hemlock, he told the jury: “There is no evil to a good man, either in life or after death, nor are his affairs neglected by the gods.”

We have a fuller revelation. “I have been crucified with Christ; yet I live; *and yet* no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave Himself up for me.”

The love and sympathy for humanity awakened in the heart by the unconscious influence of Jesus Christ have worked miracles. In the proportion that we make Him a reality in our daily life, in that proportion will He be helpful to us. The waters wear the stones. The unconscious influence of the look, the spoken word, and the loving deed helps to swell up the amount of life’s joy. Christ lived and died for us. Every step of His life was part of a conscious advance to the end. Death was no surprise. He shared our trials by putting Himself in touch with us. He saves us by the depth of His sympathy. From the centre of His human heart. His love felt its way to the circumference of our sin and woe. He delivers us from sin, that sickness of the soul, that malady which

always works towards death. He shrinks at nothing. He stops at nothing that He may save. That is the example of duty He has left as a legacy for us. "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus."

Let the power of the pure river of water of life proceeding out of the throne of God and the Lamb flow night and day through our heart; then the power of our life will be irresistible, and in all we do we shall do well. Life will have a new meaning; the crooked will become straight and the rough places plain.

"Oh, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth Thy bondsman let me live."



OUR SPRING ANNIVERSARIES.

THE two outstanding facts which, in the years to come, will give distinction to the Spring meetings of the Baptist Union in 1900 were the interim report of the Twentieth Century Fund and the election of Dr. Maclaren to the Presidency for the second time, by an almost unanimous vote. The Secretary's announcement that, as the result of the year's campaign, promises to the Fund had reached a total of over £135,000, was received by the assembly with enthusiastic applause, and, while it was clearly recognised that much arduous work has yet to be done in enforcing its claims among the churches, there was on all sides a strongly expressed conviction that the quarter of million pounds will be fully raised. It will be the crown of Dr. Maclaren's Presidency to announce that the Twentieth Century Fund is in hand and available for the work of the denomination.

The opening meeting of the assembly, in Bloomsbury Chapel, on Monday afternoon, was very largely attended, and at the close of the devotional service Dr. Clifford, in the course of an earnest and graceful speech introducing the Rev. W. Cuff as his successor, gave

very emphatic expression to his conviction that a great impulse towards a quickened life and a closer unity was pervading the whole denomination. "Nothing has gratified me more," he said, "than the manifestation of life amongst us, and I feel certain I can say, without the slightest fear of contradiction, that at no moment in the history of the Baptist Union, or the Baptist churches, has there been such complete and thorough-going unity as there is at present. If I had time, as I have knowledge, I could demonstrate that important fact again and again." The report of the Council, presented by the Secretary, gave evidence of the continued and growing strength of the Union. Fifty-one churches and thirty-six personal members had been received during the year. After the usual business of the election of officers, and the passing of a resolution commending the proposal of the National Council of Free Evangelical Churches that a simultaneous Mission be held throughout the land in 1901, the Rev. W. Cuff ascended the pulpit to deliver his presidential address, and was received with a hearty greeting which showed how warm a place he has in the affectionate regard of his comrades in the ministry. The address, which was eminently characteristic, evangelical, earnest and direct, the word of a brother to brethren, was listened to with the closest attention from beginning to end, and frequently elicited warm expressions of approval. "We are stepping into a new century," he said, "and here let us glorify God that we are stepping together. Our union is solid, and brotherly, and strong. The centre of our union is Christ." "Do not let us even pretend that we do not differ in many things, and in many forms. But I venture to affirm that in all the essentials, verities, and vitals of Jesus Christ, and His saving Gospel to men, we agree and are one." With Christ as the one and only centre of our faith, the Lord and Life of the Church, we have the sure foundation of the word of God. "The Bible is still full of everything that is divine and wonderful, human and instructive. Mauled, and maltreated and criticised, and cast into every crucible and fiery test, it stands to-day the one almighty, infallible book—the sure word of the living, loving God." With a living Saviour and an inspired Bible the one need of the time is "a primitive and real faith in the abiding presence and power of the Spirit in the modern Church."

"A ministry charged and saturated with the Holy Ghost, and a Church baptized into and filled with the Holy Ghost, is the most pressing, urgent need of England to-day." As Mr. Cuff unfolded his theme it was felt that every word had the note of strong conviction, and the force of the address was greatly strengthened by the strong and distinctive personality behind it.

The Young People's Demonstration in the City Temple, on Monday evening, was in numbers and enthusiasm a very great success. The building was completely filled, literally packed from floor to ceiling; but, truth to say, there was nothing very distinctly juvenile in either the audience or the addresses. Mr. Herbert Marnham, who occupied the chair, opened the proceedings with a short, bright speech, in which he heartily commended the Twentieth Century Fund. The Rev. G. Hay Morgan gave a thoughtful and impressive address on some of the great movements of the time, urging that Christians, and especially young Christians, should take an earnest part in them. The Rev. Arthur Mursell followed with a racy, eloquent, and mirth-provoking speech, which had yet a pathetic undertone in it. The Rev. Hugh D. Brown, of Dublin, a genuine "Baptist stalwart," concluded with a vigorous plea—almost too vigorous for some of his audience—on behalf of distinctive denominational teaching and Calvinistic theology. The proceedings of the evening were greatly brightened by two beautiful solos by Madame Antoinette Sterling.

On Tuesday the principal interest centred in the work of the Missionary Society. At the members' meeting in the forenoon, presided over by Mr. George E. Foster, J.P., there were many expressions of warm and deep sympathy with the Treasurer, Mr. W. R. Rickett, who was kept from the meeting by the very serious illness of Mrs. Rickett, whose generous and untiring efforts on behalf of the Mission have won the respect and admiration of all who knew her. There had been some anxiety in regard to the expected deficiency in the year's income, which was very sensibly relieved when Mr. Baynes stated that the general receipts from the churches were more than £700 in excess of those of the previous year, a fact which, considering the strenuous efforts on behalf of the Twentieth Century Fund, was regarded as in the highest degree encouraging. There had, however, been a falling off in

some other sources of income, and a most necessary and unavoidable increase in the expenditure, with the result that, after appropriating £3,000 from the Legacy Reserve Fund, there remained, when the accounts for the year were made up, an adverse balance of over £4,000. Towards this sum Mr. Rickett had promised £1,000, which Mr. Baynes announced had been supplemented by three other promises of £500 each on condition that the whole sum be at once made up. In the re-appointment of Mr. Rickett as Treasurer, Mr. Baynes as General Secretary, and Mr. Myers as Association Secretary, there were many expressions of admiration for the splendid services rendered to the Mission by the officers, and of earnest resolve that the forward movement inaugurated by the Centenary scheme should not be allowed to slacken. There was a large gathering at the Missionary Soirée in the King's Hall of the Holborn Restaurant on the evening of the same day. The chairman, Mr. J. Compton Rickett, M.P., gave a good tone to the meeting by an admirable speech, in which he showed an intelligent and sympathetic interest in the work of foreign missions. The Rev. James Wall, in an interesting description of his work among the Catholics in the city of Rome, gave some striking instances of the power of the Gospel in building up a strong Christian character. The Rev. Charles Brown, who followed, spoke very impressively on mission work as the holiest that any man can put his hand to, a work that lies nearest to the heart of Jesus Christ, and then went on to enforce and illustrate the proposition that "Evangelisation is the primary duty of the Church of Jesus Christ." The concluding address was delivered by the Rev. W. B. Frame, who gave a graphic account of the work at San Salvador and Wathen.

The Reception of Ministers and Delegates by invitation of the Treasurers of the Twentieth Century Fund, at the Holborn Town Hall, on Tuesday afternoon, was in every respect an unqualified success. An hour and a quarter was spent in pleasant social intercourse, and then the chair was taken by Sir John Barran, who gave a hearty welcome to the guests. He was followed by some short, bright addresses by representative speakers, Rev. W. Cuff for the Baptist Union, Rev. W. Morris for Wales, Rev. J. P. Rollo for Scotland, Rev. Hugh D. Brown for Ireland, and the

Rev. D. Witton Jenkins "for Salendine Nook." There was some very enthusiastic speaking on behalf of the Twentieth Century Fund, and the gathering was a striking evidence of the way in which the whole denomination is being drawn into closer unity and co-operation. The remark of the Rev. J. H. Shakespeare that the reception had been so successful that it must be repeated next year, was very heartily endorsed by the audience.

There was a fairly good attendance at the Zenana Breakfast on Wednesday morning, and some earnest addresses on work among women in China and India were delivered by Mrs. Burt, of Shangtung, Miss Fletcher, of the Punjab, and the Rev. A. R. Cavalier, of the Zenana Bible Medical Mission. Mr. John Town, of Leeds, who presided, spoke impressively on the duty of those who stayed at home to give generously for the support of the Mission; and Miss Angus was able to announce that the collection amounted to £216, in addition to a gift of £100 sent by Mrs. Rickett. The Annual Missionary Sermon at noon was preached to a crowded congregation by Dr. Denney, of Glasgow, who selected as his text the closing verses of the third chapter of the Epistle to the Romans containing the three questions: "Where is boasting, then?" "Is He the God of the Jews only?" "Do we then make void the law through faith?" On this "at first sight difficult and intractable passage," as he described it, the author of "Studies in Theology" preached a masterly and most impressive sermon, marked by clear thinking, careful exposition, and an earnest enforcement of the fact and doctrine of the Atonement as God's remedy for the need of the world. The structure of the sermon was so compact that analysis in a few words would be impossible, but the following quotations will indicate its tone and spirit: "When a man stands before Christ on His Cross, and realises that there is no way to God except that way, the one thing of which his heart is full is the sense of obligation to Christ." "Take the Atonement out of the Church's faith, and adoration dies on her lips. You may have sentimental hymns, but if the Atonement is not there you will not have doxologies like the doxologies of the New Testament." "St. Paul became the greatest missionary" because he "felt in his great religious experience just these two things—the infinite love of God in the Cross of Jesus

and the hopeless sin and need of men. These two things fall into each other as deep calls unto deep, and make it clear that the Gospel is not for one man, but for all." The whole sermon was a rare treat to the lovers of sound theological exposition. On the same day a second missionary sermon was preached by the Rev. A. Connell, M.A., specially addressed to young men and women, in which, basing his discourse on 2 Kings, vii. 9, he enforced the imperative obligation of making the Gospel known "On Grounds of Principle," "On Grounds of Policy," and "On Grounds of Personal Obligation to Christ."

The second session of the Baptist Union was held in Bloomsbury Chapel on Wednesday afternoon, when there was some fine, earnest speech-making by many brethren, and important resolutions were passed on the Temperance Question, the proposed Roman Catholic University for Ireland, the lawlessness in the Church of England, and the new Education Code. The temperance brethren had a good innings on Wednesday afternoon and evening at the City Temple. The Rev. John Wilson, of Woolwich, gave a vigorous speech on the Twentieth Century Pledge Signing Crusade at the afternoon members' meeting; and subsequently Mr. Alderman White, of Norwich, presided at the annual public meeting, when some earnest addresses were given by the Rev. T. Phillips, B.A., of Norwich, Canon Fleming, D.D., and Mr. W. S. Caine.

The interest of a busy week culminated in the great gatherings of Thursday. At the third session of the Union, in the forenoon, there was a crowded attendance of ministers and delegates, and the proceedings throughout were full of life and animation. Mr. R. Cameron, M.P., gave an address on Social Problems, which was listened to with deep, sympathetic interest. He spoke as a man painfully impressed with the gravity of the evils that mar and tend to poison the social life of our people, and pleaded with a tender, pathetic earnestness for increased efforts to promote purity and temperance, and for carrying out the principles of the Gospel of Christ in all the relationships of men. His address was heartily commended by the President, and then the Rev. W. Hackney, M.A., followed with a thoughtful and elaborate paper, which had evidently been most carefully prepared, on "The Spiritual Aspects of the Twentieth Century Fund." "By spiritual"

he said, "we would understand eternal, and by eternal, divine. Therefore I must speak of its relationship to the Eternal and Divine." He was listened to with deep attention, and very heartily applauded; and then there came an interlude, in which some interesting personal matters were mentioned. A letter was read from Dr. Maclaren, accepting with gratitude his election by the assembly, a communication which was listened to with very deep satisfaction. A letter had also been received from Dr. Booth, who sent his affectionate greetings to the brethren. The Secretary was empowered to send back to him a brotherly message from the assembly. Another communication, received in sympathetic silence, was given concerning the serious condition of Mrs. Rickett, and Dr. Glover led the assembly in prayer to God on her behalf. Then came what many had looked forward to as the supreme moment of the session, when Mr. Shakespeare rose to make his statement as to the position of the Twentieth Century Fund. There were probably very few who knew beforehand the actual amount that had been promised, for the Secretary had kept his own counsel, and when he said, "I am now able to state that, up to this morning, we have received promises, actual and definite promises, for £135,113," there was a fine burst of enthusiastic cheering. After entering into some details about the contributions from different parts of the country, he expressed his own conviction that the quarter of a million pounds will be raised. "With a very considerable knowledge of the facts, I give it as my calm and sober judgment, not to say certainty, that we shall reach the goal we are aiming at. We mean to raise the fund. We are absolutely intending to raise our Century Fund, and we will not fail." His optimistic conviction was heartily endorsed by the enthusiastic plaudits of the audience. The closing address of the session was delivered by Dr. Clifford, on "The Demands of the Twentieth Century." It was a most characteristic utterance, listened to with rapt attention, and punctuated with enthusiastic applause. The good doctor reverences the great deeds and great men of the past; he sees vast possibilities for good and true work to-day, but his face is toward the sun-rising; and as he scans the horizon, he sees everywhere the promise of a brighter day. Whether everyone in the audience agreed in his bright optimism may well be

doubted, but he carried the whole assembly with him when he said: "The first and most important demand we shall have to meet as we step into the next century will be that of carrying the good news of God's salvation in Jesus Christ to men, at home and abroad, in England and all over the world." After an exhausting session the ministers and delegates were quite ready for the dinner at the Holborn Restaurant which had been provided by the generous hospitality of the London Baptist Association.

The three closing meetings of the week were in the interests of the Foreign Mission, and, it may be remarked in passing, there was a general determination that the special efforts of the Union shall not be allowed to override the claims of the Missionary Society. There was a large gathering at the Annual Meeting at Exeter Hall on Thursday evening, when the chair was taken by that veteran and most generous supporter of the Society, Mr. John Marnham, J.P., of Boxmoor, whose cheery opening speech gave a bright and hopeful tone to the proceedings. "We have had much to cheer us during the past year," he said. "We have abundant cheer in the present, and we have glowing hopes for all that lies before us in the future." The Rev. F. W. Macdonald, M.A., President of the Wesleyan Methodist Conference, followed with an address in which, among other things, he expressed the deep sympathy of the body he represented with the work of our Foreign Mission. "I trust that you may remain a missionary people as long as you live, and that you may give to us Wesleyan Methodists a constantly increasing severe task of friendly competition and Christian rivalry in love and good works." The Rev. E. W. Burt, M.A., of Shantung, North China, described his work among the Chinese, and spoke highly of the Christian steadfastness of the converts. The closing address was given by the Rev. P. E. Herbelet, of Sambalpore, Orissa, who held the close attention of the audience while he spoke at some length of the characteristics of the people, and of their immoral superstitions. It was, throughout, a good, typical missionary meeting. On Friday morning there was a Missionary Breakfast Conference, presided over by Mr. John Chown, when a paper was read by the Rev. R. Richard, of Bristol, on "Some Modern Movements, with their Bearing upon Missionary Work." Among other movements, he instanced the

“Student Volunteer Missionary Union,” and the “Young People’s Society of Christian Endeavour,” and spoke hopefully of their influence on Foreign Missions. The paper was followed by a conference, in which many brethren took part. The closing meeting for the week was held in Exeter Hall on Friday evening. The chair was taken by Mr. F. F. Belsey, J.P., Chairman of the Sunday School Union. The Rev. Herbert Thomas laid down the proposition that what Christ had done for England He could do for India. Dr. Glover, in an interesting and able speech, showed what he regarded as “the legacy of the departing century, and what it has to give to the century that is coming on.” The Rev. W. H. Stapleton told again the story of mission work on the Congo. The Young People’s Missionary Meeting is commonly one of the brightest of the week, and this was no exception. As a whole, it may be said that the last Spring meetings of the century were second in interest and importance to none that have preceded them, and the outlook into the coming century, both for the Baptist Union and the Missionary Society, is bright and full of promise.

W. H. KING.



THE WEDGE OF WAR. A Story of the Siege of Ladysmith. By Frances S. Hallowes. London: Elliot Stock. (1s. 6d.). Mrs. Hallowes has lost no time in sending out a beautiful and fascinating story of the South African war. It is largely a love story, the hero and heroine being Hector Netherby, an Englishman, and Christine de Villebois, daughter of the Boer commandant of that name. Hector and Christine are ranged on opposite sides, he as a soldier, she as a nurse, but are thrown together, when Hector is taken prisoner and deprived in a singular manner of his sight. The book is a protest against war in the abstract and this war in particular, as irrational and cruel, and settling nothing as to right but only as to might. The story is not unpatriotically pro-Boer. Had all Boers been as Commandant Villebois and his family there would have been no war. He was fully alive not only to its horrors but to its folly, and deplored the stubbornness of the war party, men led on by a group of Hollanders who were too plainly bent on picking a quarrel with England, and on whom, it cannot be too strongly insisted, the responsibility for this suicidal conflict mainly rests.

THE SITE OF THE NEW CHURCH HOUSE.

BY REV. J. HUNT COOKE.



AT some coming day it may be evident that of the varied appropriations of the Twentieth Century Fund not the least in real and permanent value will be the erection of the Church House. The way the site—about the best imaginable—was obtained is so distinctly providential that no doubts should remain of the duty of completing the enterprise. As soon as Baptists wake up, which they will some day, to a sense of the value of literature, a very interesting and instructive monograph may be prepared on the historical associations of the place. It would be interesting to go back to the time when all around was marsh and wood, the haunt of wild boars, well watered by the Hole Bourne, a brook which ran into the Fleet river, one of the “fishful” contributions of the Thames, noted for its excellent salmon. Then came a time when the City of London extended as far as Holborn Bars, and beyond were suburban villas with well-treed gardens. The aristocratic Red Lion Square was built with genteel residences; there was a queer obelisk in the centre with a mysterious Latin inscription; all was formal and dreary. As one writer says, “I never go into it without thinking of my latter end.” Hereabouts the great Cromwell and Ireton and Bradshaw are reported to have been eventually and secretly buried. The entrance to this square from the main road was called King’s Gate “because,” wrote Hatton, “the king used to go this way to New Market.” It must have been a neglected bit of lane. Pepys, in his diary, tells us how on one occasion the king and several noblemen who were with him had their carriage overturned at King’s Gate, and were covered with mud, but not hurt. It was night, and the torch-bearers were blamed for not having sufficient light. Some evening in the future, when the new and of course magnificent Church House shall be all brilliant with electric lamps, the audience may be amused by some orator recalling the scene and describing the king, prince, Duke of York,

and Duke of Monmouth scrambling out of an overturned coach and floundering in deep mire, and shouting, in language perhaps not too devout, for help, the darkness just made visible by the torches of flaming pitch, filling the air with thick smoke, and carried by alarmed footmen up to their knees in mud. Surely in some things in London the former days were not better than the present. There has been progress, at least, in the paving of our public thoroughfares.

The whole neighbourhood was very different then to what it is now. Not far off was the highly respectable Little Wild Street Baptist Chapel, where the gallery, it is reported, was filled on Sundays with the livery servants of the congregation which worshipped in the pews on the floor of the meeting-house. In the year A.D. 1735 there arose amongst the church members dissatisfaction with the pastor, the Rev. Andrew Gifford, a man of rare gifts and piety. The sisters were all in his favour; but by determining (in what way we cannot tell) that, although women had a right to vote for the choice of a pastor, they had not in regard to his dismissal, the male members, excluding the female vote, succeeded in carrying a resolution for dismissing Mr. Gifford by a majority of two. This led to a split. The division founded a new church and built a chapel in Eagle Street, close by Kingsgate Street, which in subsequent years was rebuilt with the frontage in Kingsgate Street. The incident caused widespread regret and censure amongst the churches of that day. Do we mourn over it now? There is no doubt that the action of Mr. Gifford and his friends was disapproved by the other pastors and churches in London. Do we disapprove? If so, are we justified in reaping the fruit? The London Baptist pastors of that date refused to take any part in the opening of the new sanctuary, and Mr. Ivimey asserts that "the painful effects continued to disturb the peace and prosperity of the London churches for more than half a century! Behold how great a fire a little matter kindleth." To-day the fire kindled by that little matter is blazing up with great light and heat, and we are rejoicing therein! An entertaining question is here for those who take pleasure in casuistry. We are not amongst those who censure brethren for standing aside when principle is involved. And we believe in a great Head of

the Church who overrules all for good. When a fire has been kindled we desire that it shall flame with love.

What was the offence of Brother Gifford we cannot tell; but our thanks are due to him for one of the finest sites in all London for the new Church House. The history of the church he founded has been remarkable, and possibly—for it is not closed—may now be more remarkable still. He was a preacher of rare power, and sustained an eminently successful ministry until his death in the eighty-fourth year of his age and the sixtieth of his pastoral work. He accepted the appointment of assistant librarian to the British Museum, which he filled till his death. This brought him into association with many of the noble and the learned men of his age. Some good stories of him whilst at the duties of this post have been preserved. On one occasion he was showing the manuscripts, and in the party was an educated young gentleman who, in his conversation, followed the fashion of the day by frequently swearing. He wished to see a certain work. Dr. Gifford produced it, and, selecting a passage, asked the young man to translate it. He did so, and, to his shame, uttered his own rebuke by reading out the words: "Thou shalt not take the name of the Lord thy God in vain." Evidently Dr. Gifford would have had little sympathy with such writers as Stevenson or Kipling in their defiance of the third commandment. An illustration of the Doctor's humour is shown in his having once rebuked a gentleman who had been loud in calling some natural objects ugly and monstrous by leading the swearer to a looking-glass and asking him if he had seen anything uglier than what he found there. Dr. Gifford's munificent gifts to Bristol College have made his memory imperishable there.

When the Baptist Union has advanced to a more accurate estimate of the value of literature, and has taken the Book Depot under its charge and removed it from Gray's Inn Road to the new premises, and, placing it on a sound financial basis, finds therein a considerable source of revenue, then it may republish several really valuable works associated with the place. Dr. Gifford issued several pamphlets, some of which had a large circulation, and which intelligent readers would like to see. Dr. Rippon's Life of Dr. Gifford would be certainly worth possessing. A charge

delivered here by Mr. Booth, entitled "Pastoral Counsels," was highly esteemed, and would be so again were it reproduced.

In January, 1805, after a probation of six months—for our fathers believed in the solemn importance of choosing a pastor—the Rev. Joseph Ivimey was chosen minister here, to whom we are indebted for the highly valuable "History of the English Baptists," issued in four volumes, now scarce, but which should be found in every Baptist library, and which has been repeatedly consulted in the preparation of this paper. It is a work of extensive research and high value, and a new edition would be a boon.

From the church at Eagle Street a number of remarkable men have gone forth into our ministry. Amongst these may be mentioned Mr. Samuel Medley, Mr. Shenstone, Mr. William Groser, and others whose names have not yet lost their fragrance. Near the close of last century a Mr. Joseph Gwennap is mentioned, who became very popular, and was the pastor of a Baptist church in Piccadilly. One would be pleased to find out something of his work there. Apparently, though this is not the general opinion now, the Baptists of the last century planted their chapels in the most respectable parts of the metropolis, too often, however, on the bad leasehold system through which they are lost to us now.

The new Church House will probably be the scene of many an earnest discussion. On its site there have been not a few in days that are past. Far be it from us to speak superciliously of the efforts of our fathers to gain "fresh light from the Word." It would have interested the little company who founded the church in Eagle Street could they have learned that in coming days women would be not only allowed to vote on the question of a pastor, but that their counsel and co-operation would be sought in the committees of our great societies, and by women would be conducted one of the grandest mission undertakings—the Zenana—for which we bless God at the close of the century. Nor are we absolutely certain that some sisters may not find seats at the council board in the new Church House. There appears to have been on several occasions very serious debates on the deity of our Lord, on which cardinal doctrine the Eagle Street Church was ever clear and uncompromising, firmly, if lovingly, demanding, as every church should do, the immediate withdrawal of any who expressed

doubts on this point. One brother on one occasion gave it as his opinion that "God was the author of sin," which, plainly expressed, about anticipated the fashionable conclusion of the advanced theology of the present day. He was wisely instructed to withdraw with his wife, or "if they did not the church would withdraw from them." This affair happily ended in a retractation of the error. There is the record of at least two fairly warm debates on terms of communion. One, in 1766, settled in favour of close, and another, scarcely a century later, in favour of open. The church is now, we believe, in practice of open communion. The question of washing one another's feet, and that of exercising the kiss of charity, have been discussed with right conclusions. How much nobler and more scriptural these brethren of old appear in thus endeavouring to get at the teaching of the Lord, rather than being bound by thirty-nine man-made articles, or accepting slavishly the dictum of a priest. Will all our little variances appear, a century and a half hence, very much more sensible than those which troubled these brethren do now to us?

In the insecure state of the metropolis about three-quarters of a century ago, there used to be somewhere about this site a lock-up house for disorderly people. One night a riotous band of youths were captured and imprisoned here. Amongst them was a bright young man of the name of Francis Wills, who escaped, and then gathered a number of his comrades, and after a conflict with the watch set their friends free by breaking open the door. That was before the days of the police, and things are altered now. That young man was an upholsterer and engaged in furnishing Buckingham Palace. One evening he went to hear the late Rev. J. Harrington Evans. God met him in the chapel. He left in great anguish of spirit. Turning into James Street, he knelt down on the stones and cried aloud to God for mercy, and gave himself to the Lord. He became a very bright Christian. Mr. Evans took great notice of him, and placed him in the ministry at Milford. After a while Mr. Wills accepted an invitation to the pastorate of the church at Eagle Street, and often found great delight in telling how he was called to be a minister of the Gospel on the spot where he had formerly been conspicuous in his guilt.

Space fails; but this may suffice to indicate that the Baptist

Union has acquired a site not only of considerable monetary value, but rich in traditions. At the opening of the new building the orators need not travel far for some excellent anecdotes. The comparison and contrast of the past with the present is a never-failing source of interest. As we consider the good men of former times we must not forget that in the Divine scales the results of their lives will be tested by weights different to those that will be used to try us. The difference in opportunity is immense. Supposing that we had lived a century ago, would our piety have been as lofty and the spiritual fruit of our lives been as excellent as with them? And supposing they had lived in our times, what would they have done amidst the favourable circumstances in which our lot is cast? I conclude by noting that Eagle Street Church, with its pastor, Rev. Joseph Ivimey, took a prominent part in the formation of the Baptist Union in 1812.



CONFORMITY AND THE HABIT OF FALSEHOOD.

THE more I think of the matter and the more I read of the Scriptures themselves, the more intense is my wonder at the language of admiration with which some men speak of the Church of England.—ARNOLD.

AT the basis of all sound morality is truth; and among the most alarming evils of English society are the “white lies” which are too common in fashionable circles, and the similar breaches of veracity which are tolerated in commercial transactions. If the very men who are set apart as the teachers of religion lead the way in these evil practices, the morals of the people are corrupted at the fountain-head. Who can wonder that a duchess for the sake of convenience, or a draper for the sake of gain, should fall into great laxity if the example is set in the house of prayer? If truth be trampled on in the temple, it is not likely to be revered in the drawing-room and the shop.

A man-child is born into the world, and taken to church. The sponsors and the priest make assertions which, as I will hereafter show, are untrue; the child is trained to repeat some of them in the Catechism; the bishop sets his seal to them at confirmation.

If, when the child is grown to manhood, he trusts to these guides, he lives in the belief of "another gospel which is not another," and when he goes down to the grave, if his life have been ever so wicked, the priest puts on a surplice, and gives God thanks that He has of His great mercy taken to Himself the soul of the dear brother departed, whose body he (the priest) therefore commits to the ground in hope. I know that many of your clergy pant and groan with their well-meant efforts to explain away these facts, but the words are far too plain to be thus set aside.* Read them for yourselves, and you will perceive that the system is fatally consistent throughout. From beginning to end, it is the popish *opus operatum*. Children are, as the Bishop of Peterborough expresses it, "made Christians" in baptism; taught by the Catechism to designate themselves "the elect people of God"; assured of their regeneration by the bishop; the religious forms provided for their use are, as Dr. McNeile says, "constructed for true Christian believers"; they are married as Christians, as the rubric at the end of the service shows; if sick, visited as Christians; and when they die, buried as Christians. "Our Church," as I once heard a clergyman say in the presence of his diocesan and the clergy of the district, "introduces her members into covenant with God by baptism; seals anew the covenant by the rite of confirmation; furnishes them with the pure milk of the Word while they continue within her pale; and when they die she buries them in sure and certain hope of the resurrection to eternal life; and what could you wish for more?" What, indeed! But, alas! this is delusion, as the people more than half suspect.† Popular opinion certainly holds that there is no strict regard to truth in these

* "We were brought as infants to the holy font, children of wrath, nameless, graceless. We quitted it, incorporated members of God's household; adopted children of His elect family."—Bishop of Tasmania's (Nixon's) "Lectures on the Catechism," p. 5.

† "On almost every side" (may be heard) "words of keen though polished sarcasm, of hardly concealed contempt, together with occasional insinuations of actual dishonesty, but thinly veiled over by the conventional usages of social intercourse."—"Fisher," page 121. The full influence of the Popery of the Prayer-Book is not felt, because of the disbelief of many of the clergy, and more of the laity, in the forms which they use; but this, if the less of two evils, is itself an evil of terrible magnitude.

priestly ceremonials; and can you wonder, therefore, that people with such examples should use words in "a non-natural sense"? The "not at home" of the duchess, and the adroitly turned sentence by which a dishonest shopman passes off a common fur for a sable, are not such dangerous breaches of veracity as those which are practised every day according to the Prayer-Book? That even good men can thus tamper with evil will be among the least intelligible facts of future history.

When a churchwarden enters upon his office, he is pledged to the fulfilment of its obligations thus:—

"You do solemnly and sincerely declare that you will truly and faithfully execute the office of churchwarden . . . and according to the best of your skill and knowledge present such things and persons as to your knowledge are presentable by the laws ecclesiastical of this realm, and you make this declaration conscientiously believing the same to be true."

According to the 119th Canon, there are sent to churchwardens every year "books of articles . . . to ground their presentments upon . . . to the intent that having beforehand time sufficient not only to peruse and consider what their said declaration shall be, but the articles also whereupon they are to ground their presentments, they may frame them at home both advisedly and truly, to the discharge of their own consciences . . . as becometh honest and godly men."

Who are presentable? Among others the following:—

All persons not Dissenters who, having no lawful or reasonable cause to be absent, do not frequent divine service on all Sundays and other holidays. (Canons 13, 90.) Every lay-person not being a Dissenter, nor a perjured churchwarden, nor a notorious offender, who does not receive the Holy Communion thrice every year. (Canons 22, 46.) All and every who offend their brethren either by adultery, whoredom, or drunkenness, or swearing, or any other uncleanness or wickedness of life. (Canon 109.) Clergymen who do not say or sing the Common Prayer at the times appointed by the Book of Common Prayer. (Canon 14.) Clergymen allowing any persons to be godfathers or godmothers who have not received the Holy Communion. (Canon 29.)

Do the churchwardens when, in terms the most explicit and

solemn, they make these promises mean to keep them? Certainly not. Does the archdeacon, when he exacts these promises at the altar, expect or even wish them to be fulfilled? Certainly not. These ecclesiastical officers are accomplices in known and wilful breaches of truth. There are more than ten thousand parishes in England and Wales; and about twenty thousand persons, therefore, are led into this open and unquestionable violation of truth every year by "our excellent Church." Nowhere else in all the world, as far as my knowledge goes, is such unveiled immorality, such open and extensive falsehood, tolerated. How is it that respectable men can endure a system so leprous?

There is no crime which ecclesiastical authority denounces with greater severity than the detestable sin of simony. The buying and selling of livings is declared in the 40th Canon to be "execrable before God"; and every clergyman before taking possession of a living is required to swear that he neither has been nor will be a party, directly or indirectly, to such purchase; and the oath ends with these words: "So help me God through Jesus Christ."

Turn to Lord St. Leonard's "Hand-Book," page 63, and blush as you read:--

"I do not think it necessary to point out to you the forfeitures and punishments which are incurred by simony. They are very heavy, and yet not sufficient to deter men from every day committing the crime which they are intended to punish."

A bishop dies, and his successor has to be appointed. In such a transaction, if anywhere, it might be expected there should be the strictest regard for truth. Observe what actually takes place. The Queen grants to the Dean and Chapter license to elect; and at the same time a royal letter is sent to these holy men, naming the person they are to elect, and the man so nominated, whether they approve of him or not, they must elect within twenty days, under pain of being outlawed, stripped of all their earthly goods, and imprisoned. A meeting of the clergy is accordingly convened, *prayer is offered to God for guidance*, and then the reverend successors of the Apostles most obediently elect the nominee of the Premier. The choice is announced to the new bishop in the following words:--

"We, the said Dean and Chapter . . . did cause all and singular

of the canons and prebendaries . . . to appear on this—day of —, which said—day of—being come, and prayers to Almighty God before all things being humbly offered up, we the said Dean and Chapter . . . after mature and serious consideration had between ourselves concerning a fit person in that behalf to be elected, did at length agree to give our votes for you."

I appeal to you, my Episcopalian readers, and ask if these things can be tolerated without sin. You may never have thought much of them before. You may have rested complacently in the hackneyed phrases, "our excellent Church," "our holy Church." Be not beguiled by smooth words. Look at facts. Is it unfair to say that your petted Establishment is the great patron and example of untruth?

THE LATE REV. WILLIAM ROBINSON

(In An Appeal to Episcopalians).



NATURE SKETCHES—MY FRIEND'S GARDEN.

MY friend's garden is, in the language of the Canticles, "a garden enclosed." One may sit in it on wintry days, when the wind is east, sheltered by a high hedge of white-thorn thickened with privet and cut close. In the early Spring, when the white violets bud and the daffodil's pale yellow shows through its sheath of green, when sparrows chatter forth their loves-like country lads and lasses, then in the morning sunshine I have basked, oblivious of the north. At such a time one greets the first bee, and curiously admires the deep-tinged lilac, modestly sheltering yet within the embrace of leaves, like some shy sweetheart reluctant to meet the ardent gaze of love. It will take three months of wooing by the sun ere that purple-stained bud becomes the free flower, revelling in the light and giving all its charms of scent and hue to the King of Day.

Often have I indulged in morning moralising, and read Nature's evening evidences as I have done my privileged walk amidst my friend's rare shrubs and trees. There is something in the Spring which awakens the prophetic instinct latent in all life, but needing an interpreter. The interpreter may be the sympathetic soul that reads the moral in the season. Thus the mind is wistful over buds, restful and hopeful beneath the blossoms, but full often anxious, trembling, pessimistic, as the fruitage nears. Yet every year the opening months renew in the most reluctant a revival of anticipation. Spring is the Daniel recalling the lost visions of the soul, and he who will listen, however old he be, will hear addressed to

him the voice of hope. There is ever another summer in reserve for him who is alive in spirit and responds to the influences that are Divine.

Only the other day the lady of this garden, then residing far away, responded thus to a short description sent to her of the opening of her favourite flowers: "I could see it all! Hear it all! Could feel the warm stillness of the air, the drowsy humming of the bees, the distant bleat of the lambs, and the joyous song of the lark as it rises from the lap of dear Mother Earth up, up into the clouds! How often have I sat in our garden enjoying dreamingly all the old familiar sounds of the ever new, ever sweet spring-time! When shall we grow too old to love it, and feel an answering vitality in ourselves?"

The west wind stirs the tassels of the flowering currants, the apple trees turn rosy red with breaking blooms, and the cherries robed in white, seem a far-away symbol of "a multitude of a heavenly host." Above the varying greens the blue sky broods, or, rather, lies an azure plain, across which fleecy flocks slowly travel to horizons of peace.

The most helpful pictures for the preacher's portfolio are in miniature. See the female catkin of the silver birch. Her lord appears in pendulous perfume. She, hard by, a little green, modest thing, likely to be overlooked, and only beautiful as thoughtfully observed. Yet she wears a microscopic fairy wedding-dress, and as the soft air wafts the pollen, one might almost fancy to themselves the familiar words: "With all my worldly goods I thee endow." But it is only patient study that will be rewarded with happy translations of the obscure, and only those ready to see "books in the running brooks, sermons in stones, and good in everything" that will seek to draw the lesson of the beautiful ministry of the unobtrusive from catkins, honey glands on the backs of leaves, the pods of the shepherd's purse, or that early riser, the wild succory, lifting "her soft eyes serenely blue," to the towering lark. There is yet a book of many volumes waiting to be written on "Sermon similies from Nature's field."

When in June days the lovely chestnut lifts a forest of spires, and the laburnums drop in cascades of flame, my friend's garden is a sight to gladden weary eyes. Then the limes, laden with sweet odour, transform it into a "garden of spices," where the pilgrim can walk and wonder that so much of sweet could be hidden away in clods and wood, and cease to wonder at the possibilities of a heavenly life in the sons of earth. And in the evening, when pearly twilights linger, and birds sing late, and the summer primrose lights the garden ways, then is it, if you will, a land of Beulah, where hope waits confident for the early breaking of the day.

H. T. SPUFFORD.



SUNDAY MORNINGS WITH THE CHILDREN.

VI.—“LOST IN THE DESERT.”

A STORY OF THE INDIAN FAMINE.

“**W**HERE are we going, grandfather? Have we lost our way?” It was a very pathetic little voice that asked the question, and the voice that made answer was equally sad. “I fear that we have missed the road to the city, and now we must halt, for the bullocks are weary, and need rest and food.”

Old man, child, and bullocks were alike weary, and the prospect of rest was very pleasant. Around them stretched a dreary waste of sand, dry and parched, on which the sun’s fierce rays beat down pitilessly. “Grandfather,” continued the boy, “why have we come here? Why did we leave our home?” The old man sighed. “Famine has driven us from our home,” he answered sadly. “To remain would have meant death, for famine spares none.”

A look of terror dawned in the boy’s eyes. “Would we have died in the village as mother did?” he asked slowly. “Yes, as she did, and hundreds of others have done,” answered the old man, and his hands trembled as he began feebly to unyoke the oxen.

There was no shade or water for the patient beasts, only a handful of withered grass which the old man had stored for them in the cart, but they munched it contentedly, well pleased to find their day’s work over.

“Anpu,” said the old man, sitting down wearily on the sand, “fetch the rice and water-bottle from the cart.”

Anpu obeyed, and coming back seated himself also on the sand, and the meal began. Anpu ate with the keen appetite of a hungry child, but his grandfather touched nothing, only watched the boy with a kindly smile.

“But why do you eat nothing?” asked Anpu, noticing at last that the old man had left his share untasted.

“I am not hungry,” he replied; “a drop of water is all I need,” and he drank a little of the brackish water which had been guarded so carefully during the day. This answer satisfied Anpu, and having finished his supper he lay down with his head on the sand, and was soon fast asleep. But the old man did not close his eyes, and a look of deeper sadness settled upon his face as he watched the sleeping child. “For his sake only,” he murmured, “we have taken this journey—for myself, the coming of death matters little, but the boy’s life must be saved.” Then he wiped away a tear which trickled down his face, and his thoughts wandered from Anpu to Anpu’s mother. She had been his only daughter, and her death, a few days before, had filled him with the deepest grief. Before she died she had made him promise to flee to Poona from the famine-stricken village where they lived.

"When I am gone," she had said, "you must take the boy, and go to Poona, for there the Christians will feed and clothe him. Promise me that you will do this." So the old man promised, but pride and prejudice made it hard for him to do so. He knew that the Christians in Poona were receiving orphan children, and caring for them in their schools, and that Anpu there would be safe from starvation. But what about the boy's soul? Would the Christians not teach him to despise the old Hindu faith of his fathers, and even attempt to make him a Christian like themselves? "Better see him dead first," the old man thought; but his promise could not be broken, and to see the boy die of starvation, as his mother died, would be very terrible. Therefore he had set out on the journey to Poona with Anpu, knowing that to remain meant death, and yet fearing that the child's future might be worse than death. For three days they had travelled slowly under a burning sun, and now they had lost their way; no house or village was in sight, their water-bottle was empty, and only a handful of rice remained. The old man bent again over the sleeping child, "May the gods protect you," he murmured, "for no help of man is near."

* * * * *

"Grandfather, I am parched with thirst. Give me some water to drink." Towards morning the old man had fallen into a broken sleep, but Anpu's voice suddenly roused him, and he tried painfully to collect his thoughts. "Water, child," he muttered slowly; "it is not good to drink water so early in the day. Let us perform our morning 'puja' (worship), and then we shall think of food and drink." So the old man and child stood upright, facing the rising sun, and with bowed heads and clasped hands offered their daily prayer to the sun-god.

"Now we shall eat and drink," said Anpu cheerfully, "and then we must put the bullocks in the cart." The old man almost groaned.

"Child," he said, "we have no water left in the bottle, but here is some rice, take it, and satisfy thy hunger."

The boy gazed blankly at his grandfather. "No water to drink!" he said; "then what shall we do?"

"I know not," answered the old man helplessly; "we have missed our way, and now the oxen are too weary to travel many miles, and no house or village is in sight."

Very silently the bullocks were yoked into the cart, and then the journey began again, a weary, toilsome journey over a level tract of burning sand. Towards noon the heat became almost unbearable, and the tired oxen lay down on the sand, and would not be persuaded to go further. Before the travellers lay the barren land on which grew neither tree, nor grass, nor flower. Suddenly Anpu clutched his grandfather's arm, and called out: "There is water, beautiful water, do you not see it? And round it there are palm trees waving in the wind—look quick, it is there." But the old man only shook his head.

"My boy," he said, "do not be deceived; that is but the 'may-a'

(delusion) of the desert. The seeming water is only sand, and the palm trees but a few withered sticks."

Then he tried feebly to urge on the oxen, and the patient creatures once more began their weary march over the sand. But in another hour their strength was quite spent, and the old man saw that to go further was impossible. "My child," he said to Anpu, "we must remain here until night has fallen. Let us unyoke the oxen, and then we shall rest." Anpu obeyed, and then, faint from hunger, and parched with intolerable thirst, the two sat down upon the sand. Very slowly the next few hours passed. The air was close and sultry, and a deep silence reigned everywhere, broken only at intervals by the shrill cry of a jackal wandering over the desert in search of food. At last the sun went down in the west, and dark shadows began to gather over the land. As the darkness fell Anpu's fear increased.

"Grandfather," he cried, "no one can see us, no one can help us; must we die?" But the old man made no answer—his eyes were closed, and his head had fallen back upon the sand. Anpu shook his arm almost roughly.

"Grandfather," he said sharply, "are you asleep? Why will you not speak to me?" But still the old man made no answer, only lay motionless upon the sand. His life was ebbing fast, wrung from him by the slow starvation of many months, and his soul had begun its final journey to the land where hunger and thirst are unknown. But the poor boy, standing in the dread presence of death, felt only an agony of fear and loneliness as he watched the dying man whose last days had been spent so willingly in his service.

"Grandfather," he cried again, "speak to me, tell me that you are not dead." But still no voice replied, and the darkness fell in deeper shadows around them. Anpu shivered with terror, realising suddenly what the awful silence meant.

Then he sat down by the old man's side, and began gently to rub his hands—it did no good, but it was the only means by which he could express his love. Every moment seemed an hour, and at last Anpu, being faint from hunger and weariness, fell into an almost unconscious state, and for a little forgot his misery. Suddenly, however, he started up, roused by the tinkle of bells in the distance. He rubbed his eyes, and peered through the darkness. A light could be seen, dim at first, but which gradually increased in brightness. The boy's heart almost stopped beating, for a sudden thought struck him. "Might not help be near after all?" He tried to shout, but his parched lips could only utter a feeble cry.

On and on, however, came the light, and, at last, Anpu saw behind it a cart drawn by two bullocks, and a man seated in the cart with a long whip in his hand. The cart came quite near, and then Anpu sprang forward. "Oh, help me," he cried; "my grandfather is dying, and I have neither food nor water to give him." The cart stopped, and a kind voice replied "I shall do what I can. Do not be afraid." Then a tall man jumped from the wagon and hastened to the old man's aid. He lifted his head gently

from the ground, and moistened his lips with water. Then, turning to Anpu, he said gently: "Your grandfather is very ill, but tell me where you are going, and I shall try to help you."

Encouraged by the kindness of his voice, Anpu told him of his mother's death, and their flight from the famine-stricken village where they, too, would have died from starvation. "And now," he concluded, "we are going to Poona, because there the people are kind, and will give us food to eat and water to drink."

The man's face became very pitiful as he listened, and when Anpu had finished his tale, he said: "I am a Christian, and live in Poona, and I shall gladly take you there."

"But I cannot leave *him*," answered Anpu under his breath, pointing to the dying man. "No, he must come also. I shall lift him into the cart."

Then the stranger very gently lifted the old man from the ground, and laid him in the cart, while Anpu sat down beside him, and began to rub his hands tenderly as before.

The first flush of dawn was beginning to colour the east when they reached Poona, and there Anpu found the welcome waiting him which his mother had foretold. But his grandfather lay in the cart with a look of infinite peace upon his face, for the angel of death had come for his soul, and the days of his pilgrimage were over for ever. C. G. MILNE.



NOTES AND COMMENTS.

AN ENGLISH BAPTIST HISTORICAL SOCIETY.—We gladly find space for the following letter, with the purpose of which we are in full sympathy, and earnestly urge the formation of the suggested Society:—"To the Editor of the BAPTIST MAGAZINE.—DEAR SIR,—Early in the year 1844 a letter appeared in our oldest publication—the BAPTIST MAGAZINE—suggesting the propriety of reprinting works of early English Baptists. This led to the formation of the Hanserd Knollys Society, which for several years did much in the work of propagating our principles. May history repeat itself! With your kind permission one would make the suggestion to your readers that the time has come when an effort should be made to form an English Baptist Historical Society with, at least, the following aims:—(1) To encourage research into the history and principles of our denomination. (2) To print MSS., and republish pamphlets and books that have a Baptist interest. (3) To endeavour to obtain in a central place—*e.g.*, the new Church House—a collection of books and MSS. which shall be to us as a denomination what the British Museum is to us as a nation. Baptists are still misunderstood, and oftentimes spoken against as their brethren were in Apostolic

days. We blame historians for the inadequate treatment that our distinctive principles have received; yet, apart from a few rare exceptions, no effort is made either by ministers or laymen to make known the glorious heritage which we possess. Romanists, Anglicans, Presbyterians, Congregationalists, and Wesleyans are alive to the duty of historical research; but Baptists expect the editors of our denominational papers to undertake all such work, and, at the same time, our appreciation of such efforts does not compel us to become subscribers. We rather glory in our broadmindedness, and gladly support any other denominational organ save our own. Is this right? Our American brethren, in this respect, are far ahead. For nearly fifty years their Historical Society has been at work, so that, to-day, if one desires a standard work on Baptist History it is necessary to send to the States. Is it not a disgrace that for over a quarter of a century no History of the English Baptists has appeared from the press of this country? One is not unmindful of what has been done in the past by such men as Crosby, Ivimey, Taylor, Wood, Stokes, and Pike. Then we are proud of the work in this field of the Revs. Dr. Angus and J. Hunt Cooke, and also Mr. J. Taylor, of Northampton, not to speak of the many scattered up and down the country who have been quietly giving us the fruits of their labours. Still, 'union is strength,' and with a Baptist Historical Society the story of our noble ancestry, their sufferings for civil and religious liberty, and their fidelity to principle would at last receive adequate treatment. May one, therefore, appeal to your readers to help to bring about the formation of such a desirable organisation?—Yours sincerely, ARTHUR S. LANGLEY." We trust that after the strain of collecting the Twentieth Century Fund is over, the Council of the Baptist Union will take the matter up and carry it to a successful issue.

THE ARCHBISHOPS ON RESERVATION.—In the opinion of the Archbishops reservation is illegal in the Church of England. Their case is proved by the schedule of a statute of Charles II. But *quot homines, tot sententiæ*, and questions of law, fortunately or otherwise, are not settled by the opinions even of Archbishops but by the courts of law provided for that purpose. On the other hand, some of the things which were said in delivering their opinion were most timely, and we are glad they were said so plainly. "The Book of Common Prayer contains no order and provides no opportunity for the practice of reservation." "The language of the 28th Article cannot be taken otherwise than as condemning the practice altogether." "The authorities of the Church knew well that external gestures are the very stronghold of superstitious doctrines." "The administration of the Holy Communion to those who are too ill to understand fully what they are doing is certainly not to be desired under any circumstances. The Holy Communion is not to be treated as if it worked like a magical charm without any co-operation on the part of the recipient." So far the Archbishop of Canterbury, and now for the Archbishop of York: "The truth is that at a

very early period after the Apostolic days there is evidence of a rapid increase of superstitions, opinions, and practices in the Christian Church" [Infant Baptism, for example], "and especially in connection with the Holy Eucharist. Such a state of things, natural enough at a time of imperfect education and widespread ignorance, is hardly a matter of surprise; but it certainly tends to diminish to a very important extent the value of any evidence afforded by such references as are found in the writings of the early Fathers or their contemporaries." These "Opinions" are published in two shilling pamphlets, issued by Messrs. Macmillan.

THE RECEPTION OF THE ARCHBISHOPS' OPINION.—As far as the practice of the ritualistic party is concerned it is too early to know for certain what the effect of the decision will be; but it appears probable that in many cases it will be entirely disregarded, and Reservation will go on as before. We shall then have the edifying spectacle of a new sect of Nonconformists formed of those who have laid most emphasis on the spiritual and apostolic authority of the Bishops defying their Right Reverend Fathers, breaking the Act of Uniformity, practising Roman superstitions, yet remaining within the Establishment and holding fast to the benefices and emoluments of the State Church. One might almost imagine that it was this they had solemnly promised before God to do, instead of holding and teaching Prayer-book doctrine. The attitude of the *Guardian* and the *Church Times* may be fairly taken as representative of the position of the two wings of the High Church party. The former says the decision can only mark a stage in the controversy, not its end, and sincerely hopes that an earnest effort will be made to secure some alteration in the rule of the Church. It talks of a change in the circumstances of our modern life which makes a change in the Church's practice necessary, but what these changed circumstances are it does not, and no doubt cannot, state. The *Church Times*, on the other hand, strikes a loud, clear note of defiance. "We are confident the unanimous opinion of Catholics" is "to go on as before." It doubts the discretion of Archbishop Temple, says his rescript lacks both dignity and power, and that he shows no signs of understanding the arguments laid before him; and further, that "as long as the Lord's Supper is celebrated" Christian men "will not lack opportunities for Eucharistic adoration." Lord Halifax declares "Reservation for the sick and dying cannot be given up," and Mr. Athelstan Riley, writing in the same strain, says, "Many of us feared that heresy was the real cause of the Archbishops' objections to Reservation, but filial duty forbade us to uncover the spiritual nakedness of our fathers. Now we, and the world, know all." Will the Bishops take action? The only Bishop who has spoken is the Bishop of Norwich, and it is easy to see that in his diocese nothing will be done. We shall probably find that on their part there is "a strong determination to do nothing."

A NEW BURIAL BILL.—Her Majesty's Government have introduced, and

the House of Commons has read a second time, a Burials Bill which incorporates the recommendations of a special committee. By the Bill consecration of a portion of the ground provided by a Burial Board is made permissive instead of compulsory, save that if "a reasonable number of the persons" in the district desire consecration it must be granted, but at their cost. Burial Boards may also provide an unconsecrated chapel for common use, but if any religious body desire one all to themselves they may have it by paying for it and its maintenance. The forty-eight hours' notice for burial in consecrated ground is abolished. Fees are to be paid only for burial services, according to a scale in which all are on equal terms, save that in existing grounds the fees at present customary will be paid during the incumbency of the person who is incumbent at the time of the passing of the Act, or during a period of fifteen years from the passing of the Act, whichever is longer. This last provision errs on the side of liberality to the parson, and nothing is done in the Bill to do away with the still existing Nonconformist grievances in churchyards. There is also another abuse which has grown up out of the Home Office interpretation of a previous Act. The Home Secretary has sanctioned the allotment of land in cemeteries to particular sects, mainly to Roman Catholics, for exclusive burial, or, at any rate, with exclusive control; an altogether vicious system, which a few words in the new Bill might cure. At the same time the Bill is one for which we may well be thankful, and if passed into law it will do much to cure the present difficulties.

THE FREE UNITED PRESBYTERIAN CHURCH.—We heartily rejoice in the union of the Free Church of Scotland and of the United Presbyterian Church. Although there are differences of temperament and outlook, such as inevitably occur amongst separate organisations, they are even less marked than was the case with Baptists before their happy union a few years since, and they will soon be forgotten in what we may hope will be a great access of spiritual force and a great revival of evangelistic activity. Many of the older members and ministers will no doubt feel as though some wrong, inevitably necessary, but none the less a wrong, were being done to the history of the past which they have so fervently cherished and in part shared, but they will be wise to seek for grace to regard the hour of union as a happy bridal hour in which no memories of the past are lost or rendered less sacred, but when the true heritage of all that has been is seen to lie in the richer service which the Church can now render to the glory of God and the spread of His kingdom. And may we not hope that within the lifetime of this generation, not only in Scotland, but also in Wales and in England, the great principles of religious freedom may come to their own, and that all the Churches of Jesus Christ may be so flooded with Divine fervour as to feel their true union in Him and their common devotion to the common salvation and the common faith?

THE CONGREGATIONAL UNION AND THE LONDON MISSIONARY SOCIETY.—The annual meetings of the Congregational Union and of the London Missionary Society were of a most enthusiastic character. The Century Fund of the Union has met with extraordinary success, and as the half million is already within sight it is determined to aim at £750,000. Of this, however, £350,000 is the share of the Central Fund, to be set in comparison with the quarter of a million which the Baptist Union hopes to surpass. The election of Dr. Joseph Parker to the chair for the second time, though nothing like so unanimous as that of Dr. MacLaren, being only secured on the third ballot, is the recognition of a unique personality and a great religious force. The election would have been much more popular if Dr. Parker had given his hearty adhesion to the Century scheme; but he must be taken as he is—a free lance and a universal critic. The London Missionary Society has escaped debt by falling back upon its reserves, a wise step probably, in view of the many appeals for help which press just now upon all the Churches. The annual sermon was preached by Dr. Horton from the text: “God willeth that all men should be saved and come to the knowledge of the truth.” The preacher’s self-restraint and self-suppression were remarkable, and yet—perhaps and therefore—the message came to the hearts of those who listened with heart-compelling power, and upon preacher and devout hearer alike the burden of the Lord was heavy.

TEMPERANCE IN PARLIAMENT.—One more minor success has attended the Temperance party in the House of Commons. On May 9th a Bill to amend the Welsh Sunday Closing Act in the direction of greater stringency was read a second time. It carries out the recommendations of a Royal Commission, is supported—somewhat languidly indeed—by the Government, and has been referred to a Standing Committee. It may therefore be reasonably hoped that in some form it will pass the House of Commons. But it has the Marquis of Salisbury to reckon with, who on the previous day made one of his most outrageous speeches in opposing and defeating what might be called the Bishops’ resolution calling upon Government to legislate on the points upon which the Royal Commission on Intemperance had come to a unanimous conclusion. Lord Salisbury will do nothing, and seems to think too much is done already in the way of restriction on the sale of intoxicants. He will not even restrict the sale of drink to children under sixteen, and as for Sunday closing he will have none of it. The only power that can force his hand at the present time is the Church of England, but it hesitates to pay the cost of active temperance propaganda in the alienation of “the trade.” What is seen in the public arena of Parliament is known in almost every circle of Christian social work: those who profess and claim to be the true guardians of religion and morals shrink away from the essential work of reform in fear of unpopularity and the loss of the assistance and support of those who are implicated in or profited by “the trade.” And this is the result when they ask the Government to give the barest modicum of

reform, such as had been brought forward as necessary by a commission of their own appointment, one-third of its members being men directly concerned in the drink traffic. O Lord, how long?

THE ECUMENICAL CONFERENCE ON MISSIONS.—Full reports of the great Conference on Foreign Missions, which has been held in New York, will form a good-sized volume, and it will be some weeks before it can appear. But meanwhile enough news has been transmitted to show that the Conference has been a great success, both in view of the numbers which have gathered and the influence of the interchange of view which has thus been made possible. Two thousand missionary enthusiasts, some six hundred of whom are engaged in active missionary propaganda, have met in conference. Weaknesses in the Church's warfare have been exposed, truer methods have been grasped, causes of waste and friction recognised, to be for ever set aside let us pray, and the real heart of success in doing the will of God known with fresh clearness and fervour. Baptists, supported from this side by Rev. Charles Williams, Rev. George Kerry, and Mr. Macalpine, have taken a worthy part in the conferences, and we may anticipate that a careful review of all that has been expressed will lead in our own Society to increased efficiency and still more glorious service.

SOUTH AFRICAN BAPTISTS AND THE WAR.—Last year the meetings of the Baptist Union of South Africa were held in Pretoria, and at a preliminary gathering were addressed by President Kruger, much to the distress and annoyance of many of our brethren, who entered a strong and dignified protest against an act which might compromise the Union and be regarded as expressing approval of Mr. Kruger's anti-British policy. This year the meetings of the Union cannot be held in consequence of the unsettledness and distress caused by the war. Our brethren have, therefore, no opportunity of making their opinions known at their usual Assembly, but the majority of them have formulated and signed a series of resolutions, which have been presented to Sir Alfred Milner and forwarded to the leaders of our denomination at home. We readily comply with the request to find for these resolutions a place in our pages. The document reads as below:—

“We, the undersigned ministers of Baptist churches in Cape Colony and Natal, and members of the Baptist Union of South Africa, desire to give expression to our convictions on some important points involved in the present crisis.

“I.—In our opinion the war now being waged has been mainly brought about by the action of the South African Republic in its intolerant attitude towards the rights, liberties, and interests of British subjects and native race

“II.—We have noticed with regret the rise of a deep anti-English feeling, not only in the Republics, but in Her Majesty's Colonies, and are

convinced that this has contributed considerably to the causes of the present struggle.

“III.—We do not believe that Her Majesty's forces are fighting on behalf of capitalists or for the purpose of acquiring new goldfields for our Empire, but in defence of British Colonies, in the interests of good government, and to secure justice and liberty for all races in this land.

“IV.—We desire to express our approval of the policy of which Her Majesty's representative, His Excellency Sir Alfred Milner, has been the exponent, and to affirm our belief that His Excellency endeavoured by all possible means to bring about a peaceful settlement of the questions at issue between Great Britain and the South African Republic.

“V.—We are convinced that the interests of the Empire demand the predominance of the British policy all over South Africa, and that the future independence of either of the Republics, or both, would be inimical to the peace, the progress, and the material and spiritual development of the peoples of this country.

“VI.—We earnestly commend these resolutions to our brethren in the Baptist ministry of Great Britain and Ireland, in the assurance that the interests of the Kingdom of Christ, especially in relation to the native races of this continent, are intimately associated with the success of the British arms, and with such development and extension of civilisation as invariably accompany British rule wherever it obtains.”

We need only add that the declaration is signed by the President of the Union, the Rev. J. B. Heard, of Pietermaritzburg; the Vice-President, the Rev. Ernest Baker, of Cape Town; the Treasurer, Mr. Hall. Seven ex-Presidents of the Union have signed, including the Rev. David H. Hay, of East London (brother of the Rev. R. Wright Hay), and Mr. Reimer, the German Baptist minister of East London; Rev. W. E. Kelly, who has been called the Dr. Barnardo of Johannesburg, and many others. These brethren hold our own principles, and with us are attached to the great cause of freedom, righteousness, and love, and it is impossible to treat their judgment otherwise than with respect, and whether we endorse all their opinions and pleas or not they will certainly be carefully considered.

MRS. W. R. RICKETT.—The one shadow upon our missionary anniversaries of this year was the illness of Mrs. Rickett, the wife of our honoured and beloved Treasurer, and herself honoured and beloved as the President of the Zenana Mission, a position which she has held during seven years. She was permitted to linger till the missionary meetings were over, and then passed away early on the Sabbath morning into the eternal Sabbath. In India, on the Congo, in China, when the news reaches the far away and lonely missionary and his wife, with the sad thoughts of death and loss, with the uplifted prayer for the bereaved, with the recollection of the undying hope which the Gospel has kindled, there will come also the remembrance of many kindnesses received, and of happy, quiet hours of refreshment and communion in

the home of Mr. and Mrs. Rickett. The work that has dropped from her hand may God place in hands that shall fulfil it not less worthily, and may He grant to our friend, Mr. Rickett, and his family the comforts of the Gospel, and the sure hope of eternal life. An unbroken circle of sincerest sympathy and earnest prayer may do something to solace in so dark an hour. Reference to Mrs. Rickett is made in the *Missionary Herald*, where also our readers will find a sympathetic and discriminating tribute to the memory of the Rev. James Balfour, M.A., until recently Classical and Mathematical Tutor in Calabar College, Jamaica.

THE LATE DUKE OF ARGYLL.—At the age of seventy-seven the Duke of Argyll has gone to the long home. In his time he has played many parts, and has played them all with distinguished ability and with unflinching integrity. He has always, as an opponent, been a force to reckon with, and as a friend, a strength to many a good cause. At heart he was a Conservative, even when a follower of Mr. Gladstone; but he was never deceived by the shoddy imperialism of Lord Beaconsfield, and both in the earlier and later agitations against the fiendish Turkish atrocities, in Bulgaria and Armenia, he took an honourable part. His book, "The Reign of Law," is still worthy of a place amongst such apologetic literature as deals with the world of natural history, and though he was no efficient barrier to the spread of Darwin's doctrine of evolution, he did much by his intimate knowledge of animal life to awaken and deepen the sense of reverence for the God of nature, and the conviction that nature itself had behind it the presence of infinite intelligence, wisdom, power, and love.

THE CATHEDRAL AT IONA.—One of the last public acts of the Duke was to hand over the ecclesiastical ruins of Iona—of which island he was proprietor—to the custody of the Church of Scotland. These comprise the Abbey Church, or Cathedral as it is more generally called, St. Oran's Chapel, and the Nunnery. There has long been a desire in the minds of many members of the Church of Scotland to restore at least a part of the cathedral and fit it for Christian service. This is now likely to be done, and it is suggested that, in accordance with Johnson's immortal words, the ministers and members of the Church might repair thither for more than physical rest and recuperation. "That man," said the great sage, "is little to be envied whose patriotism could not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona." Happily the Duke stipulated that the services in the cathedral should not be restricted to the Established Church of Scotland, but that all Christian Churches should, on certain conditions, have the right to share the privilege. In connection with the Columba Celebration three years ago, services were held in the nave, and at one of these a Baptist minister took part. A Summer Reading School could be held in no more fitting centre.

LITERARY REVIEW.

THE LIFE OF LIVES. Further Studies in the Life of Christ. By F. W. FARRAR, D.D., F.R.S. Cassell & Co. 15s.

MANY of our readers will remember the enthusiasm with which Dr. Farrar's "Life of Christ" was received some six-and-twenty years ago. It was at that time, and remains to this day, the most brilliant and effective popular presentation of the unique story of the gospels in any language, and though it invoked many sneers because of its "purple patches," and was termed "The Life of Christ by the Young Lions of the *Daily Telegraph*," its continued popularity shows that it has not lost its hold on the public. The "studies" in this handsome volume are in a sense complementary to the former work, going over the same ground, but for another purpose and by different methods. To some extent Dean Farrar's aim is to bring out the doctrinal significance of the Life of Christ. There is also an "apologetic" strain running through the work, vindicating the Gospel narratives as trustworthy and authentic, with the view of deepening the faith and brightening the hope in Christ of all who read the story honestly. The studies, some forty-three in number, are brief and pointed, while they lack nothing in brilliance and force. How Dean Farrar is able to write so much and to write it so well surpasses our comprehension. Evidently the years have not toned down his exuberant rhetoric. The points he discusses are such as the Divine Birth, the Unique Supremacy of Christ, the Claims of Jesus and the Spell He exercised, the Miracles, the Closing Days, the Atonement, the Resurrection, &c. His position is substantially orthodox, and probably the advanced critics who think that the time has come for surrendering the accounts of the Divine Birth and of the miracles will be dissatisfied with what they find here. We readily admit that the criticisms of the advanced school must be met in detail, and by a different method than that which Dean Farrar here adopts, but we are firmly convinced, nevertheless, that his way of approaching the subject is the best for general readers, and that he is perfectly justified in claiming for the Virgin Birth of the Saviour our fullest belief, not only because of what it is in itself, but because of its surroundings, its concomitants, and its consequences. In so far as Dean Farrar exhibits the spirituality of Christ's teaching and its discordance with priestcraft and ecclesiasticism we are heartily in accord with him, as we are also in his repudiation of certain gross and materialistic conceptions of the Atonement. We are grateful to him for this brilliant and inspiring book, whose main fault arises from the fact that it attempts to cover too much ground. Here and there the Dean is overweighted by his learning, and we might perhaps have dispensed with many of the quotations which appear in his former work. Occasionally, too, the quotations are inaccurate, as, for instance, "A lie that is half a truth is ever the *greatest* of lies" should be "the *blackest* of lies." But these are small drawbacks to a great and noble contribution to the more complete study of the one Perfect Life.

PRO CHRISTO ET ECCLESIA. Macmillan & Co. 4s. 6d. net.

THIS anonymous essay is an attempt to form an idea, apart from all ecclesiastical institutions and dogmatic formulæ, of the innermost spirit and purpose of Christ's life. From one point of view, it is a plea for undogmatic Christianity, and for a much freer and broader religious life than is generally displayed. Much of its force is derived from the fact which is here emphasized that our Lord's greatest opponents, and those who called forth His strongest indignation, were the religious leaders of the people, the Pharisees and the Sadducees, who, unfortunately, have their representatives among ourselves, and to whom, perhaps unwittingly, many of us belong. It is, of course, evident that Jesus Christ lived on terms of friendship with bad men as well as with good, but His friendship was with the view of bringing them to repentance, and the purpose of His friendship needs to be more strongly emphasised. It is equally true that Christianity is not, in any sense of the word, asceticism, and that the Christian spirit should be in touch with the whole of life, not only in the specifically religious sphere, but in literature, art, politics, and commerce. There is much valuable thinking in the book, and although in places its style is a little vague, and lacking in clearness, it will help men by stimulating their thought on subjects that cannot be too constantly studied, and in showing the direction in which some of the most important spiritual advances are to be made.

A POPULAR HISTORY OF THE CHURCH OF ENGLAND. From the Earliest Times to the Present Day. By William Boyd Carpenter, Bishop of Ripon. London: John Murray. 6s.

A DECIDEDLY notable volume—written in a forceful and popular style, in a frank, generous spirit, and on a sound historic method. For young people, whom the Bishop has mainly had in view, no better manual exists. Its information is as full as the limits of such a work will allow, and is conveyed in a style which every dry-as-dust will envy. The illustrations, taken from photographs, form a valuable and striking series. The Bishop, not unnaturally, has a profound veneration for the Church of which he is a distinguished chief pastor, and claims that she has always had a passion for what was true, a veneration for what was old; that she would pay any price for truth and any reasonable price for continuity. This has made her "a Church Scriptural, Catholic, Reformed, and Protestant: Scriptural, because the Bible was her rule of faith; Catholic, because she made not the mediæval Catholic, but the primitive and apostolic Catholic Church her model; Reformed, because, recognising the simple fact that evil customs and false teaching had arisen, she resolutely set them aside; Protestant, because she fully and frankly identified herself with the great movement towards light and freedom, which protested then, as it protests now, against doctrinal claims and erroneous teachings which are neither Scriptural nor Catholic." Of course, this is true only within limits. We would that it were so unreservedly. There are not a few unrepentant Churchmen who

discard Protestantism and treat it as a heresy. Bishop Carpenter is one of the men whose spirit works for truth, unity, and love, and we cordially welcome his admirable volume.

CRANMER AND THE REFORMATION IN ENGLAND. By Arthur D. Innes, M.A.
Edinburgh: T. & T. Clark. 3s.

THIS is the first volume of a new series, "The World's Epoch Makers," edited by Oliphant Smeaton. The ground to be covered by the project is wide and diversified, comprising all the great movements in theology, philosophy, and the history of intellectual development in every part of the world from Buddha to the present day. The writers are all specially qualified for their task. We are glad to note that our friend the Rev. J. T. Forbes, M.A., of Edinburgh, has undertaken the volume on "Socrates: the Moral Awakening of the Western World." Mr. Innes has written an interesting monograph on the period covered by the life of Cranmer, who it must be confessed is far from an ideal hero, and knew better than most men how to spell compromise. If he had had the sturdy principle, the dauntless courage, the grit and backbone of Knox, for instance, the character and history of the English Church would have assumed a very different form. Cranmer was but one of many actors in a movement which threw off externally the authority of the Pope, but retained too much of the tone and spirit which harmonise with the system of which the Pope is the head. Mr. Innes is a clear and pithy writer, his sympathies are broad, his judgments sober and incisive. He has opened the series well.

EVOLUTION AND THEOLOGY: and Other Essays. By Otto Pfeleiderer, D.D..
Berlin. Edited by Orelto Cone. London: Adam & Charles Black. 6s.

PFELEIDERER belongs to a school of theology compared with which our English Broad Churchism and ordinary Unitarianism are narrow and antiquated. He claims, indeed, to be a child of the Reformation, a spiritual descendant and representative of Martin Luther, for whom he has an admiration as enthusiastic as had Goethe. He is a Protestant, but with a difference. Perhaps the chief value of his Essays to most of us is that they show us in the clearest, tersest form the forces against which, in the present unsettledness of belief, evangelical theology has to contend. Pfeleiderer is an out-and-out evolutionist, an anti-supernaturalist, believing in nothing which cannot demonstrate its right to a place in the evolutionary process. He is too prone to deify science, and to overlook its limitations. It does not and cannot cover the whole area of human thought and interest. It is impossible for us, as rational beings, to commit to it the guidance of our entire lives. Evolution cannot account for Jesus Christ, and all attempts to "place" Him are doomed to egregious failure. The evolutionary principle possesses no magic power, and there are vast tracts of thought in which it fails to help us. The author admits the unique greatness of Christ. It would be by no means impossible to argue back from his statements and admissions in relation thereto, and by a process of voluntary logic reach the

traditional faith. It is interesting, too, to note that Pfeiderer has no belief in the attempt to separate morality from religion. "Societies for ethical culture are as helpless and impotent against the Church as a band of robbers before a strongly defended fortress." Such is our conviction. But whether we can preserve religion if we set aside the supernatural is open to grave question. The naturalistic interpretation of the Hebrew and Christian Scriptures ignores some of their most prominent features, and fails to account for the theological and ecclesiastical retrogression of subsequent ages, on which our author, and those who think with him, so strongly insist. If neither the Jesus of history nor the Pauline Christ are a binding object of faith, is there anything higher on which faith can fix? The ethico-religious ideals of which we here read so much, and the spiritual ethical conceptions of Christianity, can never, in our belief, be realised, save by a simple and absolute faith in the Divine Logos, which not only rules in history, but was incarnate in the Christ of the gospels. The directness and force of Pfeiderer's style are remarkable. He never leaves us in doubt of his meaning.

THE EPISTLES OF THE NEW TESTAMENT. An Attempt to Present Them in Current and Popular Idiom. By Henry Hayman, D.D. Adam & Charles Black. 3s. 6d.

DR. HAYMAN, in attempting to exhibit in the garb of language of our own time the epistolary portions of the New Testament, has undertaken a difficult and delicate task. The language of the Authorised Version is hallowed by so many old and sacred associations, that the bulk of people are unwilling to substitute any other for it, even though that other may be more accurate. Still, the attempt needs to be made, and the years of study which Dr. Hayman has devoted to the work have resulted in a rendering which, though not altogether graceful, and, at times, even a little stilted, will be found suggestive. It would be easy to pick holes in the work, and at places to ridicule it. We cannot complain that the style is unduly colloquial; if anything, it is too scholastic. The work has to a large extent the value of a commentary, and it will be most appreciated by those who have themselves attempted to discharge a similar task. Ministers, teachers, and students will find the book of great value, and to them we heartily commend it. It should be added that the Authorised Version is given on one side of the page, and Dr. Hayman's rendering on the other. We are sorry that he has not arranged the Epistles in chronological order.

HIGHWAYS AND BYWAYS IN NORMANDY. By Percy Dearmer, M.A. With Illustrations by Joseph Pennell. London: Macmillan & Co. 6s.

THE previous volumes of this series have been restricted to our own country—"Devonshire and Cornwall," "Yorkshire," "North Wales," "Donegal and Antrim." It is well to go further afield. Normandy has long been for English tourists a happy hunting-ground, and Mr. Dearmer is bold enough to say, and who will blame him?—that "France is for the

traveller a civilised country as compared with England." What a rare old-world charm there is in these quaint old towns and cities, these castles and abbeys, these cathedrals, churches and chapels! The next best thing to visiting them is to read a bright, graphic, and racy description of them such as Mr. Dearmer has here given us, aided by Mr. Pennell's choice illustrations. These seem to us among the best work Mr. Pennell has yet accomplished. His clearness of outline, his fine perspective, his exquisite light and shade, invest his drawings with peculiar interest.

THE SECRET OF THE PRESENCE, and Other Sermons. By H. C. G. Moule, D.D. London: Seeley & Co. 3s. 6d.

A VOLUME of sermons from the pen of Dr. Moule needs no commendation. He is by general consent the strongest preacher of the Evangelical party in the Church of England, and combines, in an unusual degree, intellectual force with spiritual insight and devotional fervour. Over young men he wields a peculiar influence. The sermons in this volume on "Self-Surrender and its Possessions," "The Individual and God," "The Sight of Self and the Sight of Christ," "The Master and His Servants," and "Heart Purity," are specimens of that simple, direct, earnest evangelical preaching which never fails to interest and impress. It would be an incalculable boon to the Church of England if she had more such preachers as Dr. Moule.

GREAT BOOKS AS LIFE TEACHERS. Studies of Character, Real and Ideal. By Newell Dwight Hillis. Oliphant, Anderson, & Ferrier. 3s. 6d.

THESE studies were, if we remember rightly, delivered by the author as lectures in the pulpit made famous by the ministry of Henry Ward Beecher. They deal with some of the principal works of Ruskin, George Eliot, Hawthorne, Tennyson, Browning, and Victor Hugo; the Memoir of Henry Drummond; the Lives of Lord Shaftesbury, of Frances Willard, David Livingstone, and W. E. Gladstone. They are ethical and spiritual rather than literary, setting before us great ideals of duty and the means of their attainment, warning, too, of great dangers and the way to avoid them. They are wise, forcible, and eloquent, the utterance of a keen, clear-sighted student, an earnest moralist, an ardent philanthropist, a high-minded Christian. There is a glowing inspiration in every page. Such lectures will send many readers to the study of great books and invest life with new charms.

WHO'S WHO, 1900. An Annual Biographical Dictionary. Fifty-second Year of Issue. London: Adam & Charles Black, Soho Square. 3s. 6d.

IT is rightly claimed for this volume that no effort has been spared to make it as complete and correct as possible. It contains lists of the members of the Royal Family, the Ambassadors, the principal Officers in our Army, the Royal Academicians, the dignitaries of the English Church, Government officials, Lord Lieutenants, University officials, and brief biographies of the

leading personages in all ranks of life. It is a very useful book, and from many points of view indispensable.

MISSIONS IN EDEN. *Glimpses of Life in the Valley of the Euphrates.* By Mrs. Crosby H. Wheeler. Oliphant, Anderson, & Ferrier. 3s. 6d.

MRS. WHEELER was for forty years a missionary of the American Board in Harpoot, Eastern Turkey, and has therefore had ample opportunities of becoming acquainted with the country and the people, for whom she has acquired a strong liking. The Armenians are not without their faults, but these are more than counterbalanced by their merits, and under happier conditions they would take their place among the foremost races. The persecutions and massacres of recent years turned Eden into a wilderness. In view of the horrors of the Turkish Government we may well exclaim, How long, O Lord, how long?

EARLY YEARS OF MY LIFE. By the Author of "I Think When I Read that Sweet Story of Old." Hodder & Stoughton. 1s. 6d.

MRS. LUKE tells the story of these early years with singular modesty and charm. She is known everywhere throughout Christendom by her beautiful and inspiring hymn, which gives such apt expression to many "a child's desire." She permits us to see with great frankness the influences which surrounded her early life and did so much to shape her character. The story of her father's second marriage with Mrs. Wilman, of Poundsford Park, Taunton, is gracefully narrated, and we are allowed pleasant glimpses into the home life there. Mrs. Luke ultimately married a Congregational minister. Before that she had offered herself for missionary service, but had to remain at home, where, however, in various ways, she did good Christian work. Possibly some of our readers remember the letters from Poundsford Park kindly sent by her to this Magazine many years ago.

MR. MURRAY has sent out **THE ROMANY RYE.** A sequel to "Lavengro," by George Borrow. A new edition, containing the Unaltered Text of the original issue, with notes, &c., by the author of the "Life of George Borrow." (6s.) As in the previous volumes of this definitive edition of Borrow, Dr. Knapp keeps himself very much in the background, though in his notes, corrections, and identifications appended to the volume in the list of English gipsy words, and in the bibliographical sources, he has rendered great service to the lovers of this strange and erratic genius. With Borrow's hatred of priestcraft we heartily sympathise, and believe that the blows he struck at it were well deserved. His attack on Sir Walter Scott in the sixth and seventh chapters of the Appendix was, while containing much that was just and necessary to be said, wild and indiscriminating, and he seems towards the end to gloat over Scott's misfortunes. The illustrations in this, as in the previous volumes, are decidedly valuable.

MESSRS. MACMILLAN & Co. have added another to their list of Dr. Hort's works—**VILLAGE SERMONS IN OUTLINES** (6s.) They are marked by all that strong thinker's directness and force of thought, and by the intense

practicality which gave special weight to his words. Sixteen of the outlines are on subjects connected with the Prayer Book, five on Baptism, six on the Relationships of Life, eleven on the Sermon on the Mount, four on the Advent, and seven on the Resurrection of our Lord. They contain here and there views with which we are not in agreement, but, ecclesiastical points apart, the book is emphatically strong and suggestive.—THE JOURNAL OF THEOLOGICAL STUDIES, No. 3, April, 1900 (Macmillan & Co., 3s.), is a very valuable number. The articles in which we are most deeply interested is that on "Dr. Hort's Life and Works," by the Rev. T. B. Strong. The appreciation of his "Textual" labours and of the philosophic value of his Hulsean Lectures, "The Way, the Truth, the Life," is as just as it is luminous. We do not think "The Christian Ecclesia" is so minimising as Mr. Strong asserts; but, of course, we view the subject from another standpoint than his. Dr. Dowden's historical study on "Alms and Oblations" is scrupulously fair. All students interested in the relations of science and theology should read the searching and helpful discussion on "The Theological Significance of Tendencies in Natural Philosophy," by the Rev. F. R. Tennant.

THE LIFE OF JOHN RUSKIN. By W. G. Collingwood. London: Methuen & Co. 6s.

WE announced the publication of this volume in our last month's issue. It is by no means a reprint of Mr. Collingwood's "The Life and Work of John Ruskin," published in two volumes in 1895. It is largely a new work, omitting much and adding much. We miss the numerous portraits and drawings, as well as the lucid and concise expositions of Mr. Ruskin's teaching. On the other hand, the biographical details are more complete, and the letters which here for the first time see the light will be among the most valued possessions of Ruskinian students. Mr. Collingwood, as Mr. Ruskin's secretary, had special facilities for observing the character and learning the mind of "the master" whose confidence he enjoyed, and he can tell us much which can be learned from no other source. To read this volume will secure to us a fair knowledge of Mr. Ruskin's principles in art, literature, and social science, and will inspire us with admiration for his lofty teaching and chivalrous character, even if on some points we are unconvinced.

A BRAVE POOR THING. By L. T. Meade. THE MAGIC WORD. By Constance Smith. London: Isbister & Co., 15 and 16, Tavistock Street, Covent Garden. 3s. 6d. each.

THESE two novels, alike in length, in their ethical standpoint, and in simplicity of style, have very different themes. Mrs. Meade's story is a touching and memorable picture of life in the East End of London, with its vice, poverty, and misery. Dorothea, the heroine of the story, was a member of the "Society of Brave Poor Things," consisting of those who have some physical ailment or deformity, and who, under wise and sympathetic leaders, are banded together to do all they can to brighten each

other's lives. She becomes a clerk in the office of a man named Waring, and is falsely accused of stealing a valuable ring, the real culprit being her drunken and worthless father. The misfortunes of her family are vividly told, but all ends well after the disappearance of her father and her marriage to her employer, the two of them thenceforth devoting themselves to philanthropic work.—Miss Constance Smith displays in her story a finer inventive faculty than Mrs. Meade. Her picture of certain phases of Italian life is very vivid. The characters of Lewis Randolph, of Prince Cardella, and of Goring, who becomes president of a South African republic, are finely sketched. The gradual deterioration of Randolph as a reckless speculator, under the influence of Edgar Holt, is well portrayed, and the trouble into which he is brought has the result of arresting his downward career, and of showing him the necessity of making a new start in life. If not exactly a great novel, it is bright, pleasant, and healthy.

THE BAPTIST COLLEGES. With Fifty Photos. Introduction by Dr. Clifford. London: A. H. Stockwell & Co, 17, Paternoster Row, E.C. 1s. net.

MANY of our readers will give a cordial welcome to these interviews with the Principals of our various denominational colleges, and the accounts embodied therein of the history and work of the colleges themselves. The book is brightly written, and profusely illustrated with views of the various college buildings—Regent's Park, Bristol, Rawdon, Manchester, &c.—with their principal rooms, and with portraits of the different professors. We trust that the pains expended on the production of such a work will be amply rewarded by a large circulation.

VOICES OF PRAYER for Many Lips. Compiled and Arranged by Emily Sharpe. London: The Unitarian Publishing Co., 5, Furnival Street. 1s.

IN the presence of the august holiness of God, Unitarians and Trinitarians alike are overawed by the sense of their sin, and constrained to acknowledge their need of Divine mercy. Devout minds of every school are moved to reverence and adoration, quickened to aspiration after better things, and conscious of weakness and dependency. With most of these prayers we are in hearty sympathy, the one defect being that there is not that explicit recognition of the mediatorship of our Lord Jesus Christ, without which we can have no access to the Father. There are one or two misprints, as C. "H." Vaughan for C. "J." Vaughan, and names are not given uniformly.

A HUNDRED DEVOTIONAL SONGS. By Rev. Thomas Rowson. Elliot Stock. **WE** fully endorse the opinion of the late Dr. Dale, that, "to give people hymns to sing is one of the noblest services which a man can render to the Church." Mr. Rowson, sharing that conviction, and feeling "the Divine afflatus," has issued this small volume, which contains many hymns of great value, ranging over the chief themes of Christian doctrine and experience. The volume ought to answer the purpose the author has in view.



Woodburyprint

Waterlow & Sons Limited.

Yours very truly
A. W. Gwynne Owen

THE
BAPTIST MAGAZINE

JULY, 1900.

THE REV. J. M. GWYNNE OWEN.



penning this brief sketch of the life and work of the Rev. J. M. G. Owen, I shall follow the stereotyped plan of old-fashioned biographers and begin with an account of "his ancestry."

Mr. Owen, then, is the scion of an ancient Nonconformist family. He comes of a sturdy Separatist stock, and is justly proud of his Puritan pedigree.

On St. Bartholomew's Day, in the year 1662, nearly 2,000 clergy of the Established Church, in accordance with the Act of Uniformity, which had been passed in the preceding year by Charles II., were expelled from their livings, and "did suffer the loss of all things" for the sake of Christ and conscience. We have it on the authority of that impartial historian, Mr. J. R. Green, that "the rectors and vicars who were driven out were the most learned and the most active of their order. . . . Their zeal and labour had diffused throughout the country a greater appearance of piety and religion than it had ever displayed before." One of these ejected clergy was Rev. Isaac Owen, who settled in the little village of Trefgarn, between St. David's and Fishguard, in Pembrokeshire, where he built a Puritan meeting-house, and ministered to the Dissenting congregation that gathered within its walls. His name and memory have been perpetuated to the present day by the name of Trefgarn Owen, which is still borne by the village in which he lived and laboured.

"From this worthy," says a recent writer in *Edgbastonia*, "the Rev. J. M. Gwynne Owen, minister of the 'Church of the Redeemer,' in Hagley Road, Birmingham, is ninth in lineal descent.

It is a remarkable fact, to which it would be difficult to find any parallel, that his father, his grandfather, and all his ancestors in the male line, without exception, up to Isaac Owen, of Trefgarn Owen, have been Nonconformist ministers. Mr. Gwynne Owen has been the first of this long line of preachers to leave Wales and to preach in the English language to an English congregation."

Ever since 1662 there has been a succession of Owens in the Nonconformist ministry, first as Independents, and, from the middle of last century, as Baptists. The subject of this sketch is, as has been said, the ninth in an unbroken line of Evangelical Free Church pastors. He has Puritan blood in his veins, and from his numerous ministerial ancestors he has inherited a preaching talent of no mean order.

For many of the following facts we are indebted to the published story of his life as it appeared some time since in the *Hampshire Free Churchman*. He was born in 1854, in a small hamlet in North Wales, on the borders of Merionethshire and Denbighshire. His father was at that time the minister of a Welsh-speaking country church. In 1860 the family removed to Rhyl, and in 1867 to Cardiff. In 1870 he went to Haverfordwest College as a lay student, and the following year entered Bristol College, then under the presidency of Dr. Gotch, as a theological student. In 1875 he went to Glasgow, but his father's death in 1877 put an end to his University career, and he left, without graduating, to begin work. While looking about him for a sphere of ministerial labour, he temporarily adopted the educational profession, but eventually settled at Budleigh Salterton, a little fishing village on the coast of Devon. His salary for the first quarter amounted to the munificent sum of £3 7s. 6d., which increased, however, to £12 per quarter before the year was out. In the hard school of experience Mr. Owen acquired at Budleigh Salterton a personal knowledge of the hardships of a village pastorate, and to this period in his career may be traced that real and practical sympathy which he has ever since manifested towards his brethren who labour in comparative obscurity and isolation.

After what he himself describes as "fifteen delightful months" in Devonshire, he received and accepted an invitation to West Gorton, Manchester. This church had formerly been a mission

station connected with Union Chapel, Manchester. This circumstance brought him into close and happy association with Dr. Maclaren, whose intimate friendship he continues to enjoy, and marks of whose influence are still apparent in Mr. Owen's method of thought and style of preaching. At Gorton he lived and laboured amongst an artisan population, and was thus brought face to face with those practical problems and social difficulties upon the wise solution of which depends so largely the material and moral welfare of the working classes. In 1886 Mr. Owen and Dr. Maclaren took a tour together in the Channel Islands. *En route* they passed through Southampton. While in the town they stepped into Portland Chapel, the scene of the Doctor's early ministerial labours. The church was then without a pastor. Dr. Maclaren suggested to the officers that his friend and travelling companion was the very man they wanted. The hint was taken, and Mr. Owen received and accepted an invitation to the pastorate of Portland Chapel, Southampton. Here his exceptional pulpit talents soon attracted attention, and gained for him a premier place amongst the preachers of the town. Throughout the whole of his extended ministry at "Portland" he enjoyed the confidence and affectionate esteem of his officers and people. The congregations were maintained, the membership increased, and all the organisations of the church were efficiently sustained. Mr. Owen took especial interest in the various mission stations connected with his church, and one of these, which he founded at Eastleigh, has since become an independent and self-existent church. In the Southern Baptist Association Mr. Owen was a prominent figure, rendering conspicuous service, not only at its annual meeting and on its public platforms, but also in connection with the detail work of the Committee.

After eight and a half years of happy and successful work at Southampton, Mr. Owen received an invitation to the pastorate of "The Church of the Redeemer," Birmingham. This is one of the cathedrals of our denomination. The massive Gothic edifice, with its handsome lantern-tower, which is a conspicuous landmark for miles around Edgbaston, was built in 1881, at a cost of over £20,000. It is splendidly situated, occupying a commanding corner site on the Hagley Road, and has sittings for 1,000 persons.

The church now worshipping in this stately structure originally met in Graham Street Chapel, and was formed in 1831. The first pastor was Dr. James Hoby, who ministered there until 1844. George Dawson succeeded him for fourteen months, when he resigned, and, followed by a large number of the congregation, built the "Church of the Saviour," in Edward Street, which is now occupied by the Primitive Methodists. The Rev. M. Daniel became pastor of the Graham Street Church in succession to George Dawson, and continued until 1852, when Rev. Charles Vince commenced his memorable ministry. Mr. Vince died in 1874, and the Rev. Henry Platten became minister in 1876, and about five years afterward he removed, with the majority of the members, to the newly-erected "Church of the Redeemer." Those who remained behind associated themselves with the church then under the pastoral care of the Rev. Arthur Mursell, which, on the sale of Cannon Street Chapel, removed to Graham Street.

The Rev. Henry Platten retained the pastorate of the "Church of the Redeemer" until 1892. Then followed an interregnum of three years, during which period the once prosperous church steadily declined, and the congregation dwindled to very meagre proportions. Things were at the lowest ebb when, in the early part of 1895, Mr. Owen received the "call" to the pastorate. The outlook was not promising. Here was a small church, meeting in a large but nearly empty building, upon which there remained a serious burden of debt! But the invitation was unanimous. Such leaders as the late Dr. Dale and Dr. Clifford urged its acceptance. Birmingham provided larger scope for work and usefulness than Southampton; moreover, here was an opportunity to recover an important denominational position.

He began his ministry in Birmingham in March, 1895, inspired with the hope that, with the blessing of God upon his labours, he might be instrumental in restoring the "Church of the Redeemer" to a condition of prosperity. His hopes have been, in large measure, realised. During the five years of his ministry the congregation has steadily increased; the membership has grown to about 400; there are between 600 and 700 scholars, with nearly 60 teachers in the Sunday-school; the church has flourishing Missions at Brookfields and Carter Lane, and a large Adult

Morning School at Clark Street; beside which the debt on the building has been reduced to about £1,200, and this, in all probability, will be entirely liquidated by means of a special effort shortly to be made, which, it is hoped, will also provide the nucleus of a fund for contemplated new school buildings, which will cost several thousand pounds.

Mr. Owen's energies, however, have not been confined to his own church. As formerly, in the Southern, so now in the West Midland Baptist Association, he is a prominent figure, a hard worker, and a recognised leader.

Nor are his sympathies and labours restricted to his own denomination. He is the friend and servant of all the Evangelical Free Churches, and is, probably, as well, if not better, known amongst other Christian communities than in the Baptist body, to which he is attached not only by birth and training, but by deep and sacred conviction. In each of the four pastorates which he has held Mr. Owen has speedily come to be recognised as a champion of Nonconformity. In the pulpit, on the platform, and through the Press he has eloquently and fearlessly advocated those Scriptural principles which form the common bases of all the Evangelical Free Churches.

He was one of the first men in England to whom a revelation of the Federation idea was granted. And he "was not disobedient to the heavenly vision." Perceiving at once, with seer-like insight and foresight, the immense advantages which would accrue to Protestant Christianity and to the cause of Religious Equality from a union of the Free Churches, he set himself to the task of furthering this object, and became one of the earliest pioneers of the Federation movement. As far back as 1891 he projected a periodical which was intended to be a medium of intercommunication between the various Nonconformist associations in different towns and districts, with the avowed object of promoting "a federation of such associations throughout the kingdom, so as to pave the way for a Free Church Congress."

In 1892, mainly through his exertions, the Nonconformist Association of Southampton was resuscitated, and of this organisation he became the first secretary.

Mr. Owen was also the founder and first president of the Free

Church Federation of Hampshire, which was formed in 1893, and was the first County Federation organised in the country. To his earnest advocacy at the Free Church Congress held in Leeds, in 1894, is mainly due the fact that the representative system was adopted by that body, which has since developed into the National Free Church Council.

Mr. Owen had not long been settled in Birmingham before he was unanimously elected to the presidency of the West Midland Federation, in succession to the late Dr. Berry and Alderman Hart. This position he still occupies, having been re-elected last March. Amongst the enterprises undertaken by the Federation on the initiative of Mr. Owen is a young Women's Friendly League, having for its object the aiding of the daughters of Nonconformist parents to find situations under employers who will respect their liberty of conscience; and a scheme for securing the better education of young people in Free Church history and principles. It is only natural that one who has shown so much interest in, and rendered such conspicuous services to, the Federation movement should occupy a prominent position in connection with the National Council. Mr. Owen has been a member of its Executive Committee from the very first, and has done much to assist in shaping the movement and directing its energies. The Council's Continental Free Church Chaplaincy Scheme, *e.g.*, owes its origin entirely to his suggestion.

Mr Owen's interest in the Federation movement, and in public affairs generally, is not allowed to interfere with his care for and duty towards his church. He is a hard-working pastor, a thoughtful and earnest preacher, a capital organiser, and a trusted leader, devoting his first attentions and his best energies to the particular church of which God has made him for the time "over-seer." He is surrounded by an admiring and united people, who are proud of their pastor, whom they appreciate as a gifted man, a genuine friend, and "an able minister of Jesus Christ." No sketch of Mr. Owen's life would be complete without a reference—however brief—to his marriage, in 1880, to Miss Beatrice Legge, of Ilkley. How much he owes to that fact those who know him best will most readily understand.

C. A. FELLOWS.

A MISSIONARY'S PLEA.

“Brethren, pray for us.”—1 THESS. v. 25.



HIS is a request which the missionary Paul always makes in his letters to the Churches. He is going forward to the regions beyond, where Christ is unknown; he is at the front, pushing the conquests of the Cross further and ever further into the heart of the enemy's territory; and from the battlefield he sends back this clarion call to the Christians behind—the reserve force at the base—to support him loyally with earnest prayer. In this wise they can co-operate with the advance guard in winning victories for their common Lord. They can uphold the lonely warrior's arm, and keep open friendly communications between the base and the front. The missionary, in the stress and forefront of the conflict, links himself on to all those who are left in the home camp by that one pregnant word “Brethren!” He and they are brothers, sharing in one common task; his defeat will be their defeat, his triumph their triumph. Hence he has no hesitation in pleading, “Brethren, pray for us!” Paul would have objected to be called a “foreign missionary” if by that term it was implied that his work was something outside of, and foreign to, the Church's proper operations; something which the Church might take up or leave alone as she chose, or with regard to which she might salve her conscience by making a collection once a year. Paul was no mere agent of a society, but a messenger called of God, and set apart by the whole Church. He does not speak of home and foreign work, for to him there is neither Greek nor Jew, barbarian, Scythian, bond nor free, but Christ is all and in all; and inasmuch as he proves we are debtors both to Greek and barbarian, both to the wise and the unwise, he boldly claims all Christians as brothers and fellow-workers in the missionary enterprise.

At first glance the constant refrain, “Brethren, pray for us,” sounding through all Paul's writings, may seem to savour of egotism; but it is not so, for he is asking for prayer that he may have strength to accomplish the work which is *theirs* as much as it is *his*. And so I am going, without fearing a charge of egotism, to

follow Paul's example and ask you to pray for us always, definitely and intelligently. "No slacker grows the fight, no feebler is the foe," and to-day, as in Paul's day, missionaries throw themselves and their needs on the prayers of the Church.

I. Pray that we may be kept *safe in peril*. There can be no need for me to remind you of the manifold perils that encompass the missionary when you recall the great and ever-swelling roll of martyrs, who in every age and clime have sealed their testimony with their life-blood. If men counted their lives dear unto them, they would not go to the fever-haunted banks of the Congo, or the pestilential jungles of India, while recent events in China prove that missionaries there are living on the very edge of a heaving volcano, and may be called any day to meet a violent death. The massacres in Fu-Kien province, when ten men, women and little children were brutally murdered, are still fresh in our memories, and now Brooks, Norman, and Robinson, and a lady medical missionary have just been added to a long list of victims, and God alone knows where the terrible work of looting and burning and slaughter will end. None of these things move us, but think of tender women and little children when perils thicken and dark rumours fly abroad. Peter was delivered from "the tyrant's brandished sword" in answer to the Church's united prayer; and can we doubt that precious lives will be spared if we only pray? "In journeyings often, in perils of waters, in perils of robbers, in peril by the heathen, in weariness and painfulness" is a true record of the conditions under which the missionary has to carry on his work; wherefore, brethren, pray that we may be kept safe by Him who causeth the very wrath of man to praise Him.

II. But there are other perils greater, if less obvious, than those which threaten life and property. "Fear not them which kill the body, but are not able to kill the soul."

Pray that missionaries may be *kept faithful* in the twofold meaning of the phrase, viz :

(1) *Faithful—full of faith*. For His chief disciple Jesus prayed, "Simon, Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy faith fail not." There is real danger lest faith in God and man shrink up and utterly fail amid the dark surroundings of heathendom. Many think of the

young missionary, who forsakes home and fatherland and goes into voluntary exile for Christ's sake, as having greater faith than others. Whether that be so or not I cannot say; this I know, he needs strong faith if any man does! He goes forth, all aglow with enthusiasm, inspired by holy ambitions; the words of cheer and sympathy uttered at his farewell meeting still ringing in his ear. Arrived at his destination, he finds all about him strange and new, and for a time the very novelty gives a keen interest to his daily life and saves him from depression. But for two years or more he has to bend his whole strength to master the language of the people, and all this time he is debarred from taking part in those public services from which others derive such stimulus. This is a most trying period, when the flame of faith is prone to burn low and languish. Then there is much about the details of missionary life, with its daily round of little duties—seen now for the first time, not from the platform of Exeter Hall, but at close quarters—which inevitably tends to depress. And when, later on, the new-comer girds on his armour, and begins to take an active part in the work, it may be long before he sees any fruit. This long waiting is sure to strain his faith to the utmost. Paul feared lest, having preached to others, he might himself become a castaway. No missionary can escape the struggle altogether, and some make shipwreck of faith and withdraw from the fight. We need faith that can remove mountains; and unless our eyes are up unto God, we shall surely stumble and fall. We have none of the props that count for so much at home—Christian fellowship, inspiring services, &c. Pray that, in spite of these hindrances, we may be men and women, full of faith and of the Holy Ghost.

(2) Pray that we may be faithful in the sense of being *earnest and conscientious* in the discharge of our duties. This is the ordinary sense of the word "faithful," and is closely connected with our being full of faith toward God. A hundred causes combine to make a missionary weary in well-doing; the climate, the loneliness, the slowness of success plunge him at times in the depths of despondency, and he is sore tempted to cry, like Elijah of old: "It is enough; now, O Lord, take away my life." The intense, spiritual strain, the awful responsibility of the work, tell on the strongest, as we learn from the pathetic hint which Paul gives

us at the end of that long list of perils (2 Cor. xi. 23, *seq*): 'Besides those things that are without, *that which cometh upon me daily, the care of all the churches.*' Who is sufficient for these things? What wonder, therefore, if heart and flesh sometimes fail? Pray, then, that our eyes may be always open to see the horses and chariots of God fighting with us on this battlefield of earth. Otherwise, there is the subtle danger of our going on with our work like machines, in a spiritless, perfunctory routine, discharging duties, but putting no heart into them. Gradually there is a slackening; one by one plausible excuses are discovered for doing less than formerly, and personal evangelistic work becomes especially irksome. Nor can anyone judge another in this respect. "To his own master he standeth or falleth." But as there is no human taskmaster to rebuke, and no public opinion to quicken, the missionary stands in special peril, and his own heart often condemns him for opportunities missed and work ill done. Pray that we may all be instant in season and out of season, and may ever find it our joy to spend and be spent in the Master's service through life's long day, till we hear the welcome "Well done, good and faithful servant!"

(3) Pray that we may be faithful as *examples in all things* to those around us.

Sound faith and Christian zeal are good; *Christ-like life* is best of all! A man may be very earnest and devoted in work, and yet somehow fail to accomplish much. What *we are* is more important than what we do. Character is a sermon which the dullest can understand. We are letters read and known of all; read with remorseless certainty and penetrating keenness, when they will not look at the printed page. From their keen sight nothing is hidden. They are quick to mark any blemish or inconsistency. Pray that we may give no offence in anything, that the ministry be not blamed (2 Cor. vi. 3). There have been moral failures on the mission-field as well as shipwrecks of faith. It is so hard to maintain a high standard of personal holiness in a heathen land, and one's holy jealousy for truth is apt to be blunted. It is vain to toil and to teach, unless, like Paul, in his farewell to the Ephesian elders, we can boldly appeal to the witness of our daily life among the people: "Ye know, from the first day that I

came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations." There is so much to try our temper and make us impatient that we need *you* to watch and pray with us, lest in some unguarded hour we give way to anger or fretfulness, and so undo the work of years. "Humility of mind" is a rare and delicate plant anywhere, and is specially hard to rear on heathen soil. Yet there is nothing the missionary so much needs in his relation to the people, or which *tells* so much in the long run, as this same long-suffering humility and patient charity. We Englishmen—with a thousand years of glorious history and Christian civilisation behind us—are so apt to be harsh and overbearing to the dull, slow Asiatic, and forget to make due allowance for the power of inherited passion and age-long superstition, which must thwart and retard their growth in grace. Pray that the missionary, in his home and public life alike, may be gentle unto all, apt to teach, patient, in meekness instructing the ignorant, in all things an ensample to the flock over which God hath made him overseer.

(4) Pray that we may have *understanding of the times*. The missionary lives in critical times and amid critical conditions, when great empires are crumbling to pieces and ancient faiths decaying. A period of transition is of all times most trying, and requires the seer's eye to read the signs of the time aright, and the prophet's insight to guide the faltering amid the confusion of the new elements which are re-shaping human society. Grave problems confront the missionary—problems that have taxed the wisest in all ages. Much difference of opinion prevails among good men as to plans of campaign and methods of work. The missionary must be something of a statesman as well as an evangelist if he is to build up a strong church, and he needs great tact and caution, for one hasty, ill-considered step may lead to disastrous results, and cause him to have to begin in sorrow all his work over again from the very foundations. He has to guide and handle large numbers of men and women of varying spiritual attainment and different mental culture, who agree in nothing save in looking to him for light and leading. There is the danger of urging them too fast on the one hand, and of leaving them too

much alone on the other. Moreover, the missionary—especially if much alone and deprived of kindly criticism—is apt to get into a rut, and become fixed and stereotyped in his ideas, and narrow in his outlook. Pray that the eyes of our understanding may be continually enlightened, and that we may be endued with the spirit of wisdom to grapple with each fresh problem as it arises. Pray, above all, that we may be kept loyal to Christ and Him crucified, and be enabled to make Him known in all His saving might to those that sit in darkness.

Such are a few of the perils and temptations which beset every missionary at one time or another, and Christians at home can become true yoke-fellows with toilers abroad in praying that they may have grace to withstand all the wiles of the evil one. "They also serve who only stand and wait." Moses praying on the hill-top did as much to secure victory as those fighting on the plain below. "More things are wrought by prayer than this world dreams of." Prayer is a wireless telegraphy that reaches to the ends of the earth, and links human hearts to the very throne of heaven, and nothing can so speed on the conversion of the world as your united fervent intercession for those ambassadors of Christ whom you helped to send forth, and are now helping to maintain. "Brethren, pray for us, that the Word of the Lord may have free course and be glorified."

B.M.S., North China.

E. W. BURT.



PRISONED MUSIC.

MYSTEBIOUS shadows now through the prison-house—
 Vague, fleeting thoughts—the dumb, proud spirit stirs.
 She strives for light, for life, for utterance.
 Soft, sad, and sweet the strains, then weird and wild ;
 And, 'mid the passionate and surging sounds,
 The throbbing spirit beats against the bars,
 Despairing, baffled—and she hides herself
 In silence and the dark—the echoes die
 In mournful wail, in sighing, sobbing breath.
 O, prisoned spirit, seek not that chill light ;
 Thy life would shrink in that keen outer air.
 Lie still awhile, and listen to that " Word "
 That " voices " God's great heart of love ; then rest
 In Heaven's harmonies—expressed and free !

M. E.

THE KERASHER PAPYRUS.

BY REV. J. HUNT COOKE.



AMONGST the treasures of the British Museum is a hieratic MS., found in Thebes, written by, or for, an ancient Egyptian nobleman of the name of Kerasher. It is a religious work of the Ptolomaic or Roman period, in good legible condition, and is very valuable as showing the state of opinion on the question of the immortality of the soul, and the resurrection of the body, as prevalent in Egypt a short time previous to the advent of our Lord. It is thus of great service in our study of the history of religious thought.

The illustrations given are of funeral rites, and these it is plainly indicated were very similar to those which had been practised in Egypt for one or two thousand years previously. And the text shows that the ideas of the future state had not greatly changed amongst the Egyptians since the times of the patriarchs. There was still that firm faith in the blessed immortality of the purified which is found in the very earliest records of the human race.

In this short treatise mention is made of the Ka, which was the *substantia* of which body Kat and soul Ba, and glorified body Sah and glorified soul Khu were developments. Every existing thing had a Ka. Then there was the mortal body, which, ere there can be blessedness after death, must be purified within and without. Thus Kerasher is addressed: "Not a member of thee is imperfect," "It enters the underworld perfectly cleansed." This probably refers to the work of the embalmer. The glorified body was not the transmutation of the mummy, as some have imagined. That was but the seed, which should germinate, and from which the body of the future was to grow. "Ptah," the great former, will be at hand "to mould thy members. Amen is near thee to renew life. A fair path is opened before thee. Thou wilt see with thine eyes, hear with thine ears, and speak with thy mouth. Thy soul will be renewed godlike, in the underworld will be made thy transformations according to thy wish. Thy members will be on thy bones like what thou hadst on earth. Thou wilt drink with thy throat,

eat with thy mouth, and receive nourishment with Divine souls. All is to be similar to the old body, but formed afresh, and that in accord with the desires of the soul. This is the Pauline idea. "Thou sowest not that body which shall be To every seed its own body."

Man has a spiritual as well as a corporeal nature. This was not overlooked in the subtle psychology of the ancient Egyptians. The soul lives on. Kerasher is addressed: "Enter thou into the horizon with Ra. Thy soul will be received into the Nesheh bark of Osiris. They will make thy soul godlike in the abode of Sebat. They will make thee to triumph for ever and ever." "Thy soul liveth in heaven every day." "Thy soul shall live, thy body shall grow, by the command of Ra himself. There shall not be decay or injury to thee. Thou wilt be like Ra for ever and ever."

Whatever else is needed, the importance of purification is strongly enforced. Apparently this comes on a principle of grace. The MS., giving no reason, opens: "Thou art pure. Thy heart is pure. Thou art pure behind, pure before, pure within. Thou art washed with water and incense. Not a part of thee hath a blemish. Kerasher is purified in the pool of the field of peace, north of the field of adoration (or perhaps grasshoppers). Enter into the hall of truth. Thou art cleansed from sin and all ill. Thy name is '*Stone of Truth.*' Hail, Kerasher! Enter Hades as one greatly cleansed." There may be a suggestion here of the purifying work of the embalmer on the body; but certainly the promises have a much wider scope.

The negative confession, as it is called, in which in former days the deceased invoked forty-two gods and declared to each his freedom from some sin, is here reduced to six assertions. Kerasher calls certain mysterious gods to witness that he had not (1) done violence, (2) nor made boasting, (3) nor carried away the property of the dead, (4) nor done injury, (5) nor been wrong at heart, (6) nor made rebellion. Then follows the grand old profession of the Egyptian, which we have in the Book of Job. "He hath given bread to the hungry, water to the thirsty, clothing to the naked. There is no accusation against him before the gods." "Let him be favoured amongst those who are favoured." "Grant that his

soul may travel to every place where he would be, living in the land for ever (twice over) and for eternity (twice over)."

There is a hieroglyphic inscription on the vignette which is of similar import. One passage calls for notice—"Thou art favoured before the gods," and again, "He places thee at the head of the favoured ones." These are very like expressions of faith in salvation by Divine grace.

Thus much is clear, that in Egypt, in the pre-Christian era, there was a firm belief in the immortality of the soul and the resurrection of the body. But only in the case of those who are purified is this blessed. And that purification is wrought by the favour of divine beings. These views prevailed, with but little change, for hundreds and even for thousands of years. This, be it noted, gives but scanty help to the doctrine of evolution in religion. It suggests that, side by side with all the grotesque and evil mythology of ancient times there were ideas of God and the human soul which were true. These ideas were probably traditions from an earlier revelation, which found an abiding place in men's hearts and creeds. They are truths which never have been and never can be eradicated from human consciousness. The universal effort has not been so much to establish as to destroy this faith. In spite of all questioning and fears the truth has blazed forth in every generation. Wherever civilisation has left its records, prominent amongst them has been found the evidence of the recognition of this truth. Earth's oldest monuments are temples and tombs, both of which utter strongly expectations of a life to come. Earth's oldest literature is called "The Book of the Dead." This title was given before its contents were known. The true title should have been that found in its pages, "The Book of Going Out by Day," or the book of resurrection into life on the morning after the night of death. It is assuredly a momentous fact, not sufficiently considered by students of the evolution hypothesis in relation to religion, that the very earliest records of the human race show a belief, not only in the future resurrection of both body and soul, but also in the need of purification to make the future state happy and blessed.



RELIGIOUS INEQUALITY.*

BY THE LATE REV. WILLIAM ROBINSON.



As a citizen, I claim to be placed civilly on a footing of perfect equality with all other subjects, so long as I discharge the duties of citizenship. If a privilege be conferred by the State on my fellow-subjects, which I am by the State debarred from seeking, that is favouritism, and a grievance inflicted on me, unless it can be shown that I have committed some offence which the State has a right to punish, or failed of some duty which it is the province of the State to reward. Every privilege of every kind given by the State to an Episcopalian as an Episcopalian is a wrong done to me; and, as everyone knows, such privileges are countless.

If the present Prince of Wales, or any future heir to the crown, were, by study of the Word of God, to embrace the opinions of Dr. Chalmers, or of the Honourable and Reverend B. W. Noel, he must either violate his conscience or renounce the throne. None but a member of the Establishment is suffered to reign; and so loftily has the Establishment, which thus fetters the monarch, reared its head that it not merely takes its place beside the Sovereign, but claims precedence. It is *ego et meus rex* that we still hear—Church and Queen, not Queen and Church. The consequence is that, through all classes of society, from the Prince of Wales down to the stable-boy, the Establishment assumes an importance and a right of intermeddling to which its character gives it no claim; and often does it dare to insinuate a charge of deficient loyalty against all who repudiate its authority. If the arrangement now existing were reversed, and a law passed that the Sovereign should be a Congregationalist, how eloquently and vehemently would Episcopalianism denounce the violence done to the conscience of the highest person in the realm, and the insult flung in the face of all who are not Congregationalists!

* We have great pleasure in stating that these valuable letters of Mr. Robinson are shortly to be issued by Messrs. Alexander & Shephard (Limited) in pamphlet form.—ED.

The population of England and Wales is about eighteen millions. It is computed that about three millions and a half attended Episcopalian places of worship on the 30th of March, 1851. Make any hypothetical addition you please, even the most extravagant, for absentees. Raise the number to five, or if it be wished six millions, and still the following startling facts emerge. Five millions sterling of national property are year by year lavished on the six millions, in which the remaining twelve millions have no share. If this huge mass of wealth were taken from Episcopalians and given to the Wesleyans or the Catholics, Dr. Tait would not need a microscope to discover the grievance.*

To this enormous partiality must be added numberless chaplaincies; professorships; a thousand fellowships worth, on an average, £200 a year each; public schools; &c., &c.; all which are either integral parts of, or appendages to the Establishment; and Episcopalians, instead of walking humbly, as becomes men thus subsidized, in the presence of Dissenters who pay their own way, assume that they are the dignified class of society. Exceptions there are, and noble exceptions, and many; but as a rule, Churchmen seem to think that there is something very ennobling in their position; and however strange the fact, it is a fact, that they are as truly a caste in England as the Brahminical order is in the East—a caste saying to their neighbours: "Stand by, for we are better than ye"; a caste employed directly and indirectly in thwarting the success in life of all who will not bow down to their idol. I am never consulted by man or woman on the question of Dissent—and such consultation is no unfrequent occurrence—without telling the inquirer first, and most plainly, to count the cost of Nonconformity. The advice is ever, in substance, as follows: "If you mean to act firmly as a Dissenter, you will assuredly lose caste. You may meet with toleration and condescension, but even that is doubtful. You will certainly find many of the avenues to success in life closed against you. If you are not prepared to suffer for conscience sake, you had better keep away from the strait gate of Nonconformity." Dissenters could suggest to Dr. Tait that he would do wisely to speak of that only

* This was written in reply to a speech by the late Dr. Tait.

which he understands. Many of them could inform him that they were persecuted for their Nonconformity in childhood; that in later life they have found they must sacrifice truth, or be shut out from the prizes of the Universities and from all such pathways as he has climbed; they could assure him that their lives have been happy in a constant course of civil degradation, because they have cheerfully made the sacrifice to Him who gave Himself for them. For themselves they heed not the injustice; but as parents they utter an indignant process against the partial and unholy ecclesiastical laws of their country, and the caste which they create. When they look at their children, and hear the bishop, clad in lawn and revelling in an income of ten thousand a year, telling them they have no grievances, they may be forgiven if their patience is exhausted.

* * * *

Suppose the Establishment annihilated! What then? Every steeple and arch would stand where it does now; there would be perfect freedom to all to use a liturgy, or *the* liturgy, as often as they pleased; there would be no obstacle to the existence of as many deans, prebendaries, and bishops as the people chose to have; the Church missionary and pastoral aid societies would be perfectly free to perpetuate their existence and extend their operations; in short, Protestant Episcopalians—the most numerous, and by far the wealthiest body of professing Christians in the land—would have the fullest scope for the advocacy of their own opinions, and the exercise of their chosen modes of worship. The main change effected would be the loss of five millions a year, and their being left to provide, as others do, for their own expenditure for religious purposes. “The loss of five millions a year! Do you think that a slight change?” says someone. I do; for, after due regard had been paid to all the legal rights of patrons, there would remain—if the capitular leases were wisely dealt with, and the claims of incumbents allowed to die out—about a hundred millions sterling to be appropriated towards the payment of the national debt. The nobility and gentry would, I must admit, suffer great pecuniary loss, for these revenues have been perverted into a provision for their younger sons and other dependents; but the millions of Episcopalians would lose little or

nothing. They would gain, in the remission of taxes, a large part of the sum they would have to pay for religious ordinances.

And what would be their additional and positive gain? With Dr. Gordon, at the time of the disruption of the Church of Scotland in 1843, they would exclaim: "Thank God, we are free men." A parliament composed partly of Jews would no longer lord it over them; the election of bishops would be free; the appointment of clergymen would be free, and a holy and evangelical ministry the result of that freedom; discipline would become a reality; convocation, instead of being a farce, would be a living power; congregational life, even if the name of Congregationalism were abjured, would be brought into activity, as it is among the Methodists; the Prayer Book would be reformed; the thousand ecclesiastical difficulties which incessantly harass the Cabinet and the Legislature would disappear; social life would be exempted from its most irritating annoyances; all pretences for spending public money in support of Catholicism and Socinianism would be removed; the best Episcopalian ministers would assume their legitimate position, and so the order which "is heaven's first law" would be substituted for the violent disorder which the Erastianism of the Establishment has created; and in many of our beautiful villages the people, having it in their power to ensure a pure communion and faithful ministry, would turn their meeting-houses into dwelling-houses, and all repair to the venerable Gothic edifice to worship God in spirit and truth. When we assail the Establishment we are accused of attacking religion. We wholly deny the truth of the charge. It is to our misguided opponents, not us, that the great gain would arise of the alteration we plead for. Out of 12,923 working clergymen, Mr. Noel estimated that more than 10,000 neither knew nor preached the Gospel. That the accusation is in substance, if not in degree, true cannot, I fear, be disproved. Where, then, is your zeal for Christ, and your love to your country, if you still persist in propping up a system which brings forth, and from its essential secularity must bring forth, such fruits?

This United Kingdom is not the only place in which the principle of national ecclesiastical establishments has been tested. It has been tried in Portugal, Spain, Italy, France, Austria, Ger-

many, Russia, Belgium, Holland ; in Prussia, where in Berlin, the capital, out of 500,000 inhabitants, 30,000 at most will be found in places of worship on the Lord's Day ; in Hamburg, where of a population of 200,000 souls, 6,000 only meet for worship on the first day of the week ; in Denmark, where in Copenhagen, the capital, out of 150,000 people, there are fewer attendants on public worship than in Cambridge ; and in many other countries. There is not one in which it has not wrought ruinously to the souls of men. Everywhere it has turned religion into an engine of statecraft and priestly aggrandisement. Under every variety of development its leading results have been the same. In all lands, Protestant, Catholic, or Greek, it has buried Christ's Gospel, and white-washed the tomb. In Holland and the Protestant cantons of Switzerland, in St. Petersburg and Athens, in Rome and Vienna, everywhere on the continent of Europe, ecclesiastical establishments are the great bulwarks of Satan's empire of darkness. What prevents the free circulation of the Bible there, and the unfettered preaching of the Gospel ? What but established churches, as they are called ? Episcopalians ! You do not wish to uphold error, and injure mankind, and dishonour Christ. Investigate, I beseech you, for the truth's sake, the principle of governmental ecclesiastical establishments, as tested for ages over the continent of Europe, and I think you can no longer remain satisfied in giving to that principle the support even of quiescence. As men alive to that liberation of the human race from ignorance and misery, the very distant prospect of which led the prophets to strike their harps to boldest and most tuneful measures, let me summon you to join in a crusade against that evil system I have laid bare to your view. And in this holy war you may do very much to accelerate the conquest of truth. For let the principle of governmental ecclesiastical establishments be abandoned in this country, let practical Englishmen give their deliberate verdict against it, and the doom of the system is sealed, its knell is rung, and the day of universal liberty, knowledge, and peace dawns. "Even so come, Lord Jesus ; come quickly. Amen."

Courteous reader ! I pray you not to treat this subject lightly. If, as many wise and good men have believed, and do believe, governmental ecclesiastical establishments are among the very

greatest of all evils, it is your duty to know that truth and train up your children in the knowledge of it, and your everlasting interests and theirs will not be unaffected by the use you make of this appeal. "Other foundation can no man lay than that is laid, which is Jesus Christ." . . . "If any man's work abide which he had built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss."



THE ETHICS OF THE FOURTH GOSPEL.



CHRISTIANITY is indissolubly connected with morality. Every truth presented to us in Holy Scripture as appealing to the mind, and seeking a welcome entrance to the heart, is also calculated at the same time, and in a like degree, to influence conduct. Whatever is beautiful in conception is also beautiful in practical work. Sir Christopher Wren formed in his mind the idea of St. Paul's, and because it was wrought out in fact it has become the wonder and admiration of succeeding generations. So the truths of the Bible, capable as they are of demonstration to the intellect, are valuable to the world in so far as they are translated into action in men's lives. They are the living stones to build therewith the temple of men's character. They were never revealed for the exclusive purpose of allaying the thirst for knowledge, or of satisfying the æsthetic emotions of mankind, but to be constant guides to the daily life of all classes and conditions of men. "Let us learn to live according to Christianity," said Ignatius in the second century, and neither the nineteenth century at its close nor the twentieth century which will be shortly with us can have any better occupation.

We look upon the Fourth Gospel in regard to morality as containing the ripest thoughts of the Christian religion. The apostle writes with the other writings before his mind. The fact that the teaching given here was presented by the Master to His disciples long before the same was recorded makes no difference. The sparkling dew crowns the flower of the field before the dawn, but its beauty will not be revealed until the sun rises. Christ had

spoken the words recorded here before His death ; but it required the illumination of the Holy Spirit which was given to the disciples after the death of their Master to feel their force, to ascertain their meaning, and to realise their glory. We shall attempt to examine the bearings of the Fourth Gospel upon the question of ethics.

I.—THE IDEAL.

It is absolutely necessary to have some conception of the end we aim at, some single ideal of the total meaning of life, "to be realised in the details of its several activities." It has been truly said that the moral ideal which condemns the actual is generally recognised as also inspiring it. The ideal set before us in the Gospel is to reach perfection of character, to be perfect as our Father in heaven is perfect. Likeness to God is the all-comprehending requirement of religion. God is set forth in the writings of John as light, and they who are in the condition approved of by Him walk in light. Jesus Christ prays for His disciples that they may be one with the Father, and that the love of the Father may be perfected in them. It would be well for us to keep this goal always in view. Men deficient of any ideal waste their time and throw away their lives. Every activity is useless unless a worthy end justifies the effort. The log in a whirlpool turns round and round for hours together, making no progress because it turns in a circle. So many men put forth gigantic efforts, but make no satisfactory progress because the end they have in view is deficient.

The question, What is the *summum bonum*, the chief end? confronts men in all ages, and various are the answers which are given to it. The Epicureans of old, and many philosophers of the present day, tell us that pleasure or happiness is the chief end of man. This is the theory known as Hedonism or utilitarianism. But the advocates of this theory do not agree amongst themselves when they come to details. Some have taken this as incarnated selfishness, looking no further than the good of the individual himself. But the utilitarians of our day have taken much broader views of life, and refer to the "greatest happiness of the greatest number." But we feel that that is not the purpose set forth by our Saviour before His disciples. He told them: "In the world

ye shall have tribulation" (John xvi. 33). It was true that they were at the same time to have His joy fulfilled in themselves; but they were not to be discouraged on account of the sorrows awaiting them on the path of duty. The Stoics, on the other hand, contended that man was to be governed by reason, and that he ought to rise to a condition of utter indifference to pain and to feeling in every sense. This is the system known as Rigorism. But we find different grades in this school. The extremists amongst them would reduce man to something like a piece of stone, free from all emotion, and unable to take any part in the joy or the sorrow of others. On the best side of it we feel that this system meets the requirements of the Gospel. But the teaching of Christ combines, and sets in its true proportion, what is put apart in human systems. We are reminded here that man is possessed both of reason and feelings, and the highest good of the individual in no case militates against the good of society around him. The chief end of man is not merely to *know* or to *feel*, but to *be*, and whoever succeeds in giving the right direction to his intellect, his will, and his emotions—in a word, to reach the highest standard of a consecrated personality—attains the higher purpose of man. "Consecrate them in thy truths" (xvii. 17, R.V., marginal reading) is the prayer of the Master.

We find also that individualism and altruism are united in the Gospel. If we have a true conception of our own personality, we have at the same time a clear indication of the personality of others. If we love ourselves rightly, we are able to love our neighbour. We are taught in the Gospel to deny our lower self in order to save ourselves in the best and highest sense. The fact that a person looks with due regard to his own interests will be no disadvantage to others, and to inflict injury upon others for any selfish ends will never minister to the higher interest of the individual himself. We have an account in this Gospel of many individuals called to the service of Christ; but their own salvation made them anxious to have others saved.

The standard of moral duty, according to the teaching of this Gospel, is the revealed will of God. But that will is never contrary to righteousness and goodness. "The philosophy of the conditioned" is an empty phrase. Justice is not one quality in

man and another in God. True, it is infinitely higher in degree in God ; but it is the same in nature. The nature of water is the same in the tiny dewdrop and in the vast ocean, and so is virtue the same in all worlds and in all ages. Whatever is pure on earth is also pure in heaven, and in Sirius, if that world is inhabited by intelligent beings. God is the source of this purity, for God is light. The message of the Fourth Gospel is this, that this God has been revealed in the Son, and set forth to the world by means of the word : " No man hath seen God at any time ; the only-begotten Son, who is in the bosom of the Father, hath revealed Him " (i. 18). So the true ideal has been incorporated in a living person—Jesus Christ. There are two special traits in this Gospel, showing with greater clearness what is found in the synoptical Gospels in its initial stage. These are the deity of Jesus Christ on the one hand, and His submission to the Father on the other. Some of the critics years ago doubted the first proposition, and some extreme men doubt it still ; but most of the ablest men amongst all critical schools believe that, whoever wrote it, the Fourth Gospel wishes the reader to believe that Jesus Christ is the Son of God, and that in the fullest sense. If we try to pour the new wine contained in the great verses of this great Gospel to the wineskins of the ethical sense contended for by Dr. Drummond in his Hibbert Lectures, and by Wendt and others, we shall find that the new wine will burst the wineskins.

Although Jesus Christ is set forth in this Gospel as possessing a Divine nature, He is constantly depicted as submitting to the will of the Father in all things. We find here an equality between the Father and the Son. " As the Father raiseth the dead, and quickeneth them, even so the Son quickeneth whom He will. For neither doth the Father judge any man, but He hath given all judgment to the Son, that all may honour the Son even as they honour the Father " (v. 22, 23). At the same time, we have subordination of office. The Father is repeatedly referred to as the sender, and the Son as sent. " The Son can do nothing of Himself, but what He seeth the Father doing " (v. 19). " For I am come down from heaven, not to do My own will, but to do the will of Him that sent Me " (vi. 38). Many other passages might be quoted teaching the same truth. Had Jesus Christ been simply

a man, this submission would not have been so marvellous; but as He is from the beginning, and being in the form of God, it is really wonderful. His example ought to kindle our desires to become like Him in submitting always unto the holy will of God. Jesus Christ exemplified in His own character man's true ideal, far excelling in practice the noblest conceptions of Aristotle and Plato. Cicero acknowledges that the philosophers of his time could not agree as to who was the just man. But whoever views the life of the Prophet of Nazareth gets a full reply to the question. He is called Wonderful! If we look upon Him from the standpoint of a mere man, we can never account for His pre-eminence. Had humanity of itself been able to produce one such character, why not more than one? Every generation excels the previous one in arts and sciences; but in the art of living all the generations and centuries must look to Jesus Christ as the model and perfection of humanity. He is Divine, and so is able to succour us; but He is also human, and so is an example unto us.

II.—MORAL DUTIES.

Man is possessed of intellect, reason, will, and conscience; hence he has a work to do and duties to perform. Our Saviour, in speaking to the Jews, held them responsible for their crime by the fact of their possessing these faculties. "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin" (xv. 22). "If ye were blind, ye would have no sin: but now ye say, We see; your sin remaineth" (ix. 41). He acknowledges their ability to discriminate between good and evil, and their duty to choose the one and reject the other. "Ye will not come unto Me that ye may have life" (v. 40). He speaks of Judas the traitor as one that was responsible for his terrible deed because he was a free agent. Man is free to choose his motives, and a man is judged by his motives. When the spirit chooses, the whole faculties are then at work—intellect, feeling, and will. The will is to be the ruling power in man—what was termed by Kant "the practical reason." Certain lines are affixed to each man along which he may work his character. Heredity and environment are powerful influences; but they are not sufficient of themselves to form character. Man himself uses these materials

and weaves his own character. Heredity and environment seem to be on the side of some men, but they turn out bad notwithstanding; whilst others, in spite of every seeming disadvantage, aspire to lofty ideals and climb the heights of holy living. The will, therefore, is the man. In choosing we should always think not only of the immediate act, but of the consequences of that act.

Man is possessed of conscience. He hears the inward voice of God bearing witness within himself to eternal justice. We have no instance of our Lord Himself making use of the word "conscience," but He often refers to its working. The word is not found in the writings of John (viii. 9 is not considered part of the text). He has the word "heart" in the first Epistle, which is the Old Testament equivalent for conscience. But we have ample evidence that he looked upon man as able to hear this voice of God in the human breast. Pilate is described as oscillating between two opposite influences. He wanted to please the impulsive multitude who were crying, "Crucify Him"; but he heard some voice within telling him that it was not right to put a just man to death. This law, written on our hearts and fully revealed in Jesus Christ, is to be our ruling guide through all the difficulties of life.

Duties towards God.—The ethics of the Gospel differ materially from the morality of the Greek philosophers in the prominence given here to the revealed will of God. The Greek moralists referred to the gods, but their gods were very chaotic beings. Aristotle and Plato agree in the notion that man finds his supreme usefulness in the service of the State. But in the Gospel we are taught that our chief concern is to obey the command of a Personal Being, who has revealed Himself unto us, and has taught us our duty. Prominence is given in the Fourth Gospel to God's communicating Himself to man. The Son of God has become the Son of Man, that those born, not of blood, nor of the will of the flesh, nor of the will of man, may obtain power to become children of God.

Duties towards Others.—Christ is our great exemplar in this also. The basis of all true service is sacrifice, and this was carried unto perfection in our Saviour's life and work. He is the good Shepherd who "giveth His life for the sheep." Hegel is credited with

the discovery of the great truth that man has to die in order to live, that he begins to live the life of manhood on the death of his childhood, and he may have rediscovered the truth ; but such a doctrine is forcibly taught by our Lord in John xii. : " Except a corn of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit " (xii. 24). Society is built upon this foundation. No antagonism exists between true egoism and altruism. When we come to know and respect others as persons, we are knit together in the bonds of sympathy, for " we are members one to another." The myriad-minded Shakespeare says :

" To thyself be true, and then it follows, as the night the day,
Thou canst not be false to any man."

Some critics traverse this statement, on the ground that, unless a man has some higher standard than himself to be true to, he will certainly fail. But to be true to ourselves is ideally the same as to be true to our Creator, and if we are so we shall be also true to everyone else. The selfish man is not true to himself. Certainly he endeavours to turn everything to his own advantage ; but he is serving his lower self, and by seeking to save his life thus he loses it to all intents and purposes. Like Silas Marner, one of the characters created by the genius of George Eliot, who was won to a better life by the influence of a little child, or like Robert Hardy, portrayed by Mr. Sheldon, who was terrorised by means of a dream. These fanciful characters are very effective ; but how much more so are the real characters of the Gospel—Judas, who was the very incarnation of selfishness, and who, by seeking to get all, lost all, and Mary of Bethany, who got enriched by her self-sacrifice.

III.—THE MOTIVE POWERS.

To live a life of righteousness in the midst of iniquity and sin, a life of submission to law and of devotion to truth, requires " some power not of ourselves making for righteousness." What is the source of this power ?

The Love of God in Jesus Christ.—We find in the Old Testament that the fear of God was the dominant power in the life of God's people. They were anxious to obey the will of God because of the power He exercised. Nature was the visible embodiment of

God unto them, and they discerned the judgments of heaven in every misfortune. But in the New Testament, and especially in the writings of John, we are taught that God is love. That is the conception of Him throughout the Fourth Gospel. He is the Father; but, lest anyone should draw a false conclusion from that fact, judging Him by the standard of earthly parents, He is the "holy Father" and the "righteous Father." This love finds its response in our hearts. We love because He first loved us. Love is a powerful motive in the way of righteousness. "If a man love Me, he will keep My word" (xiv. 23).

The Spirit of God dwelling in the Believer.—An inward principle is far more powerful than any outward law. The child must walk according to precepts and rules; but the full-grown man has sense and experience to guide him. In reading the Fourth Gospel we are struck with the absence of positive teaching in reference to moral duties. Even the Sermon on the Mount is not recorded. But we are face to face with principles of the highest value, and these go to the root of the matter. It is different in this respect from the synoptists, and from the epistles of Paul. The Apostle of the Gentiles has often to deal with babes in Christ and with men who lived in the atmosphere of the surrounding paganism, and so he writes: "Speak the truth each one with the other," and "Let him that stole steal no more," &c. But our evangelist scarcely notices the branches growing on the tree of morality, but goes straight to the root, which, if put right, will produce branches, leaves, and fruit. He characteristically traces the beginning, and finds the source of all power existing in the union of Christ and the believer. "Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in Me" (xv. 4, 5). Our Saviour teaches Nicodemus that he must be born again. Then the Spirit of God will dwell in the soul and direct all the energies of the mind.

The Future Life.—The references to a life beyond the grave are not so numerous in John as in some New Testament writers. But though he loves to dwell on the mystical union of God and the believer, which is independent of time and place, yet we catch some glimpses of the glory beyond, and this is referred to as influencing the life of man in the present. The disciples are urged

to do their duty in the world by means of their faith in God and in the Son, who was going to prepare a place for them, and who assured them that in His Father's house were many mansions. John's conception of religion as life tends to connect the future with the present, and this is the greatest possible stimulus to action.

H. C. WILLIAMS.

Corwen.



CONSIDER CHRIST.

"Wherefore, holy brethren . . . consider . . . Christ Jesus." —
HEB. iii. 1.

WE are here exhorted to the exercise of attention or contemplation. "Consider." The word used by the writer is striking and suggestive. It denotes an eager and prolonged gaze. "Consider ye well and thoroughly." The eyes must be turned away from all other objects and fixed intently upon Him of whom the Apostle speaks. We are bidden to "see no man save Jesus only," and to look at Him so constantly, and with such intelligent interested gaze, that we shall become familiarised with every feature of His character and every aspect of His work, and that He, moreover, shall become to us an abiding presence, with whom we continually hold converse. This exercise of contemplation is very different from a hasty reading of the Bible, from a superficial and constrained act of committing a number of verses to memory, though this seems to some people the very height of virtue. It is the occupation of the whole mind and heart, the vigorous employment of all our faculties in the one task of considering Christ. And if the exercise be difficult, involving strenuous and concentrated toil, it has at the same time an importance to which few of us are alive.

That importance may be inferred from the fact that the influence which an object exercises over us is determined not so much by its own nature or force, as by the clearness and strength with which we apprehend or lay hold of it. Truths of the highest moment, in which a man may speculatively believe, but of which he seldom thinks, often produce slighter effects in his life than some insignificant trifle with which his thoughts are constantly occupied, and

which, in consequence of that occupancy, turns the whole current of his being into its own groove. A book may be worthless to us, not because it is written in a language which we do not understand, nor because its principles and arguments transcend our power of comprehension, but because we do not read it, or read it with a cold indifference. Many a man has in his library or on his table a record of the noblest deeds which have elevated and enriched mankind, but the record has furnished him with no moral inspiration and no incentive to heroism because he has not troubled to master its contents. The discoveries of science and the triumphs of art may be described with a simplicity of style and a wealth of illustration which should remove the difficulties of a schoolboy, but to him who, as he reads, will not "mark, learn, and inwardly digest," even the illustrative genius of a Herschell or a Faraday will be no effectual guide. We have in the Bible the sublimest and most practical truths which have been revealed to the world. It abounds in "thoughts that breathe and words that burn," thoughts and words which have clothed the world with new and radiant beauty and given to human life new dignity, which have dispelled the clouds and darkness that surrounded the throne of God and opened up fresh fields of thought and aspiration. We have in the Bible that which has kindled prophets and apostles to devoutest rapture, renewed the hearts of sinful and burdened men, converted women and little children into heroes, proved more precious than houses and lands, kinsfolk and friends, yea, than life itself. It has taken the sting from sorrow and the poison from death, and the wrestler with the last enemy has been inspired by its truths with invincible courage and assured of eternal victory. And yet to multitudes among us this Book is a "dead letter." As they open its pages they neither see the form nor hear the voice of God, while multitudes more who know that its words are charged with the highest inspiration of truth and clothed with celestial strength receive no divine illumination in their own minds, are attracted by no heavenly aims, and incited by no superhuman power. This Book, which takes us through many a fair and fruitful field, and to the top of many a hill on which we can revel in scenes of vast and unimagined splendour, from which, as from the Delectable Mountains, our eyes can "behold the King in His beauty and the

land that is very far off"—this Book is to them as is a landscape to a blind man's eye. And why is this? but because they do not sympathetically, earnestly, and prayerfully read it, do not contemplate it as by the very conditions of spiritual life and power they are bound to do.

We are, in the Christian dispensation, surrounded by a condition of things which ought to make us holy and Christlike, and to fill us with the deepest peace and rest. The Gospel is God's power unto salvation, and whatever is needed for our salvation—or the salvation of any man—may be found in it. But of this power only those who believe are recipients, and they in proportion to the depth of their faith as it leads them to "consider" Christ. Christ, in the infinite beauty of His character, in the irresistible tenderness of His love and the fulness of His redemptive power, stands before you; but if you will not heed Him you will see in Him no beauty that you should desire Him, and experience no fresh inspiration in your soul. "Consider Him," for the fixing of the attention determines your character and experience with irresistible power and infallible certainty. Obey the injunction of the text, and you will render your heart a sanctuary in which Christ shall condescend to dwell, and which He will make luminous with His light, a sanctuary in which the messengers of God shall be no strangers, and Faith, with its eagle glance, shall bear you on its strong wings into that land which the senses cannot discern, and Hope shall bring to you words of sweetest cheer, and Love shall kindle in your hearts the glow of a divine aspiring; a sanctuary this in which the music of Heaven charms the ear and stirs the soul to adoration and to praise. We listen to echoes from our eternal Home, to the song of the immortals who rest in God, to the Magnificat of the saints who proclaim the glory of their Lord. But refuse to consider Christ in the sense of our text, and be not surprised if instead of a sanctuary with its shrine and minstrelsy your heart becomes as a wayside inn, in which every vagrant thought and earth-bound purpose find a lodging, and every passer-by turns in to increase the disorder and make more tumultuous the clamour. Alike for your strength and progress, for your usefulness and joy, it is imperatively necessary that you should "consider Christ."

W. H.

SUNDAY MORNINGS WITH THE CHILDREN.

VII.—A CHILD'S HYMN AND ITS WRITER.



HERE are thousands of people who have heard and sung the beautiful hymn, "I think when I read that sweet story of old," who probably know nothing whatever of the author. The name, Jemima Luke, which appears at the bottom of the hymn, carries no meaning to them (apart from the hymn itself), and until lately there have been no means of knowing who Mrs. Luke is. Many years ago I was accidentally brought into correspondence with her, and in one of her letters, which I still possess, she wrote: "My dear father, Mr. Thomas Thompson, originator of the Home Missionary Society, married the widow of Mr. Thomas Welman. She was sister to the Hon. and Rev. Baptist Noel and to the Earl of Gainsborough. My sisters and I lived at Poundsford Park, and two of us married from there." This correspondence brought to my knowledge various other facts, which I had no right to make public, but which are, happily, most of them given in a charming little volume, recently noticed in our Literary Review, and entitled "Early Years of My Life,"* by the author of "I think when I read that sweet story of old." I hope many of you will read the book for yourselves. We there learn very much what all Christian people, and young people especially, will be glad to know. Mrs. Luke says: "Why my little hymn for children should be so popular, and why the public should ask for particulars about so unimportant a person, is a mystery; but such being the case, and having met with some utterly fictitious statements about myself and also about my father, I think it better to substitute facts, and shall try to relate the story of my early life, so far as it is connected either directly or indirectly with the composition of that hymn." She was born in 1813, and gives a delightful account of her early life. Her father was a good, Christian man, whose sympathies were enlisted by the British and Foreign Bible Society, who assisted in the formation of the Sunday School Union, and was deeply interested in the noble work of Carey and Marshman, while he afterwards became one of the strongest supporters of the London Missionary Society. Mrs. Luke describes her early experiences at home with rare simplicity and charm, and tells in words which we must not here transcribe of "a crisis," brought about in a not uncommon fashion among children, which ended in her complete surrender to Christ. She also speaks of her travels with her parents in Yorkshire, Cumberland, Westmoreland, and Lincolnshire, and other parts of the country, and tells, in touching language, of the death of her beloved mother. Some time after this event her father married, as stated above, the Hon. Charlotte Margaretta Welman, daughter of the late Baroness Barham and Sir Gerard Noel, and widow of Mr. Thomas Welman, who had come of several genera-

* Published by Messrs. Hodder & Stoughton.

tions of Nonconforming ancestors, some of whom had suffered not a little for the truth's sake. Miss Thompson, as she then was, lived at Poundsford Park, in Somersetshire, and with her sisters strove to help the people around her. She had intended to devote herself to missionary work in India, and underwent a course of training to fit her for the work, but her health was not good, and the doctor positively prohibited her from going. Baffled in this desire she devoted herself to Christian work at home. Perhaps it would be better to narrate the story of it in her own words: "In the small town of Wellington there was a little association in aid of the Society for Female Education in the East. One fine spring morning I went in a two-horse coach to see how the society was progressing. It was an hour's ride. There was no other inside passenger. I took a letter from my pocket, and on the back of the envelope wrote two verses of the little hymn now so well known. Next time I went to Blagdon School I tried to teach the children both hymn and tune. A third verse was afterwards added to make it a missionary hymn. I never thought of printing these simple verses. My father superintended the Sunday-school at the little chapel belonging to the estate. He used to let the children choose the first hymn themselves. One Sunday afternoon they struck up their new hymn. My father turned to my young sisters, who stood near him, and said: 'Where did that come from? I never heard it before.' 'Oh! Jemima made it,' was the reply. On the Monday he asked me for a copy of the words and tune. This he sent, with name and address in full, to the *Sunday School Teachers' Magazine*." The publication of this hymn brought Miss Thompson into general notice, and she was requested to undertake the editorship of a missionary magazine for children, which greatly extended their interest in missionary work, and led to the formation of many Juvenile Missionary Societies. One letter which she wrote to Sunday-school children was circulated by thousands, and caused quite a sensation. It led to a demand for short missionary stories to read to children. Some thirty little books were written, and 500,000 copies circulated. It also led to the writing of a very beautiful hymn, "The Young Christian's Vow," by Mrs. Parsons, then Miss Ritchie, the first verse of which is:

"Lord, we bend before Thee now,
 And with one united vow
 To Thy sacred service now
 All our lives resign;
 Only to each youthful heart,
 Courage, patience, hope impart,
 Then, if *Thou* our leader art,
 Glory shall be Thine."

Part of the letter referred to may be quoted here. Miss Thompson first described the misery of heathen children and the various ways in which English children can help them. She then continued: "I will tell you a

little story of ancient times, which perhaps you have not all heard. There was once a great general and warrior, named Hamilcar, and he had a little son named Hannibal. When Hannibal was nine years old, he begged very hard that his father would take him to battle with him. Hamilcar consented, but, before they went, he made Hannibal place his hand on the altar of his idol gods and swear that he would make perpetual war with the enemies of his country. Hannibal kept his word; he spent thirty-six years in fighting them, and, at the end of a life of seventy years, he had not forgotten his vow. Dear English children, we want to see you come forward and pledge yourselves to a nobler cause. How rejoiced we should be if we knew that all of nine years old and upwards were saying in their hearts: 'Lord Jesus, we give ourselves to Thee! By Thy grace assisting us, we will live to Thy glory alone, and seek to make Thy name known and loved throughout the world. If we gain wealth, wisdom, or honour, we will lay it at Thy feet, or go at Thy bidding to the ends of the earth. From this day forward we are not our own, but Thine!'" In 1843, Miss Thompson married Rev. Samuel Luke, a much-esteemed Congregational minister, who died in 1868. She still retains, at her advanced age, her keen interest in Christian work and especially in Christian missions, and she has recently published an account of her early life that she may stimulate the interest of others also.

JAMES STUART.

As far as we know Mrs. Luke has published only one other hymn besides the well-known "I think when I read." It was apparently written in 1838 and revised in 1899. It is on "The Disciple Whom Jesus Loved," and reads thus:

"On his departing Saviour's breast
 He gently leaned his head,
 And in that calm confiding rest
 His dark forebodings fled;
 Perchance he of the chosen few,
 'Ere that sweet season passed,
 Alone by quicker instinct knew
 That evening was the last.

"The midnight watch, the awful day,
 When weeping heavens grew dim,
 He saw the heart where erst he lay
 Broken and pierced for him!
 Then came the glory of the morn
 The risen Lord to greet;
 Then rapture of a holier dawn
 In Patmos at His feet.

“ Oh! loved and favoured while below
 ’Twas not thy last embrace;
 In pure and changeless joy we know
 Thou seest ‘face to face.’
 No parting looms, no traitor waits,
 Where thou art gone to be,
 Thy Lord within the golden gates
 Keeps hallowed feast with thee!

“ To that dear shelter would I flee,
 And there would I recline,
 No resting-place so sweet to me,
 No other name be mine.
 But oh! that he of whom I write,
 Long since from earth removed,
 May know me in that world of light
 As one ‘whom Jesus loved!’ ”

J. S.



NOTES AND COMMENTS.



NOBLE GIFT.—Amidst much generous giving in connection with our Twentieth Century Fund, our Missionary Society and other religious enterprises, we should like to call attention to an almost unique gift to Baptist village work which has been made by our beloved and honoured friend, Mr. John Marnham, J.P., of Boxmoor. About five miles from his home, at the village of Northchurch, Berkhamstead, there is a small Baptist cause which has done good work in the neighbourhood for nearly sixty years. But it was face to face with an impending calamity. Its chapel, up a side lane, was worn out, and, like an old boot, was getting past repair. With much effort and self-denial a capital plot of land had been purchased on the main street; but where was their new building to come from? Some years ago they had a disappointment, when a gentleman who had talked of building them a chapel at a cost of £300 diverted his gift elsewhere. But now Mr. Marnham has come to their aid, and, at a cost of more than two thousand pounds, has built a most admirable chapel and schools, supplied with all possible conveniences and furnished in a most acceptable way, a thorough credit to the denomination and affording a rallying ground for the whole body of Nonconformists in the immediate neighbourhood. This is a service rendered to the cause of religion above all praise, and is one which might well be followed by wealthy men in connection with our Free Churches in many parts of the country.

RITUALISM IN THE SCHOOLS.—Mr. Samuel Smith, both before and after Whitsuntide, has made an earnest protest in the House of Commons against the way in which the Training Colleges for elementary teachers, and the so-called Voluntary Schools, are being used to stamp out the faith of the Reformation. Sir John Gorst washes his hands of the whole business, and says the religious teaching is none of his business; while Mr. Balfour is more than usually insensible to the principles at stake, and went the length of affirming that there were not more than three schools throughout the whole country of which the complaint could be made. The fountain-head of the whole disgraceful business is in the Training Colleges where the teachers are equipped for their future work. As a sample of the instruction which they imbibe, the following extracts may suffice, taken from “*A Manual of Doctrine and Practice for Church Teachers*,” by the Rev. J. Sidney Boucher, M.A., for eighteen years Principal of the North Wales Training College, Carnarvon: “The Bible is emphatically the Church’s Book, to which the Dissenters have no more right than have Dissenters to the Drill and Text Book of the Army from which they have seceded (page 271). . . . ‘Priesthood’ is essentially necessary for their (Sacraments) life-giving ministrations; whereas the various sects reject it utterly, and have ‘lost touch’ with the great High Priest above, by wilfully cutting themselves off from fellowship with His own ordained successors below. Hence it follows, as a matter of course, that ‘Sacraments,’ as ministered by Dissenters, cannot be anything more than a sacrilegious outward show, and as much a mockery and delusion as grace without meat, a shell without a kernel, or a knife without a blade” (page 270). So far as such teaching becomes common, or even suspected as common, in the Voluntary Schools, Protestants within the Church of England will drop their contributions, and with the increased and ever-increasing State Aid demanded for their support must come, and come soon, the day of State-control which will sweep such teaching by the board. The sad side of it is that meanwhile in thousands of villages these are the only schools, and no children can attend them without being in some measure affected by their poison.

RITUALISM IN THE ESTABLISHMENT.—A letter which Prebendary Webb-Peploe forwards to the papers makes it very improbable that any round-table conference on Ritualism will be held. He says: “Till Lord Halifax and his friends withdraw from the position which they have taken up in direct opposition to the law of this realm, till this recantation or withdrawal has been publicly announced, I consider that a round-table conference would be an empty farce and a folly.” Without agreement “to be bound by the law and by the plain grammatical sense of our formularies, discussion would be vain.” Within a week of this letter the annual report of the English Church Union was issued, containing a declaration and resolutions to be submitted to the annual meeting. The declaration, which is supported by quotations from Church fathers and English divines, is as

follows: "We, the members of the English Church Union, holding fast to the faith and teaching of the one Holy Catholic and Apostolic Church—that in the Sacrament of the Lord's Supper, the Bread and Wine, through the operation of the Holy Ghost, become, in and by consecration, according to our Lord's institution, verily and indeed the Body and Blood of Christ, and that Christ our Lord, present in the same most Holy Sacrament of the altar under the form of Bread and Wine, is to be worshipped and adored—desire, in view of present circumstances, to reaffirm, in accordance with the teaching of the Church, our belief in this verity of the Christian Faith, and to declare that we shall abide by all such teaching and practice as follow from this doctrine of the whole Catholic Church of Christ." The resolutions express willingness to confer for mutual explanation, and a demand that the Church of England shall be free to interpret her own formularies. It will be seen that while the declaration makes no mention of reservation, it maintains a doctrine practically indistinguishable from transubstantiation, and declares "we shall abide by all such . . . practice" as follows from their doctrine. What but "the golden chain" of Establishment keeps Mr. Webb-Peploe and the members of the E.C.U. in the same sect?

THE CHINESE CRISIS.—The greatness of our Imperial responsibilities is being brought home to us in many ways at the present moment. Engaged in the greatest English war of the century, with the Sudan hardly off our hands, and Ashanti coming on, wrestling with the most appalling famine which our Indian Empire has ever seen, we could well have escaped the grave possibilities of military necessity and international complication in China. The League of the United Patriots, known in the Press as "the Boxers," began disturbances in the province of Shantung towards the end of last year, and an admirably clear account of the whole business is given in a letter by one of our missionaries, Mr. S. Couling, which appears in the *Baptist Times* for June 1st. The inscription on the flag of the riotous bands expresses clearly enough two serious facts which have to be dealt with. "Uphold the dynasty, drive out foreigners," is their watchword. They have shown their hostility for the most part to Roman Catholic converts, and to those whom they may have confused with them, the converts connected with the S.P.G. missions—three of whose missionaries have met the martyr's death—but their general anti-foreign intention is most marked, and during recent weeks the movement has spread to Peking and Tientsin. Property has been destroyed, mission premises and churches burnt, enormous damage done to the railways, and, if the latest reports are to be trusted, the houses of the Legations in Peking demolished and hundreds of converts massacred. The worst symptom is the certainty that up to a certain point, at any rate—though the movement may easily, like a fire, once started, get beyond all control—these outrages are winked at and secretly fostered by the Chinese Government. The official responsible for the murder of two of the missionaries, who was degraded at our Government's instance, was soon

afterwards honoured with a fresh mark of the Empress's favour. So far the European Governments interested have acted by their troops with cordial co-operation, and are giving their whole attention to the protection of life in the capital. But grave problems are opened up. A correspondent telegraphs that there has been no such uprising since the Indian Mutiny. *Absit omen.* There are jealousies between the Powers, especially between Russia and Japan, that threaten harmonious and peaceful relations. But we join with all God's people in the prayer that peace may be preserved, and that, like the many troubles which have preceded it in China, the present one may be overruled for the furtherance of the Gospel; and the lives of our own missionaries, as well as of their converts, may be spared.

LORD SALISBURY'S WARNING TO MISSIONARIES.—When the Marquis of Salisbury, on the morrow of most serious news from China, attended the Bicentenary Meeting of the Society for the Propagation of the Gospel in Foreign Parts, and proposed the first resolution in recognition of the Society's success, he frankly confessed that at the Foreign Office missionaries are not popular. He traced this mainly to the fact that it not infrequently had to interpose in complications which missionary work directly or indirectly created. Time was when, if a missionary were martyred, "the whole of the great moral and spiritual influence of his self-devotion acted without hindrance to the people whom he addressed. But now . . . the result is an appeal to a consul or the mission of a gunboat." By the secular government his fate is avenged; the lives of many of those to whom he preached will be destroyed; and, "what is worse," the blood of his own countrymen will be shed in the work of vengeance. Thus the missionary has come to be regarded as only the forward agent of Western civilisation, and his own influence as a preacher of the Gospel is minimised, so that we no longer hear, as in old times, of multitudes of converts and widespread success. And the moral he draws is that, especially in Mohammedan countries, which you will never convert, but in other lands as well, missionaries must be more prudent, cautious, self-restrained; they must "abstain from all appearances of any attempted violence in their religion," and "if possible from undue publicity wherever the least misconstruction is ever likely to be placed upon their action." What the Marquis means by attempted violence and undue publicity by missionaries is not clear. But the necessity of prudence is obvious, and there is little reason to believe that it is often neglected. But what is serious, and, we venture to say, emphatically unchristian, is that missionary societies should regard it as the duty of Governments, or that Governments should regard it as their duty to avenge the lives of those who have laid them down for the Gospel's sake. Appeals to the secular arm are always a supreme hindrance to missionary progress, and lead to an unending crop of future troubles. The present serious crisis in China is not unconnected with "the mailed fist," and all missionaries and societies would do well to cultivate the shame of Ezra

(Ezra viii. 22), and let their appeal be not to the force that is behind them, but to the Divine love that is with them. So far as we are aware an appeal for military assistance has never been made by our own Mission or missionaries, and it will be a sad day for some of us if it should ever come to be regarded as necessary. Matthew x., plus gunboats, is a curious mixture, and will be fatal to the men who try it and the cause they seek to serve. No doubt Mr. Gladstone was right in asserting: "Wherever your subjects go, if they are in pursuit of objects not unlawful, you must afford them all the protection which your power enables you to give." But this is quite consistent with what Lord Salisbury desiderates. And, by the way, might it not be well to apply the Premier's principle more thoroughly to questions nearer home? It is as mischievous for the Church to rely in any form on the secular power at home as it is to rely on it abroad. This memorable speech—like one or two others which have been delivered by the same high authority—points in the direction of a Free Church in a Free State.

AFFAIRS IN SOUTH AFRICA.—Although the British troops are in possession of Johannesburg and Pretoria, the war is not yet ended. Mr. Kruger prudently fled from his capital, taking with him enormous quantities of gold—to the value, it is said, of five millions; Mr. Reitz has sailed for Europe with £25,000 in gold; General Botha is entrenched with a strong force in the Lydenburg district; Mr. Steyn is keeping together a large body of Boers in the North-East of the Orange River Colony, and is likely to cause further trouble and annoyance. But notwithstanding all this, the issues of the conflict are virtually decided, and it is to be hoped, on every ground, that there will be no further useless bloodshed. This guerilla warfare can lead to no good to anyone. Mr. Schreiner's resignation of the Premiership of Cape Colony is another "regrettable incident." He has had a difficult position to fill, and in the stand he has now taken he must have the sympathy of all loyal Colonists. Sir J. Gordon Sprigg, as the leader of the Progressive party, has formed a new Ministry, with Mr. Rose-Innes as Attorney-General, Mr. Schreiner and the Moderate Afrikanders promising their support. The meetings of the Afrikander Bond at Paarl were not largely attended, but the resolutions passed were not only strong, but bitter, to the verge, at any rate, of disloyalty.

BISHOP RYLE.—The Right Rev. John Charles Ryle, D.D., first Bishop of Liverpool, has passed away within a few months of his resignation of his See. He died at Lowestoft, where he had made his home, on June 10th, and in his eighty-fifth year. We have so recently spoken of his work in Liverpool that we need not refer to it here. His monument is in the men he helped to make and in the vigorous Evangelical Church life which he fostered. He was a great tractarian. He published 200 tracts, and these were translated not only into European languages but also into Chinese and

Hindustani, and were circulated by tens of millions. They may well render a service which more pretentious works could never fulfil. He was faithful at all times to his Church, but he was a Christian first and a Churchman afterwards, and in this way he sustained the friendliest relations with Evangelical Christians in all the communities as well as with High Churchmen within the Establishment.

MRS. W. E. GLADSTONE.—Mrs. Gladstone has not long survived her most illustrious husband, and after a few days of weakness and weariness she has entered, in her eighty-ninth year, the same enduring rest. The life of Mr. Gladstone is, to his honour and hers, largely a life of Mrs. Gladstone. In the truest and noblest sense she was a "help-meet" for him, from the first years of married life, when she read to him and wrote for him to save his strained eyesight, to the last when, "by her tender vigilance, she sustained and prolonged his years." His work was her work, and her true life was to enable him to fulfil his great purposes with the least fret and wear on body and mind. Yet beyond all this she served her day and generation. Her part in fighting the cholera epidemic of 1866 will surely never be forgotten, and half a score of philanthropic societies are what they are by her generous help and personal suggestion. Her body lies fitly in the same grave with her husband's in Westminster Abbey, where her name is as worthy as his, reckoned as one who served her generation by the will of God.

THE LATE MISS KINGSLEY.—Our readers will have noticed with deep regret the death of Miss Mary Kingsley in South Africa. She was the daughter of Dr. George Kingsley, whose "Notes on Sport and Travel," accompanied by a brief biography, she recently published, and whose genius and courage she largely inherited. She was the niece of Charles and Henry Kingsley and possessed many of their qualities as a writer. Her first book, "Travels in West Africa," is remarkable for its graphic descriptions of scenery, is rich in incident, brimful of humour, and also a valuable contribution to science. Miss Kingsley was a trained and careful observer, and her account of the birds, beasts, and fishes of West Africa, her collections of folklore, and her portraiture of the character of its various tribes, are simply invaluable. Her subsequent volume of "West African Studies," if less brilliant than its predecessor, was at any rate an admirable supplement to it, and on scientific grounds in no way inferior. She died at Simonstown, having gone out as a nurse in connection with the war, as she always had a strong desire to help her fellow-creatures, of whatever race or colour, in distress. Words in which she described her mother are also equally applicable to herself: "The only thing that ever tempted her to go about among her neighbours was to assist them when they were sick, in mind, body, or estate. So strongly marked a characteristic was this of our early home life that to this day I always feel I have no right to associate with people unless there is something the matter with them." Highly as we

appreciated Miss Kingsley's "Travels in West Africa," we ventured to criticise with some freedom her attitude towards our modern missions and their methods, and also towards the liquor traffic among the natives. To our critique she sent a long reply, of which the following is the opening paragraph:—"I know it is not manners to answer a reviewer, and so I have never attempted to do so before, regarding a book I published called 'Travels in West Africa'; but I venture to hope I may be pardoned for saying a few words regarding your observations on this book in the July and August BAPTIST MAGAZINE, because it is no ordinary review—it is not written by one who is entirely a literary man, and therefore only competent to criticise from the literary point of view, but by one who has probably had personal experience of Africa, and who certainly is in touch with a source of information regarding Africa that is above question—I mean the great Baptist Mission to Congo—and, also, it is a great pleasure to me to discuss any West African subject with an authority so grave and so evidently conscious of the value of words as the BAPTIST MAGAZINE is. You will probably think this very strange in one whom you, I fear, regard as by no means serious enough, and whose use of words seems not temperate; but I beg to assure you that though I still plead guilty to crimes in grammar and iniquities in style, every word that I used I weighed carefully, according to the light that is in me, when writing on so very important a subject as the effect of missionary culture on the natives of West Africa, and I elected to use words that could not be taken one way by one party and another way by another; what I regarded as a lie I called a lie, and not a prevarication or a misrepresentation, or anything of that sort. I beg, therefore, to first thank you for your estimation of what I have said regarding West Africa itself, although I know you give me more credit than I deserve." In proof of Miss Kingsley's frankness, and of her desire to be thoroughly fair, it may be mentioned that several letters passed between her and the editor in reference to other questions raised by her book and that in one of them she expressed a wish that we could meet and talk the matter out. She offered two dates. On the earlier of the two it was impossible for me to meet her. On the later of the two, when she expected to be returning from a visit to Ashridge Park, I arranged to be at home. But a couple of days before came a note saying that a dear friend who was staying with her had been taken seriously ill, that her visit to Ashridge had had to be deferred, and that for some time she would be occupied in nursing. I hoped to be able to meet her somewhat later, but was never able to carry out the purpose.—EDITOR.

SUNDAY SCHOOL TEACHERS should not overlook "The International Lesson Pocket Notes," July to December, 1900. By Frank Spooner, B.A. The little book is published by the Sunday School Union, 56, Old Bailey, at sixpence. Scores of books published at six shillings are not worth half as much. Its analyses, its striking divisions, and its capital illustrations, are sure to be widely appreciated.

LITERARY REVIEW.

A FAITH FOR TO-DAY. Suggestions Towards a System of Christian Belief.

By R. J. Campbell, B.A. London: James Clarke & Co. 6s.

MR. CAMPBELL has sprung with surprising rapidity to a place in the foremost ranks of the Congregational ministry, and has gained a popularity which is, in many ways, phenomenal. Much curiosity is naturally felt as to the style and methods of his preaching, and people are eager to account for his attainment of an almost unique position. He has already published one or two small volumes, and has contributed somewhat extensively to various papers, but this is by far his most elaborate effort in the way of authorship. It is not the sort of book we should expect a popular preacher to produce, and presents him in a somewhat unexpected light. It consists of "solid food," and is abstruse and philosophical rather than popular. It is difficult to see how large and promiscuous audiences can appreciate preaching so strongly intellectual, and dealing with themes which are generally supposed to be more appropriate for a professor's class-room than the pulpit. The volume is characterised by clear, strong thinking on the great aspects of the Christian faith. There is a delightful freshness in Mr. Campbell's style, befitting the ease and freedom with which he usually speaks. Even when dealing with the most lofty subjects his language is simple, and he has the power of awakening an interest in matters that are frequently set aside as dry and unattractive. In the structure of their thought and their mode of argument these sermons, notwithstanding their evident impress of individuality, remind us of the late Principal Caird's "Philosophy of Religion" and "Fundamental Ideas of Christianity," though the style is neither so brilliant nor effectively oratorical. Mr. Campbell is largely, if not entirely, a Neo-Hegelian in philosophy, and in his discussions on the Incarnation and Personality of Christ and the Holy Spirit he takes positions very similar to those of Dr. Caird. He apparently holds what is known as the "Modal" doctrine of the Trinity. Among recent publications, "A Faith for To-day" follows, though *longo intervallo*, the Gifford Lectures of the most eloquent preacher of recent years. On some points we feel sure that Mr. Campbell will revise his conclusions, especially where he deals with the difficult and, we believe, to us insoluble problem of moral evil. In his anxiety to avoid Dualism, he attributes the introduction of evil to God Himself, affirming that evil is a necessary condition of good, and that we can only reach the good by overcoming the evil. Whatever temporary relief from certain speculative difficulties such a theory affords, it evidently suggests other and more serious obstacles to faith. If God is in any way responsible for evil, is He absolutely good? Has He become what He previously was not—*i.e.*, perfectly good—by His conquest of evil? This seems to us to be implied in Mr. Campbell's theory. Coleridge long ago remarked on the impossibility of solving the mystery of evil. All known theories of its origin imply either that God as Creator was not all powerful

or that He was not absolutely good. The two sermons on Redemption are to some extent affected by this theory. "Jesus is thus seen to be associated with the existence of the primordial evil which has its origin in God." But happily the doctrine here advanced is not dependent on a doubtful speculation, and apart altogether from so disturbing an element, Mr. Campbell has given us what may form a satisfactory theory of the Atonement, largely on the lines of the memorable sermon he preached before the Baptist Union at Nottingham, in which he proved beyond the possibility of rational dispute the need for atonement. Here he advances to a further point, and shows that the need is fulfilled, and can only be fulfilled, in Jesus Christ. In other directions opinions are advanced which we could receive only after considerable modification. But to the originality and charm of these sermons, and to the rare beauty of their illustrations, no one can be insensible, though the illustration from the author of "Alice in Wonderland" is scarcely apposite. We receive this volume with sincere delight, and are thankful that a ministry pitched in so high a key and so rich in stimulating and suggestive power should also be so popular. Should Mr. Campbell be spared, he will probably become the strongest pulpit force of our day, and combine in his ministry elements which are rarely associated, whereby he will reach the most opposite classes.

EPHESIAN STUDIES: Expository Readings on the Epistle of Saint Paul to the Ephesians. By the Rev. Handley C. G. Moule, D.D. London: Hodder & Stoughton, 27, Paternoster Row. 5s.

NOT long ago we introduced to our readers a volume of sermons from the pen of Dr. Moule, and now have the pleasure of welcoming a series of studies on the Pauline Epistles, similar to those he has already given us on the Romans, Colossians, and Philippians. Dr. Moule somewhat deprecates the use of the word "Studies" in this connection as suggesting original research, critical discussion, and minute inquiry, and to these, he tells us, he makes no claim, although no intelligent reader could go through this volume without realising the thoroughness and strength of its contents. Certainly Dr. Moule has availed himself of all possible means of putting himself in the position of the original readers of the Epistle and of looking at it with their eyes. His translation is literal and forceful, and the accompanying paraphrase well brings out the deep underlying meaning of the text. There are, so far as we can see, no strained interpretations, nor is there anything to excite remark on the ground of its novelty. The author has pursued a method of study which is open to every man who has a fair knowledge of the Greek text and knows how to use grammar and lexicon, and, indeed, the use of this work with a view to the mastery and the further application of its method may be earnestly commended to young students. There is everything here which such a student can require to make his study of the Epistle stimulating. The illustrations of doctrine, drawn from a wide range of theological reading, are at times of peculiar value. Dr. Moule is alive to the perverted use which has been made of the

word "church," and while averse to mere individualism in Christian life—which, in fact, is impossible—he sees in the Epistle to the Ephesians a doctrine of the Church which saves us in both directions from the falsehood of extremes, to which, on one side or the other, so many theologians of to-day are prone. The unity he desires is unity "in Christ." The following quotation from the comments on iv. 3 *et. seq.* well sets forth his general position, and shows how widely he differs from the High Anglican school:—"Poor and unsatisfying are the results where 'Unity,' 'Corporate Life,' and the like, are the perpetual watch-words, but where they bear a *primary* reference to order, function, and succession in the ministry of the Church, one cannot but ask the question sometimes, when contemplating phenomena of an ardent ecclesiasticism, is *this* the worthy goal of ten thousand efforts, of innumerable assertions of 'catholicity,' this spirit and tone, these enterprises and actions, so little akin either to the love or to the simplicity, the openness, of the heavenly Gospel? Suppose such 'unity' to be attained to the uttermost, beyond even the dreams of Rome. Would it contribute at all to making 'the world believe that the Father hath sent the Son, and hath loved us even as He loved Him' (John xvii. 23)? No, it would not. But the manifestation of the presence of the Lord in all who bear His Name, so that they forget themselves in Him, would do so to a degree now inconceivable. It would tend more than all ecclesiastical schemes to an external and operative cohesion. But it would do so not by policy, but by grace; not by the universal acceptance of a hierarchical programme, but by 'the life of Jesus manifested in mortal flesh.'" This is well and wisely said, and the whole book is permeated by the same spirit.

THE LIFE OF DWIGHT L. MOODY. The Official and Authorised Edition.
By his Son, W. R. Moody. London: Morgan & Scott. 10s. 6d.

IT was Mr. Moody's wish that his son should write his biography. "The preparation of my father's biography," we are told, "has been undertaken as a sacred trust. Early in the spring of 1894 he was asked by an old friend for permission to issue a biography with his approval. This my father declined to do, and, on that occasion, expressed the wish that I should assume the task when his life-work was ended." The care and thoroughness with which the work has been done amply justify the choice. We have lately had two or three instances in which the lives of notable men have been written by their sons, those of Dr. E. W. Dale, of Birmingham, Dr. Walsham How, Bishop of Wakefield, and of Dr. Benson, late Archbishop of Canterbury. Several smaller biographies of Mr. Moody have already appeared, and possess varying degrees of value, but this larger life is far in advance of all of them. Mr. Moody was one of the most remarkable men of the century, and accomplished a work both in America and Great Britain which will have far-reaching and permanent results. The general outlines of his career are already familiar; his early days, with their struggle and

triumph, his efforts as a Sunday-school teacher, his evangelistic labours in Chicago, his memorable visits to Great Britain with the evangelistic campaigns in Newcastle, Edinburgh, and Glasgow, in Manchester, Birmingham, and London, and other towns and cities of the kingdom; and again his establishment of the Northfield Seminary, with the schools for girls and boys, the Bible Institute in Chicago, and the Northfield Conferences—all these are more or less familiar to the public. Many details concerning them are given here for the first time, and we are enabled to obtain a clearer and more intimate knowledge of the great evangelist than has previously been possible. He stands before us as a great and noble-minded man, eager and impulsive, strenuous and persevering in his God-appointed task, simple in many respects as a child, and intensely real, with limitations that were too evident to be overlooked, lacking in outward polish, abrupt in manner and at times brusque, but true and thorough to his heart's core. We have rarely come across a finer example of childlike and victorious faith, and in that faith we have the truest indication of the secret of Mr. Moody's power. He possessed, in an unusual degree, the true "enthusiasm of humanity"; nor has any man, since the days of Dr. Chalmers, displayed more of what in his case was called "blood-earnestness," the result of "the expulsive power of a new affection." "Mr. Moody," we are told, "was always troubled because the parks or landed estates, with their beautiful castles and gardens, were surrounded by high stone walls that shut in all their beauty," and that was the man throughout. He could keep no blessings of life to himself. There are many good stories in the book from which we select a few.

Mr. Moody had what was called his "bodyguard," a number of lads picked up from the streets, wild and reckless. He was asked whether his work for them would pay, but the improvement in their character, as represented in two pictures, taken at different times—before and after—soon showed that it did pay. A certain critic, who commended Mr. Moody's zeal in filling the pews he had hired in Plymouth Church, suggested that he should realise the limitations of his vocation and not attempt to speak in public. "You make too many mistakes in grammar," he complained. "I know I make mistakes," was the reply, "and I lack a great many things; but I'm doing the best I can with what I've got." He paused, and looked at the man searchingly, adding, in his own irresistible manner: "Look here, friend, you've got grammar enough—what are you doing with it for the Master?"

When Mr. Moody was on a visit to the Holy Land he was taken in in more ways than one. On one occasion he was surrounded by a group of children, all crying "Baksheesh!" He was very generous—on this occasion especially so, because of the unusual nature of the place and its beautiful traditions. (Bethany.) He asked if any of the children had the name of Mary or Martha, and was agreeably surprised to find that a number of them had. This opened his pockets again. The news of his generosity rapidly spread through the village, and new faces and hands were added

quickly to the crowd, all surging around him in frantic efforts to get the lion's share of the spoils. He was besieged. They swarmed on every side. "Backsheesh! Backsheesh!" they cried. Someone casually asked Mr. Moody whether he thought any of those children were named Martha or Mary. "Certainly. Why not?" "Nothing, only they were all boys."

The chapter on Asking and Answering Questions should not be passed over. One man asked, What should be done if you saw a man asleep in the audience? Moody replied: "It's a good thing to stop and say, 'Won't you open the window and let in a little air? Here is a gentleman who has gone to sleep.' That'll wake up every one of them. You can't reach a man when he is asleep. Men may talk in their sleep, but you cannot talk to a man when he is asleep. . . . One man asleep will publish to the whole audience that you are a dry preacher."

Here is an incident of another order. At a special meeting of ministers and other workers, Moody asked: "How many have so grown in grace that they can bear to have their faults told?" Many hands went up; and then, turning to a young Episcopalian minister, "Brother," he said, "you have spoken thirteen times in three days here, and perhaps shut out twelve other good men from speaking." Thereupon someone rated Moody himself for his bluntness. He listened till the abuse was over, and then said: "Brethren, I admit all the fault my friend charges on me; but, brethren, *I did not hold up my hand.*" "Mr. Moody," said a lady of rank to him once, "no one ever talked to me like this before." "Then it was quite time somebody did," he replied, and they remained good friends thereafter. But we could fill many pages with such incidents from a book which every Christian man and, above all, every Christian minister should make it a point of conscience to read.

THE CHRISTIAN CONCEPTION OF HOLINESS. By E. H. Askwith, M.A.
London: Macmillan & Co. 6s.

THE Chaplain of Trinity College, Cambridge, has in this essay given us one of the soundest, strongest, and most original contributions to Christian ethics which we have received for many a day. He has presented a notable vindication of Christianity as a philosophy of life—a philosophy which is not only speculatively reasonable, but thoroughly practicable—the best working hypothesis of life. As a fact, the Christian hypothesis has worked, and is working, and we owe to it most, if not all, of that which men count good in the world to-day. "Is there, then," Mr. Askwith asks, "anything unreasonable in putting ourselves voluntarily to school under the authority that has given us this philosophy of life, whose reasonableness we have once allowed? If Jesus Christ has so revealed God as that the Divine character is itself the explanation of man's moral nature according to the highest demands of reason, shall we say that it is unreasonable to take His word about God Himself, of whom we should otherwise be ignorant? For we can know nothing of God apart from a revelation He may make of Himself." Mr. Askwith's plan leads him to investigate the elementary

notions of ethics contained in the words—duty, right, virtue, and good. Then he examines the relations of conscience and reason, and of happiness and duty in the utilitarian system. In his sixth chapter he reaches the main subject of his essay, tracing the growth of the ethical conception of holiness in the Old Testament; in the seventh chapter he shows how completely the doctrine of Christ transforms and ennobles this idea, in view of the revelation of the Divine Fatherhood; while in the eighth chapter he develops the central thought of the volume—*this absolute unselfishness of God*. This in Dr. Westcott's phrase is "The Gospel of Creation." And the remaining chapters of the work are a proof that this central position is consistent with the general drift of New Testament theology. This is a very meagre and inadequate outline of a remarkable book—a book which is at once philosophically fresh, strong, and suggestive, and one which no wise Christian teacher will neglect.

WESLEY AND METHODISM. By F. J. Snell, M.A. T. & T. Clark. 3s. THIS is the second volume of "The World's Epoch Makers," the first volume of which we noticed a month ago. Wesley is a character complex and, in some respects, perplexing, who even yet has not been fully appreciated, and whose life affords ample room for further study. Mr. Snell brings to his task a fresh and vigorous mind. He has read extensively in the history and literature of Methodism, and has produced a study which is at least frank and courageous. There were aspects of Wesley's life, domestic and otherwise, which it is easy to satirise, and Mr. Snell has not been slow to discover its weaker sides. He is somewhat lacking in sympathy with the finer and more profoundly spiritual elements of his hero's nature, and does not seem to us to understand the inner spirit and *ethos* of Wesleyanism, as we see it at work to-day. It becomes more and more clear that Wesley did not at first intend to form a separate community, but that he was driven to do so by the unwise and unsympathetic action of the ecclesiastical "powers that be." His society naturally grew into a church or churches, as it was plainly impossible for them to continue as part of a religious establishment which ignored their fundamental principle and worked on other methods.

SUMMER TOURS IN SCOTLAND: Glasgow to the Highlands. David MacBrayne, 119, Hope Street, Glasgow. 1s. and 6d.

MR. MACBRAYNE'S Guide Book for the season is attractively got up, and will not appeal in vain to intending tourists. It contains verbal descriptions and photographic views of mountain and sea scenery, which—according to the testimony of various travellers—is not surpassed in any and is equalled in few parts of the world. The sails from Greenock to Oban, from Oban to Skye and Gareloch, from Oban to Inverness by the Caledonian Canal, or the round to Staffa and Iona are, especially in good weather, among the most delightful and memorable experiences of life. It is no wonder that the West Highland's should every year become a more popular and favourite holiday resort for wearied workers, whether of hand or brain.

Those who are asking, Where shall we spend our holiday? could not do better than send for Mr. MacBrayne's Guide Book.

ELEANOR'S HERO. By Evelyn Everett-Green. London: The Sunday School Union. 3s. 6d.

THIS is one of the best and healthiest stories we have had from the pen of this accomplished authoress. Eleanor Mowbray's introduction to society brings with it many memorable experiences. Constantine Vane (a sketch partly from life), the selfish, reckless speculator, has in him more of the coward than the hero, and cares for no one's safety but his own. The scene on the motor car, which forms in a sense the crisis of the story, is well described. Erica—Eleanor's sister—is a splendid girl, and Max, their brother, is every inch a hero. We trust that he will attain his coveted happiness with Angela, and that Eleanor also will share her fortunes with "a hero of her own," who, from the glimpses we have of him, is worthy of her love.

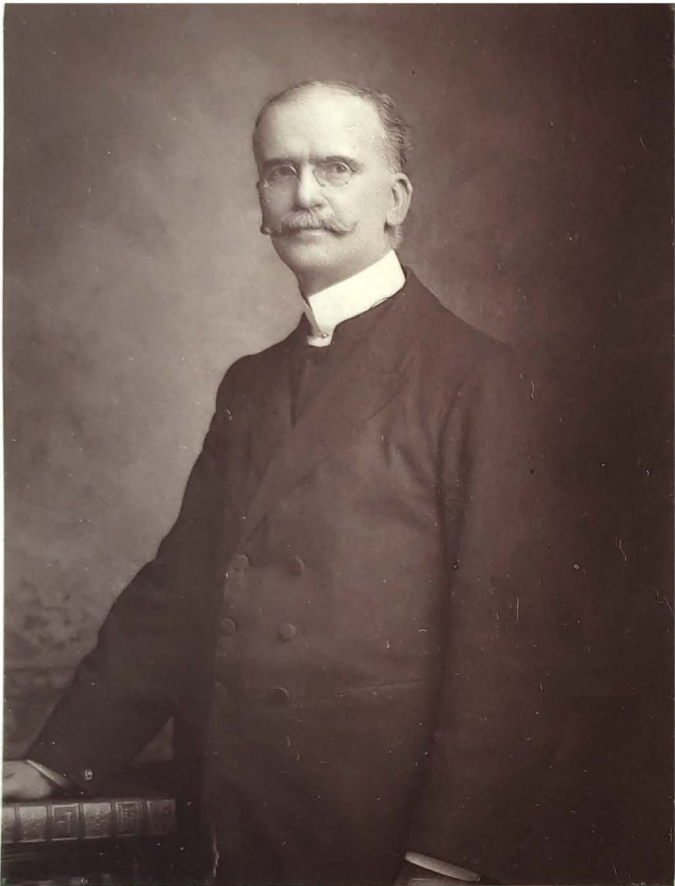
THE MAKING OF CHARACTER. Some Educational Aspects of Ethics. By John MacCunn, M.A., LL.D. Cambridge University Press: C. J. Clay & Sons. 2s. 6d.

THERE is not a young man or young woman in the kingdom who would not be the better for investing half-a-crown in the purchase of this small volume, which is as full of sound sense, keen and subtle thought, and helpful suggestion in regard to the culture of the moral life "as an egg is full of meat." The book deals with Congenital Endowment, (Heredity, Vital Energy, Temperament, Instincts, Desires, Habits, &c.), Educative Influences (Health, Family, School, &c.), Sound Judgment, and Self-Development and Self-Control. Dr. McCunn always writes to good purpose. He is clear, terse, and pointed, and he displays at times a rich humour. His opinions are, as a rule, just, and his essays should have high educational value. Direct moral instruction has, by the way, greater influence than he appears to think, and on this point he should, we think, revise his opinions.

POEMS. By Alfred Lord Tennyson. London: Macmillan & Co. 2s.

THE latest edition of Tennyson is likely to become most popular. It contains "In Memoriam," "Maud," "The Princess," "Enoch Arden," &c., and is well bound in red cloth and gilt edges. It has sixteen illustrations, including a fine portrait of Tennyson as frontispiece, "The Lady of Shalott," "The Palace of Art," "Ulysses," "Aylmer's Field," &c., by Rossetti, Sir John Millais, and other distinguished artists. These alone are, it would be superfluous to say, worth far more than the volume is published at. It is wonderfully cheap, and should still further popularise the poetry of the late Laureate, whose like we shall not soon see again.

MR. A. H. STOCKWELL, of 17, Paternoster Row, sends out **THE MEMOIRS OF A CHRISTIAN ENDEAVOUR SOCIETY**, by Fred. G. Lawes. 1s. net. How far the memories are real and how far idealised we do not know, but whether they are the one or the other they are admirably and effectively written. Clement Dare was a man of heroic mould, and there is much to be learned from his generous self-denying. The Christian Endeavour movement is not without its dangers, as is here plainly shown, but the more "Endeavourers" we have of the type depicted in this powerful sketch the better will it be both for the Church and the world.



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J. S. Power

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THE
BAPTIST MAGAZINE

AUGUST, 1900.

THE REV. Z. T. DOWEN, M.D., D.D., BRIXTON.

NO one is a Baptist by heredity ; each of us is a Baptist by personal conviction and profession, was the remark made to me by a Baptist of world-wide reputation to explain the superior numerical position of several of the pædo-Baptist communities. Our denomination grows by the adhesion of men and women, who, having found a personal Saviour in Jesus, feel it incumbent upon them to render personal obedience to His commands. Our ministry is not drawn entirely, nor, it may be, very largely, from the children of Baptists, but is being constantly strengthened by the accession of those who have been brought up in the warm atmosphere of Wesleyanism, the refined and cultured atmosphere of Presbyterianism, the free democratic atmosphere of Congregationalism, and the æsthetic atmosphere of Episcopalianism. The Rev. Z. T. Dowen, D.D., of Wynn Road, Brixton, S.W., is one of these. Born in the busy manufacturing town of Wolverhampton in 1849, of Wesleyan parents, the formative influences of his life were Wesleyan, and they have left their influence on him in his profoundly earnest and soul-winning ministry. At his conversion he faced the question of personal confession. For him the Scriptures were perfectly clear and definite ; fidelity to his Saviour demanded that he should be baptized. No previous anticipatory rites could meet the case. It is strange that they ever should with the example of our Lord before us. Let those who consider them sufficient note these facts. When eight days old He, an unconscious babe, was circumcised, as the law demanded. When twelve years of age He

was brought to Jerusalem for initiation, for at that age every Jewish boy became "a son of the Law." His parents arranged these things for Him. Voluntary action was not prerequisite. These are supposed to have their Christian counterpart in infant baptism and confirmation. There many stop. Jesus did not. When He was grown to manhood, when thirty years of age, He voluntarily demanded baptism. For us the Lord's example is final.

At the age of twenty-one, therefore, Z. T. Downen was baptized by the beloved and now venerable Joseph Drew, of Margate. For him that submission involved not only separation from Wesleyanism, but membership in a Baptist church. A pædo-Baptist church, it has been well said, is no home for a Baptist. To continue therein is to neutralise his testimony and protest. It is more; it is to sanction by his presence what he believes to be error, *the error* which, in the Anglican and Romish Churches at any rate, is of the most delusive and deadly kind—that union with Christ is mechanical. No argument as to its being a mere presentation service can weaken this position. Infant baptism means regeneration to the Romanist and Anglican, and he is unhappily confirmed in his opinion by Evangelical practice. Neither is there any doubt that among vast numbers of pædo-Baptists infant baptism is supposed to possess some mystic, spiritual efficacy. Protest can only be effected by separation. Mr. Downen took that step. He joined a Baptist church. Ever accustomed to see

"The beckoning finger
Of an onward pointing God,"

he responded to the Divine call to consecrate to service the life he had thus solemnly dedicated to God in baptism. Accepted by the late Rev. C. H. Spurgeon as a student, he entered the Pastor's College in 1870, and left it at the end of his course for his first pastorate, which was in Philadelphia, U.S.A. For five years he ministered to a devoted people, till family considerations compelled him to return to England. On his return he settled at Bootle, from Bootle he removed to Macclesfield, and from Macclesfield he came to London. What his ministry and influence had been up till then will be seen from this extract

taken from the address presented to him on leaving the church at Macclesfield:—"We shall gratefully remember your eloquent and man-building ministry, your uprightness and integrity as a gentleman, your chivalrous devotion to the right, your tender pity for the poor, your gracious and gentle spirit, and the courage and devotion which have made you for nearly six years the warmly-beloved minister of this congregation."

Dr. Downen moved to London to undertake one of the hardest pieces of work to which a minister can be called. The church at Wynn Road was then meeting in a small iron chapel, which tradition describes as having been in a most dilapidated condition. No association supported him. Bad as the building was, it was overshadowed by the Metropolitan Tabernacle, and Christ Church, Westminster Bridge Road—the Rev. Newman Hall, L.L.B.—both of which were within a short distance by tram and 'bus; by the large and influential Congregational Church in Brixton Road, built for the Rev. Baldwin Brown, B.A.; and by the no less important Episcopal Church—Christ Church—where McConnell Hussey ministered, and where the Rev. W. R. Mowll ministers now. Conditions could not have been more adverse, the salary offered less attractive, but in the spirit of faith and resolution he faced it—and conquered. The congregations grew, the "tin tabernacle" disappeared, and on its site there rose a handsome church with seating accommodation for 700 people. After nearly fourteen years' faithful ministry it is now full of people, life, love, and energy, and is the spiritual home of a church numbering between three and four hundred members.

While in Philadelphia Dr. Downen studied medicine and took his M.D.; two years ago he received the degree of D.D. from the Temple College, Philadelphia (Dr. Russell Conwell, President). While thoroughly Evangelical he is not evangelistic. His ministry is thoughtful, earnest, converting; the service is ornate and attractive. The doctor is kindly, gracious, brotherly, and has thus gathered round him men of thought, influence, and substance, who sustain him nobly in his work. His influence is steadily on the increase, and it is cause for denominational congratulation that in a populous and pleasure-loving suburb like Brixton our position is so well represented and sustained.

J. EWEN.

WALKING WITH GOD.

BY REV. JAMES BLACK M.A.

THE encroachments of Christianity, considering it as an outside force upon our individual lives, may be roughly marked by three successive stages: beginning, from without, inward. First of all, and before it reaches the heart, it has the power to make its sacred influences felt and respected in the sphere of man's external conduct. Even before men feel moved by it as a regenerating force, it has the power to constrain them to an outward conformity, causing them to shun the grosser vices and even impelling them to identify themselves, if not with its spirit, at least with its outward methods and organisations. There is many a man who calls himself a Christian, and is formally recognised as such by Christ's people, who might justly repudiate any charge of intentional hypocrisy, and yet about whom it may truly be said that his Christianity is as yet only an outward show. The truth is that his religion has not yet reached the *heart* stage. It may do so, please God, when it gets nearer to him and he to it.

The second stage is where the Christian influence has penetrated through all the externalities of a man's life, and has reached the life itself. In such case not only the outward conduct is transformed, but the inward motive. When a man has been thus far subdued by the Spirit of Christ, he has come to see the futility of all superficialities, if the *heart* be not changed. He passes through the great experiences of repentance and faith, and his life becomes a daily taking up of his cross, a crucifixion of self, a surrender to the Divine Law inscribed within.

The third and last stage is when there dawns upon a man the consciousness that Christianity brings him into a Divine relationship, not of an impersonal but a personal kind; when he feels that the great surrender he has made is not to a principle merely, or to any set of principles, but to a Holy and a Loving *Person*. It is only then—when this consciousness is realised and practised—that a man can be said to be a Christian in the true sense. The other

stages have only been preliminary and preparatory. It is only when we realise and feel the Presence of God, of Christ, that life can become interfused in God's peace, and Christ's joy. This, and only this, is life eternal; to know *Thee*, the only true God, and Jesus Christ, whom Thou hast sent. The Christian's life is hid with Christ in God. Our fellowship is with the Father and with His Son.

The writer of the Epistles to the Hebrews finely conceives the *summum bonum* of the Christian religion as access to God and fellowship with Him. The end of religion in his view (*cf.* Bruce, p. 15) "is to bring men nigh to God, to establish between man and God a fellowship as complete and intimate as if sin had never existed. . . . Christianity for him is the religion of *free, unrestricted access to God*—the religion of a new, everlasting covenant, under which sin is completely extinguished, and can act no longer as a separating influence. This thought runs like a refrain through the Epistle. . . . How prominent a place the idea of free access held in the writer's mind, appears from the fact that when he has finished his theoretic statement he commences his last prolonged exhortation to his readers in these terms: 'Having, therefore, brethren, liberty to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a High Priest over the house of God; *let us draw near with a true heart in full assurance of faith.*'"

This conception of the great end of the Christian religion harmonises with and answers the deepest yearnings of the human heart in every age. The Hebrew poet speaks for all humanity when he cries: "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and weary land where no water is." And again: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?"

If outside proof were necessary to substantiate the truth that fellowship with God is necessary for a true and vital Christianity, we find it in the *psychological necessities* through which our

appropriation of the essential benefits of the Gospel are conditioned. Whether we conceive of our religion as that which brings us blessedness or happiness—and are these not at root substantially the same?—this state of inner happiness, or whatever we choose to call it, is always conditioned by LOVE. Christian blessedness or happiness is in all cases rooted and grounded in Christian love. And if we ask further whence love has *its* source, the only answer which can be given is that it springs, and only can spring, from a conscious fellowship with God. In human relationships it is quite idle to talk of *loving* those with whom we have no fellowship. We must *live* with people if we are to love them; not necessarily in close external proximity—that is not always possible nor always advisable—but in thought, in sympathy, in spirit, in life. So is it in the relations between the soul and God. There can be no love unless there be fellowship, for love is born of fellowship, and the two must go hand-in-hand. *God's love cannot dwell in our hearts unless we love God; and we cannot love Him unless we walk with Him, live with Him.* It is His presence that kindles into flame within us the Holy Spirit of light and purity and beauty and joy. Should the Sun of Righteousness sink below our spiritual horizon, all colour and beauty with Him fade from our earth and sky.

When we study the lives of Christians who live in this pure, warm, sunny atmosphere of deity, we find them stamped with a character which distinguishes them clearly and sharply from the worldling, the mere nominal professor, and even from those sincerer souls who are practising as they can the principles of Christianity without walking in conscious and intimate companionship with Christ. First of all, we notice that they are animated by a flush and glow of spiritual health that finds expression even through the tabernacle of the body, and indicates the presence of that life-giving atmosphere in which they dwell. As with Moses when he came down from the Mount—though it may be in far less degree—there is a clinging spiritual radiance about them, a quiet light that never was on sea or land, which tells that the possessor lives and moves and has his being in the very presence of God.

The chief, and the most practical manifestation, however, is in

their deeds of consecrated devotion. The abiding Spirit of God's peace and love ever seeks to manifest itself and multiply itself. Hence we find that the man who lives with God lives *for* God. All his earthly occupations and ambitions are subordinated to this. Time, energy, money, comfort, ease—all are sacrificed on the altar of his passion for God. Such men are the necessary and the unfailing supports of all our churches. The church that lacks them—although abounding in wealth and numbers—is both poor and perishing. Such men make untold sacrifices both of means and energy for the good of their Zion. They have the keenest interest in all its organisations. They like to drop into the Endeavour Society and the Sunday-school. They will not miss the prayer-meeting if they can help it. They are not easily offended. They do not delight in disturbances. They are not leaders of factions. They bear all things, believe all things, hope all things, endure all things. Their life is an epitome of the power of Christ's love.

Contrasted with such a life and temper as this, how low and contemptible at times are the realities of the average experience of our own church life; nay, of our individual lives! How grudging our service, how cold our hearts! How ready we are to look for lions in our path, how slow to seize the golden opportunities that daily glide past us! The world is too much with us. Even when we allocate large portions of our time, energy, and strength to Christ's cause, how easily we degenerate from the Christian into the mere ecclesiastic, from being organs of the Holy Ghost to becoming mere organisers of His outward forms!

There was once a minister in the Northern Kingdom who earned for himself the unenviable sobriquet of "*Hurrying Tom*." It may be, though we hope not, that he made more haste than speed. At all events, it suggests to us that we may be so concerned with the machinery of Christianity that we find no time to spend with Jesus Himself; that we may become so engrossed with the multiplicity of meetings, and conventions, and what not, that we have left our hearts no space nor time to meet with God.

Brethren, what we all need, and need increasingly, is this Divine fellowship. We cannot commune with God too often or too much. It is our very life, the spring of all holy activity, the fount of all

spiritual refreshing and power. Thrice happy are they who daily keep

“ Within their hearts a quiet retreat
For God and their own souls to meet.”

These are they who, whether they ascend with Christ to the Mount of Transfiguration, or accompany Him down to the Garden of Gethsemane, are constantly filled to the full with His own love and peace—a love and peace which survive and surmount all earthborn temptation and storm.

These are they

“ With whom the melodies abide
Of the everlasting chime.
Who carry music in their heart,
Thro' dusky lane and busy mart;
Plying their daily task with busier feet
Because their secret souls a holy strain repeat.”

Wolsingham, co. Durham.



MEDITATIONS IN AN EPISCOPAL CHURCH IN INDIA.

THE prayers used in the Established Church are very beautiful. Some of them come down from very ancient times. While the Free Churches have retained their right in the ancient hymns of the Christian Church, they have resigned their rights in many of the prayers. Taken as a whole, these prayers are more after the pattern of the Lord's Prayer than those we are accustomed to hear elsewhere. The use of the Lord's Prayer in the Church services is both beautiful and appropriate. But what reason is there why that prayer, beautiful as it is and of the highest authority, should be repeated twice at each service? Even in the shortened form of daily prayer which we have attended, and the whole of which, including the reading of Scripture, occupies only a quarter of an hour, that prayer is twice used. Such repetition is surely uncalled for. The most ardent advocate of prayer among Protestants does not recommend it. But if the prayer is repeated, is there any need that it should be used in the different versions; first in a version

that scholarship pronounces later than the New Testament, and then the short form of the Revised Version? One who is unaccustomed to the Episcopal Church service is startled by the second appearance within half an hour of this beautiful prayer, and falters in his repetition.

Another and more serious reflection occurs to me. Our hill station is full of schools, a large number of girls from them occupy regular seats in the church. The question that strikes like a dart into our soul is, Where do these girls learn to pray? Not, Where do they learn the prayers used in church? In learning these there is no difficulty. Prayer, even to a member of the Established Church, is something besides and beyond all these. "Where do these schoolgirls, far from home, and spending their days and nights in boarding schools, learn to pray?" we asked a lady who had been a governess in a Conformist family. "Ob," she said, "they learn to pray at home, and at school their governesses teach them. My pupils could pray about all their needs. They learn in all sorts of ways how to pray." This we all know. A pious parent, of course, will teach his child to pray as a pious governess will teach her pupils to pray. But if the parent is not pious, and the governess has no inclination for prayer, even on her own behalf, is not this a lesson the Church in her ordinary ministrations should be unable by any means to leave ungiven? If it be right to pray prayers at home which are never found in any book, should there not be found a place for such prayers in the services of the Church? The State Church gives no lesson in prayer properly so called. There are two other ways in which, if a child is fortunate, he may get a hint as to how to pray. First, in the Sunday-school he might hear the superintendent pray; but a shortened form of Liturgy with the prayers subscribed is more popular. In the Episcopal Church there are two opportunities for the clergyman to pray apart from the Prayer Book; one is before the sermon and one after the sermon. "Is there any provision for this in the Prayer Book" we asked. "None!" "Then, it is a foreign element introduced. Is it often done?" "Very rarely." I fear many of these poor children are never taught to pray at all, never hear a prayer suitable to our varying wants, our special weaknesses, our hourly temptations.

Members of the Episcopal denomination seem to have no difficulty in chanting the psalms. Expressions therein which could only be justified by the deepest misery, roll out of the lips of happy childhood. The outcry of the perishing in their ultimate despair is heard on the lips of girls as if expressing present personal experience. The imprecations of a nation in captivity are not thought unsuited to the worship of God in the songs of women. Where is the reason for any man in the Episcopal Church, let alone a woman or a child, taking up the prayer: "Oh, deliver me from the wicked-doers, and save me from the bloodthirsty men. For, lo! they lay watch for my soul: the mighty men are gathered against me, without any offence or fault in me, O Lord"? There may have been times during the recent massacres in Armenia when, in the bitterness of death, with a bleeding family around him, and his home in ashes, a Christian Armenian might cry as the incarnate bend over him: "Let them consume away like a snail, and be like an untimely fruit of a woman; and let them not see the sun." But there is no young man in the Established Church to-day who can have any excuse for using such language at home or in the church, and we have yet to find the mother, Christian or non-Christian, who in any place, except in the Episcopal Church, would give voice to the sentiment: "Blessed is he that taketh thy children and throweth them against the stones."

All the psalms are printed in a metrical version in the hymn-book of the Presbyterian churches, but they are not all used; selection is inevitable, and is accordingly made.

There are sentiments common to the Jewish faith and the Christian. There are sentiments common to all Christians, and while these remain there is no reason why Christian worship should be marred by songs born in the midst of unspeakable horrors, when those horrors have been long since avenged and forgotten. The sentiments alluded to are in their proper place in the Book of Psalms; they will never lose their place in the Sacred Volume; there they are of benefit untold, but it is quite another thing to make them a part of Christian worship.

Our preacher was of a very high order. The arrangement of his discourses was beautiful; his choice of words equally so, and the

symmetry perfect. One lady at our dinner table affirmed, after the first sermon which we heard, that the conclusion of the discourse was taken from Newman. Another asserted that the discourses delivered on the evenings of the last three Sundays were written by the bishop, and sent for reading in the church, in view of the sacerdotal controversy. But our further attendance convinced us that in all the sermons the style was the same, and the master hand one, and that hand was the preacher's own.

The sermons were beautiful, with that subtle beauty which charms the mind away from all thoughts of what should be said on a given subject to what is actually being said. They had their true proportion of introduction, subject matter, embellishment, and conclusion, but we watched in vain for mention of atonement, regeneration, justification, sanctification, redemption. The mention of Christ Himself was meagre. Nor was there any reference to Him as "the Lamb of God which taketh away the sin of the world." The absence or the barest mention of these matters is in perfect accord with the Creed and the Book of Common Prayer generally.

Another preacher in the same place gave us a discourse in which he proved from Scripture history that the wicked have in all ages been more numerous than the righteous. It was an indictment of the human race, and was pressed home to us as a reason for careful self-examination. The discourse was one to be prized in these days of smooth sayings, but the conclusion was so feeble that one wonders what part the New Testament plays in the thinking of such preachers. "If, then," it was said, "you find that you cannot number yourself among the righteous, what must you do? You must try and do better, and try to walk in the ways of righteousness." Almighty God, an indwelling Christ, a regenerating Spirit seem no factors in such a preacher's system. Yet here, again, is not such preaching consistent with the Book of Common Prayer? Our sympathies are altogether with the Evangelical party in the Episcopal denomination, but one cannot hide the fact that they also are untrue to the teaching prescribed for them. The Evangelical circles round conversion as the great point in spiritual life, but fails to find it in the documents of his Church. He ignores that baptismal regeneration which in the baptism of every infant

he teaches, illustrates, and emphasises. He gives a place to Repentance, which it cannot claim in the Prayer Book. He brings the beautiful truth of Conversion straight from the New Testament, though it is in direct contradiction of the baptismal regeneration which he so elaborately enforces in the case of the baby, and which he does not himself believe! If, on the one hand, the Ritualists introduce Confessionals, Mass, and Images, with all the array of false teaching that accompanies them; so, on the other hand, the man who, taking his instructions from the lips of Christ and the Apostles, beseeches Englishmen to be reconciled unto God is undermining the faith of his sect while he is saving the souls of his people. A clergyman whom we had the pleasure of hearing some little time ago in the Cathedral of Calcutta stated the teaching of the Episcopal denomination exactly; and, much as we despised that teaching, we are bound to confess that the preacher was true to his Church in this particular. He was preaching on the words "saints of God," and with a carefulness of definition too rarely found among preachers, he inquired, "What is a saint?" "We are accustomed," he went on to say, "to associate saints with painted windows and bygone days. There are few here present who would not repudiate the title, yet saints they are; for what is a saint? A saint, my dear brethren, is one who has been baptized in infancy, and has never by formal word or deliberate act denied and renounced his baptism." Thus are we a nation of saints, not only according to this individual preacher, but according to the teaching of his Church, for wild though the teaching be, it is in perfect accord with Episcopalian standards, and also a means of spiritual slumber to thousands of ignorant souls. These clergymen are true to their vows, true to the delusive teaching of their denomination—a teaching not vicious, not anti-Christian, but sadly wanting in those great doctrines which make Christianity a distinct religion and a divine power. It is impossible to honour a man who, standing up in a Conformist cathedral can say: "The Church of England makes no provision in her appointments for a service of prayer on behalf of the departed. We are therefore unable to meet on Wednesday to offer up public prayers in the church for the dead, but I entreat you to join with me in the privacy of your own homes for the souls of those who have gone before." It is

equally impossible to honour the clergyman, who by all his teaching, and in so many words, belies the doctrine of baptismal regeneration, yet urges his flock to bring their infants to him to be baptized, and will over every one of them say to the parents of the baby and others there assembled: "Seeing now, dearly beloved brethren, that this child is regenerated, and grafted into the body of Christ's Church, let us give thanks to Almighty God for these benefits." And then turning to God, with what seems to a plain man an effrontery he dare not characterise, he says: "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, and receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church." Again, to our mind, it is inconceivable how an Evangelical member of the Episcopal Church can take his baby to an Evangelical clergyman and ask that clergyman thus to perjure himself!

The consistent Churchman is the man who has been baptized in babyhood, confirmed in boyhood, and lived a respectable life since. His church does not ask that there shall be any passing from death unto life. If a man should, in spite of his church's silence on the subject, discover by a glorious experience that there is in life such a thing as conversion, the Episcopal Church has no more to give him after that event than she gave him before, and does not even remark this greatest crisis in religious life.

The fact is that the Episcopal Church is a church suited for the place it has been called upon to fill—namely, to be the church of a nation; not the church of those only who have been called out of darkness into light, and out of the power of sin unto God.

Chittagong, E. Bengal.

DAVID L. DONALD.



THE Religious Tract Society have sent us SERMONS FOR HOME READING (1s. 6d.), twenty-one in number, by some of our foremost living preachers, Mr. Greenhough, Mr. Silvester Horne, and Dr. Monro Gibson being among them. There are several also by distinguished preachers of the past—*e.g.*, "Hearing the Word," by Robert Hall. "Nuru, the Shepherd Boy," by Arthur Le Feuvre, of the Church Missionary Society, Krishnagar, Bengal (1s.), depicts the every-day life of a Bengal shepherd boy, and shows in a very graphic manner the difficulties which have to be overcome by all who would profess faith in Christ.

THE CHURCH AND THE MINISTRY.*

BY THE REV. T. GRAHAM TARN.



WO conceptions of the Church stand face to face in this land; according to one, the Church is composed of every man who has been christened in infancy, and it is controlled and regulated by political officials; according to the other, it is composed only of regenerated men, whose prerogative it is to exercise the autonomy of faith. The one conception is embodied in the Anglican Communion, the other in the Free Churches; and it is ours not merely to remain true to the free spiritual ideal of the Church, to point out its harmony with Scripture teaching, and to extol its virtues, but, above all, to adorn the doctrine in actual Church life, to make it living and glorious, attractive and forceful.

The different conceptions of the Church reach not only to its spirituality and autonomy, but also to its ministry. We know nothing of a special order of men who are set apart as priests. We have no room for a class priesthood, for the simple reason that we are all priests. There is amongst us a ministry called and ordained of God, but it lays no claim to priestly functions. It is not troubled about the validity of its orders, for, like the Apostle Paul, it has received them, "not of men, neither by man, but by Jesus Christ, and God the Father." It smiles at the ecclesiastical monopoly which claims to be the sole channel of Divine grace. It is perfectly willing to stand "without the camp" in association with such men as Robert Hall, Thomas Binney, Morley Punshon, R. W. Dale, C. H. Spurgeon, and Alexander Maclaren, and to abide the Master's test: "By their fruits ye shall know them." It does not take to heart the epithet "unauthorised" which is hurled at it; and it looks with curious wonderment at the spectacle of Anglican ecclesiastics knocking at the door of the Vatican and craving recognition, and it marvels that the heavens do not fall when Rome declares that Canterbury is schismatic, and consigns the Anglican clergyman to the same limbo as the Baptist minister.

* From the Presidential Address to the Yorkshire Association of Baptist Churches.

It affirms that the true Apostolical succession is not mechanical but spiritual, and claims to be the modern counterpart of the Hebrew prophet rather than of the Jewish priest. It asserts that the two ordinances derive their efficacy not from the mystic force of the ministrant, but from the spiritual attitude of the participant, and that baptismal regeneration and transubstantiation are as devoid of truth and reality as the incantations and charms of the witch-doctor in Central Africa. The gulf that separates the Christian minister from the sacrificing priest is deep as the ocean and wide as the poles asunder.

The prophetic office has always been a nobler thing than the priestly office, and the prophet has always played a more important and useful part than the priest. The men who pose as priests in our modern life might find it a profitable study to investigate the relative position and influence of prophet and priest under the older dispensation. What does the student of Jewish history tell us about the priest? That "he uttered no burning word, spoke no vivifying truth, rebuked no oppression, broke by moral force no oppressor's chain, made no mark upon the national life, left no message for the ages of immortal power." And what does he tell us about the prophet? That he loved his people with a passionate affection; he looked with illumined eye upon the realities of life, stripped bare of all conventional coverings; he saw that the miseries and woes of national life had their origin in transgression, and their remedy in repentance and renewal; he sought with intensest ardour to stir the consciences of men and bring them back to God; he received and proclaimed the messages of the Most High, and he has left a legacy of truth and principle which will illumine and inspire the hearts and lives of men till time shall be no more. The priest was a mere official, the prophet was a living force in national life. The priest was absorbed in the performance of rites and ceremonies, the prophet was concerned with the application of great principles and eternal truths. The priest, for the most part, quietly acquiesced in national degeneracy, the prophet strenuously worked for national emancipation and development. The hall-mark of priestcraft is bondage and superstition and degradation, and again and again the prophetic message had to ring through the land of Israel. "To obey is better than

sacrifice, and to hearken than the fat of rams." I cannot imagine a man of historical knowledge, and of historical imagination, appropriating the title of priest, and rejoicing in it.

And if the Levitical priesthood did so little to help men in the older dispensation, where it had a Divinely appointed place, it is not a source of wonder that Christ abolished the priest. His own ministry was distinctly of the prophetic type. He was not of the tribe of Levi. He wore no priestly garb. He served no earthly altars. The quick perception of the Jewish priests told them that, so far from being one of themselves, He threatened their extinction. Their craft was endangered by His ministry. They feared Him, they hated Him, they conspired against Him, they crucified Him. In a deep, spiritual sense He was High Priest and Sacrifice; but both by His teaching and His death He abrogated the old Jewish priesthood, and instituted no order of a similar character in its place. Christianity has no hierarchy, because it is a hierarchy, a kingdom of priests. The men that Christ appointed to office were apostles, prophets, evangelists, pastors or teachers, not one of them is called a priest. Let me quote the words of the late Dr. Lightfoot, one of the ripest scholars and most profound theologians of the day. In his dissertation on the Christian ministry, appended to his Commentary on the Epistle to the Philippians, he says: "The Kingdom of Christ has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and sin forgiven. 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 transformed 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 title 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." It was not until the time of Cyprian, in the middle of the third century, that the Christian minister was turned into a sacrificing priest, and the Lord's Supper into a sacrifice. It was a flagrant departure from the mind of Christ and the

practice of His Apostles when Cyprian said: "As the Levitical priesthood, so is the Christian ministry"; and its influence upon the course of Christianity has been most pernicious and deadly, for, as Dr. Hatch truly says: "An exaggerated conception of the place and functions of the Christian ministry has operated more than any other single cause to alienate the minds of men from the faith of Christ."

We proceed on New Testament lines when we lay stress upon the preaching of the Gospel, and repudiate the existence of a priestly order outside the common priesthood of all believers, but the place which is assigned to the ministry in our Churches, and the manifold duties which it is called upon to discharge, impose responsibilities both upon the Churches and the ministry which deserve more serious consideration. The general progress in education and intelligence and mental activity necessitates a higher and better type of minister, if the pulpit is to maintain its power. His sermons must be abreast of the times in intelligence and culture; they must interpret to the times the will of God, and the eternal meaning of the Cross of Christ, and the mystery of human life and destiny. They must not be the weary reiteration of dull platitudes, they must be fresh and luminous, vigorous and forceful. And he must be something more than an able preacher; he must be a good organiser, a sympathetic visitor, an effective platform speaker; he must possess the temper of an angel, the tenderness of a woman, the tact of a diplomatist, the business capacity of a merchant, the vigilance of a shepherd, and the devoutness of a saint. The demands made upon the ministry are increasing every year.

There is no question more vital to the welfare and progress of our Churches than the adequate supply of a thoroughly efficient ministry, and it depends primarily, to a very large extent, upon the spiritual condition of the Churches themselves. The Colleges can only deal with the material which is supplied to them, and the nature of the material is determined by the vitality and vigour of the Christian community from which it comes. The most promising young men in our Churches, the young men of finest intellect and best education and deepest piety, must be led to look upon the ministry as the supreme vocation of life which, by comparison, dwarfs and belittles every other, so that they may turn aside from

the most alluring worldly prospects to serve God in the Gospel of His Son. We want the best in brain and heart and natural gifts for the ministry, and if the Churches fail to supply it, what can they expect but feebleness and stagnation?

More attention must be paid to their training. Can anyone regard our present system with other than dissatisfaction? Is it not surprising that the results are as good as they are? Surely the multiplication of small colleges, in which a handful of students are trained by two or three professors, who have to lecture on a wide and varied range of subjects, ought not to continue, and would not be allowed to continue, if we were really alive to the gravity of the situation. It is impossible for work to be thoroughly done under such conditions, and no one realises this more acutely and painfully than those who are charged with the responsibility of that work. Our two colleges in the North should be amalgamated. It is highly discreditable to us that the efforts in this direction have hitherto proved abortive; the question should be re-opened and carried forward to a satisfactory settlement. Our students should be encouraged to take their Arts' course, if possible, in one of the older Universities, or else in some such seat of learning as Owens College. Our Theological Hall should be so manned that every subject should have the treatment of a specialist, and, in addition, the students should be brought under the personal influence and inspiration of some great preacher.

Having secured a trained minister, I shall not be misunderstood when I put in a plea for his adequate support. Happily my own experience excludes any possible suspicion of personal interest when I say that no minister should be condemned to a life of genteel poverty, if his Church is able to afford him maintenance on a generous scale. No true man enters the ministry for a living, or looks upon it as a profession; but sometimes a little thought on the part of church members and officers, who do not mean to be parsimonious or unresponsive, would relieve the anxieties and brighten the lives of the minister and his wife, who live for the good of their people.

We need also a better system of ministerial removal and settlement, for there is no question more difficult and painful for a good, sensitive, self-respecting minister than that of securing a

new sphere. Specially is this the case where he happens to have passed the age of fifty. I know no prejudice more unreasoning and more foolish than that which brands a man as ineligible for a vacant pastorate at the very time when his mind has been enriched by years of study, when his experience is ripe and mature, and when his powers of service have reached their zenith. A man may quite appropriately fill the office of Archbishop, or Prime Minister, or Judge, when he is over seventy years of age, or he may be called, like Lord Roberts, to take supreme command in a difficult war and at a critical time, but it is a hazardous experiment for a Baptist Church to call a man to the pastorate who is over fifty. If Paul were living to-day, he would hesitate to subscribe himself as "Paul the aged," at any rate if he was cherishing the hope of a suitable pastorate, he would have to call attention rather to his freshness and vivacity. Maturity and experience are at a discount, and we deplore the fact; but the question which we ministers need to ask is whether some portion of the blame does not rest upon ourselves. If any of us have ceased to be hard students; if we have lost clearness of vision and no longer behold, as of yore, the unseen realities; if in our own souls the Christian life has grown conventional and commonplace instead of becoming more wonderful and more glorious as the years go by; if we no longer manifest the energy and enthusiasm and zeal which marked our earlier service; if grey hairs betoken a withered heart and an absence of sympathy with young life; if the glowing fire of love has burnt down into white ashes; if our spiritual power has become a spent force, and we are less manifestly filled and used by the Holy Ghost, then we deserve to be shelved, and the closed door is a righteous Nemesis in the line of God's eternal purpose. Oh, my brethren, we must learn to keep the freshness, the vigour, the exuberant vitality of our early ministry, and blend it with the wisdom and maturity of riper years. This question of an efficient ministry is all-important, and it needs for its practical solution all the sagacity of both our Churches and our pastors. A living priest is better than a dead prophet, and the sacramental Church will win the day, despite its perversion of doctrine and principles, unless we take steps to secure a ministry of the highest order in gifts, and equipment, and passionate devotion to its calling.

THE BAPTIST CHURCH HYMNAL.

THE Baptist Church Hymnal (a more fortunate name than "Hymnary") has been long and eagerly anticipated. The causes of delay have been many and vexatious, and in not a few instances they have, we believe, been connected with copyright, especially in tunes. But though we have had long to wait for the book our patience is at length amply rewarded, and the general feeling will be that we have in our possession the best existing collection of hymns, chants, and anthems for general use. The character of a hymn-book is a matter of the very first importance, inasmuch as our songs of praise create as well as express sentiment and opinion, and in accordance with the well-known saying of Fletcher of Salton—that if a man were permitted to make all the ballads of a nation he need not care who should make its laws—they often have a greater power than that which is exercised by direct and definite instruction. To-day, not less than in the time of the Athanasian controversy, theology is largely moulded by our hymns. This work is issued by the trustees of "Psalms and Hymns" and the trustees of the "Baptist Hymnal," and to some extent it is based on these previous collections. The Hymnal Committee has consisted of the Rev. S. G. Green D.D., Chairman; the Revs. J. Clifford, D.D., George Hawker, Edward Medley, B.A., and J. R. Wood, with Mr. H. W. Pewtress as Secretary; not, perhaps, a very large body for so important a work, and including no names outside of London, but unquestionably competent for the task in hand. Dr. Green has an unrivalled knowledge of hymnology, a fact made known to many among us not simply by the admirable paper he read at Portsmouth on "Hymnody in our Churches," but by his editorial supervision of "Hymns of the Church Universal," printed for private circulation by the late Mr. John Rylands, of Manchester, one of the finest collections extant. Dr. Green's large knowledge, refined taste, and devout spirit have been to him a sure guide, and we can trace the impress of his hand throughout the entire book.

The number of hymns included in the work will be regarded as comparatively small, as instead of the 1,271 to which we have been

accustomed in "Psalms and Hymns," we have here but 802. There is, however, little to complain of in this, as there are several hundred hymns in "Psalms and Hymns" which are rarely, if ever, used, and which we can spare without the slightest sense of loss. Some six hundred of those which we would not willingly set aside have been retained, and these have been carefully re-edited with a view of restoring wherever possible or advisable the original readings. Opinions necessarily differ, but, so far as we can see, very few hymns of really universal interest have been omitted.

There are many new hymns in the volume, some of which appear in such a collection for the first time. Among authors thus represented are, to take them alphabetically, Mrs. E. S. Armitage, Miss Matilda Betham-Edwards, Mrs. Frances Bevan, Rev. Canon W. Bright, D.D., Rev. Stopford A. Brooke, Mrs. Anne Ross Cousin, Miss Caroline Dent, the Very Rev. Dean Farrar, D.D., Rev. Andrew Fergus Ferguson, Mr. T. Hornblower Gill, the Very Rev. T. W. Jex-Blake, D.D. (Dean of Bath and Wells), Miss Annie Matheson, D.D., and Rev. Walter Smith, D.D. We are glad to note that living Baptist authors are also well represented by such names as Revs. J. Hunt Cooke, W. W. Sidey, John Thomas, W. E. Winks, &c. We thus obtain a number of peculiarly fine hymns, some of the more valuable being Mrs. Armitage's "March on, march on, O ye soldiers true"; "O Lord of life, and love, and power"; and "In our dear Lord's garden." The Rev. S. Baring-Gould's translation of "Through the night of doubt and sorrow." Miss Betham-Edwards's "God make my life a little light." John Stuart Blackie's "Angels holy, high and lowly." Dr. Bright's "At Thy feet, O Christ, we lay." William Henry Burleigh's "Still will we trust, though earth seem dark and drear"; and "Lead us, O Father, in the paths of peace." George W. Conder's "All things praise Thee, Lord, most high." Mrs. Anne Cousin's "The sands of time are sinking"—founded on the well-known dying words of Samuel Rutherford, "Glory dwelleth in Immanuel's land." Andrew Fergus Ferguson's "Dear Lord, I now respond to Thy sweet call." Dr. Washington Gladden's "O Master, let me walk with Thee." W. Walsham How's "We give Thee but Thine own." Bishop Christopher Wordsworth's "O Lord of heaven, and earth, and sea." Thomas Hughes's "O God of Truth, whose living word."

Jean Ingelow's "And didst Thou love the race that loved not Thee." Edith J——'s "Father, who art alone." The late Norman Macleod's "Courage, brother! do not stumble." J. H. Newman's magnificent verses, "Praise to the Holiest in the height." George Matheson's "O Love that wilt not let me go." Walter Chalmers Smith's "Immortal, invisible"; "To me to live is Christ"; and the beautiful Communion hymn, "If any to the feast have come." Benjamin Waugh's "O happy pair of Nazareth."

Many old hymns have been altered to their advantage, as, for instance, "Great God, how infinite art Thou! What worthless worms are we," is rendered "How frail and helpless we"; and in Thomas Oliver's hymn, "The God of Abraham praise," the line "He calls a worm His friend" is altered to "He is our gracious Friend." We are also glad to note the frequent restoration or insertion of verses previously omitted, as in Lynch's well-known hymn, "Dismiss me not Thy service, Lord," where we have four verses instead of two (the hymn, as given in the "Rivulet," contains six stanzas); and a still more welcome addition is in "Just as I am," where the last verse is given—

" Just as I am—of that free love
The breadth, length, depth, and height to prove
Here for a season, then above,
O Lamb of God, I come! "

Some of the omissions are also to be commended, as, for example, in the popular children's hymn, "I think when I read that sweet story of old," the second verse (which was not written by Mrs. Luke herself, though it is given in "Psalms and Hymns") is omitted; and in "Nearer, my God, to Thee" the last verse, which was added in the supposed interests of orthodoxy, has been wisely left out. Other omissions strike us as less fortunate, as in Eustace Giles' fine baptismal hymn, "Hast Thou said, exalted Jesus," the third verse, beginning "Should it rend some fond connexion," is omitted; as is also the last verse of Ann Taylor's children's hymn, "Jesus who lived above the sky," presumably from considerations of space alone, as the verse represents a truth which can be made comprehensible to children in no other way, and which cannot rightly be ignored.

The arrangement of the hymns is exceedingly good—better, in

fact, than in any other collection we know. The divisions are natural, and we are pleased to find that occasional services have been admirably and efficiently arranged for. Every phase of Christian life and experience finds suitable expression, and provision is made for such occasions as Flower Services, Hospital Services, Harvest Festivals, and various others of a kindred class.

One section that especially pleases us is the eleventh, headed, "Childhood and Youth," and "For Children," in which, if our judgment does not mislead us, we have a larger collection of hymns suitable for the young than in any similar book, and in the Index we are pleased to find that after the manner of the (Scottish) Church Hymnary the first lines of hymns for the young are printed in italics, so that they can be easily distinguished. Longfellow's "Psalm of Life" appears here, so does the old and universal favourite, "Gentle Jesus, meek and mild"; several of Paxton Hood's beautiful hymns; Mrs. Alexander's "Once in royal David's city"; Phillips Brooks' delightful Christmas hymn, "O little town of Bethlehem"; Stopford Brooke's "When the Lord of Love was here"; Frederic W. Goadby's "A crowd fills the court of the Temple." There are also many capital mission hymns, not only for adults but for children. Bound up with the hymns are a number of "metrical litanies," exceedingly beautiful and appropriate. The chants are taken mostly from the Book of Psalms, and from the Revised Version as being more accurate and more musical. There is an ample supply of "offertory sentences," which can be appropriately sung during a collection. The anthems are arranged in sections, and there are many beautiful benediction hymns at the close. The division of the anthems should be of general utility. They are arranged under such headings as Praise, Worship, Prayer, Penitential, Morning and Evening, Communion, Memorial Services, &c. We are glad to find among the anthems Lord Tennyson's "Crossing the Bar," "The Homeland, the Homeland," and others of equal beauty. The brief biographical notes, which give a few of the more essential particulars concerning the authors of the hymns, form a valuable feature of the book and one which without doubt will be highly prized, and with respect to the tunes we must reserve our remarks for a subsequent article.

A word must be said as to the excellency of the get-up of the

different editions of the Hymnal. Paper, type, printing, and binding are all of the highest class, and it is evident that immense pains have been taken on the production of the work, and that the supervision in every department has been most minute and careful. We venture, in conclusion, to express our earnest hope that our congregations generally will adopt this admirable Hymnal with as little delay as possible. Uniformity in worship, while not binding, is within certain limits desirable, and alike from a devotional and a musical standpoint we have the finest of the wheat and honey out of the rock.

JAMES STUART.



HYMN FOR MIDSUMMER MORNING SERVICE.*

TUNE—397, BRISTOL TUNE BOOK.



OUR work, O Lord, is at an end.
Thine own "good seed" our prayers commend
To Thy creative love and care;
Lord of all Life, O hear our prayer.

We know not how the seed will grow,
Life's secret Thine: but this we know,
That Thou, who bidst us toil and rest,
Thy faithfulness wilt manifest.

One flash of light, one word of power,
One wave of love, one gentle shower
Of grace from Thy rich store Divine
Can change the heart and make it Thine.

Therefore, by faith, we stay our hand,
To rest awhile at Thy command;
The love that calls to toil or sleep
Will promise of the harvest keep.

We know not where, we know not when,
But we shall surely come again,
And bring with us for store in heaven
The golden sheaves which Thou hast given.

* Written for the Twenty-fourth Annual Midsummer Morning Service, June 27th, 1900, at Bethany Chapel, Cardiff, by Rev. W. E. Winks, F.R.A.S.

A MEMORIAL TO JONATHAN EDWARDS.



THE First Church in Northampton, Massachusetts, U.S.A., has recently held a ceremony of world-wide interest. A memorial tablet to the great philosopher and theologian, Jonathan Edwards, has been unveiled on what is accurately termed the one hundred and fiftieth anniversary of his "expulsion" from the pastorate there. Edwards was twenty-three years in this church (1727—1750), and his ministry, more than any other influence, has made the church historic. He differed with many influential members of the church in regard to the "qualifications necessary for full communion." He encountered stout and relentless opposition from certain prominent families with whose social life and amusements he had no sympathy, and they were determined to secure his removal. The questions at issue between the great divine and his congregation doubtless had many sides, and it may be that in some matters he was too unconciliatory, but he was right in insisting on the abolition of what was termed "The Half-way Covenant." This Half-way Covenant was an expedient formulated by a Synod in Massachusetts in 1662, and adopted in other colonies, for allowing all baptized (*i.e.*, sprinkled) persons to participate in the Lord's Supper, even if they were not regenerate. It was contended that unconverted persons, considered as such, had a right in the sight of God or by His appointment to the Sacrament, and that it was their *duty* to come to it, though they had and knew that they had no true goodness or evangelical holiness. This strange position, when it was first propounded, created something like alarm, but gradually it was widely adopted; and, as not an unnatural result, the churches were overrun with people of avowedly godless character. Edwards could not long acquiesce in so pernicious a practice, and was bent on securing its abolition. Nor can it be doubted that the opposition from which he suffered was aggravated by the profoundly searching character of his preaching. Few men have been able so quietly and so effectively to lay their hand on the weak and sinful places of human nature, to unveil the soul to itself, and to show as he did its ingrained evils; and doubtless offence was taken because of his stern

and uncompromising fidelity to his conceptions of duty. Dr. J. M. Whiton, writing in the *Christian World*, affirms that Edwards would not have given fellowship to some of his spiritual children who came together to honour his memory on June 22nd, among them being Professors A. V. G. Allen (of Cambridge), Egbert Smyth (of Andover), and Dr. G. A. Gordon (of Boston). The two latter are advocates of what is virtually Universalism, and are decidedly Broad theologians. Professor Allen is an Alexandrian rather than an Augustinian, though it is to his pen we owe the best and most sympathetic life of Edwards we possess, published in this country by Messrs. T. & T. Clark in 1889—a fine and inspiring volume which does ample justice to the great and commanding figure it portrays. Edwards himself, according to Dr. Whiton, “did not foresee the revolutionary consequences to the Calvinism which he taught of the radical break with it which he really, though unconsciously, made in fixing upon Love instead of Sovereignty as the central characteristic of Deity and therefore the organising conception of divinity. In this Edwards became the turning-point for America, between the non-ethical, mediæval theology which the Protestant Reformers brought over from the old Catholicism, and the ethical theology which has been rapidly ripening through the past century, and is destined to mature and spread during the next.” Edwards’s greatest books are, in our opinion, the treatises on “The Freedom of the Will,” “The End for which God Created the World,” and “The Religious Affections.” They are books, and not a mere collection of thoughts and opinions. Edwards was, to use Goethe’s phrase, a voice, and not an echo. He had the rare gift of originality, the insight of true genius.

It may be of interest to some of our readers to know the estimate which so capable and impartial a judge as Professor Fiske has passed on Jonathan Edwards, and from his recently published essay, “A Century of Science,” we extract the following, though we cannot by any means endorse all that he affirms :—

“A wonderful series of changes was set on foot by the writing and preaching of Jonathan Edwards, and the group of revivals, between 1735 and 1750, known as ‘the Great Awakening.’ Few figures in history are more pathetic or more sublime than that of Jonathan Edwards in the lonely woodlands of Northampton and Stockbridge, a thinker for depth and

acuteness surpassed by not many that have lived, a man with the soul of a poet and prophet, wrestling with the most terrible problems that humanity has ever encountered, with more than the courage and candour of Augustine or Calvin, with all the lofty inspiration of Fichte or Novalis. An interesting historical essay might be devoted to tracing the effects wrought upon New England by this giant personality. The Great Awakening, in which he took part, and to which his preaching largely contributed, revived the popular interest in theological questions, disencumbered of the ever-present political implications of the previous century. In many ways his theories acted as a disintegrating solvent upon the beliefs of the time. For example, the prominence which he gave to spiritual conversion, or what was called 'change of heart,' brought about the overthrow of the doctrine of the Half-way Covenant. It also weakened the logical basis of infant baptism, and led to the winning of hosts of converts by the Baptists. Moreover, the uses to which Edwards put his doctrine of the will produced a reaction towards Arminianism which not only affected the teachings of the Baptists, but predisposed many persons to join in the wave of Methodism which was just about to sweep over the country. A similar reaction against Edwards' views of divine justice, reinforced by some faint inklings of Biblical criticism, pointed the way towards Universalism. Still more, the discussions aroused by Edwards' speculations on original sin and the atonement began to undermine the doctrine of the Trinity and prepare men's minds for the Unitarian movement. No such results would have been possible save in a country where education was universal and the Sunday sermon a favourite theme of discussion. Sooner or later, the perpetual appeal to reason, with the familiar use of metaphysical arguments and citations of Scripture, must lead to novelties of doctrine and to negative criticism; while for the education of the popular intelligence nothing could be more effective. In seventeenth-century Puritanism, therefore, in spite of its rigid narrowness, there were latent the speculations of an Edwards, the further conclusions to which some of them were pushed, the reactions against them, the keen edge of the critical faculty of New England, and much of the free thinking of a later age."

Whatever be the validity of Professor Fiske's opinion as to the genesis of modern Universalism and the Unitarian heresy, his view is delightfully fresh and unconventional. But he scarcely seems to have sufficiently discriminated between the legitimate and illegitimate application of a principle. The logical basis of infant baptism is, no doubt, fatally weakened by the contention for a regenerate church membership. The more the contention is pressed, the more it will lead to the winning of hosts of converts by the Baptists.

PAUL AND GAMALIEL.

BY PROFESSOR WILLIAM CLEAVER WILKINSON, D.D.

PAUL, in the castle at Jerusalem,
 A prisoner for his Lord, is visited
 By his old master, now with many years
 Hoary and heavy, yet of mind alert,
 And will unbent, who loves his pupil still

And will reclaim him, if he haply may,
 From his strange choice of Jesus as the Christ.
 Endeavouring toward his purpose long in vain,
 He asks at last in wonder and amaze:
 "Tell me, what hast thou gained, in all these years
 Of thy most strange discipleship, my son?"

A pathos of compassion tuned the tone
 With which Gamaliel thus appealed to Paul:
 Paul, with a pathos of sweet cheerfulness,
 In dark and bright of paradox replied:
 "Gained? I have gained of many things great store;
 Much hatred from my erring countrymen;
 Much chance of thankless service for their sake;
 Stripes many, manacles, imprisonments,
 Beating with rods, bruising with stones, shipwrecks,
 A night and day of tossing in the deep;
 Far homeless wanderings up and down the world;
 Perils on perils multiplied, no end:
 Perils of water, wave and torrent flood,
 Perils by mine own countrymen enraged,
 Perils from heathen hands, perils pursued
 Upon me, ceasing not, wherever men
 In city gather, or in wilderness;
 In the waste sea, still perils; perils still
 Among false brethren, these, and weariness
 With painfulness, long watchings without sleep,
 Hunger and thirst endured, oft fastings fierce,
 Cold to the marrow, shuddering nakedness.
 Such things without, to wear and waste the flesh,
 And then beside, the suffering of the spirit
 In care that comes upon me day by day
 For all the scattered churches of the Lord.
 I have not missed good wages duly paid
 Gain has been mine in every kind of loss."

Paul's answer turned Gamaliel's sentiment
Into pure wonder, pity purged away.
Deeper and deeper in perplexity
Sank the old man, the more in thought he strove;
As when the swallow of a quicksand sucks
Downward but faster one who writhes in vain.
Silent he listening lay, and Paul went on:
"I have thus counted as the vain world counts,
Summing the gains of my apostleship.
I myself reckon otherwise than thus;
For what was gain to me, in that old state
Wherein thou knewest thy disciple Saul,
This count I now but only loss and dross,
Yea, all things count but dross, all things save one,
To know Christ Jesus, and be known of Him.
That knowledge is the one true treasure mine;
True, for eternal; mine, not for the world,
Nor life, nor death, nor present things, nor things
To come, nor height, nor depth, nor aught beside
Created in the universe of God,
Can from me wrest this one true good away.
I have had sorrow, but amid it joy:
Rest deeper than the weariness has still
My much-abounding weariness beguiled,
Immortal food my hunger has assuaged,
And drink of everlasting life, my thirst:
I have sung praises in imprisonment,
At midnight, with my feet fast in the stocks,
And my back bleeding raw from Roman rods—
So much the spirit of glory and of power
Prevailed to make me conqueror of ill.
Tossed in whatever sea of bitterness,
Wide as the world, and weltering with waves,
A fountain of sweet water still I find
Fresh as from Elim rising to my lips.
Know, then, there is no earthly accident
Of evil that has happened me, or can
Happen, nay, and no swelling flood of such,
Of any power at all to touch with harm
The peace that passeth understanding, fixed
By Jesus in my inward firmament;
The sea less vainly might assail the stars."

SUNDAY MORNINGS WITH THE CHILDREN.

VIII.—EYES AND NO EYES.

“Eyes have they, but they see not.”—PSALM cxv. 5.



HAT is what the Bible says about the idols which people used to worship, and which they worship still in heathen lands. “Eyes have they, but they see not,” and you think at once how absurd it is for people to worship that which cannot see, nor hear, nor help.

But it occurred to me as I read the passage that it might be true of living people as well as of idols of wood or stone or metal, and that not only of people who we say are blind. That is very sad. It is computed that there are nearly four millions of people in the world who cannot see. Every three months I go to speak to a congregation of blind people, and it is very pathetic to look down into their faces. In a way they look like houses with no windows, or with the blinds all drawn; many of them have never seen the sky or the sea, the trees and flowers, or the faces of their friends; and one does not wonder that when Jesus saw such people he had compassion on them and touched their eyes and gave them sight.

There are other people in the world, however—no one can tell how many—of whom our text is in a measure true. Some of them may read this paper. They are not people who cannot see, but rather people who have eyes but do not use them. I think it was Old Humphrey who wrote a story for children called “Eyes and no Eyes,” and who told about two boys who went for a country walk. When they returned one of them had seen more things than I can tell you: many kinds of flowers and grasses, different birds and something of their habits, particulars about the sheep and cattle, what the men were doing in the fields, and much more; he had a wonderful story to tell. The other boy had seen nothing—“eyes had he, but he saw not.”

And that is true of boys and girls everywhere. You may divide them up into those who see and those who see not. Here are two children who have been to Scotland for a holiday, they have travelled about a good deal. One has noticed everything and can tell you a most interesting story, the other has nothing to tell.

It is the same when boys begin to work. They start, perhaps, in an office. Their duty at first is to fill the ink-pots, to carry the books out of a safe and place them on the desks, to go to the post-office with letters and telegrams, to press copy letters, to carry messages to the docks, or from one room to another, to do a little book-keeping. In two years one boy will not know any more than he did when he entered the office, and he will perhaps leave because there is no chance of learning anything. Another boy will have half learned the business of the firm, or at any rate will have learned a hundred things and be fit for a much higher post. You ask how it is?

Well, doubtless one boy is naturally much sharper than another, but that is not all. One wants to learn, is eager to understand, has his eyes wide open. The other is really lazy; he does not want to take any trouble to think or inquire, to understand, or master anything.

I wonder if any of you have ever been called "blind eyes." You have been sent upstairs or into another room for something which you have forgotten or that your mother wanted; you have come back and said: "It is not there." You have been sent back again, and you have shut the door very loud and gone muttering all the way upstairs again in a very unpleasant temper. You have come down again and declared that it was not there, because you could not see it; and then someone else has gone to look, and found it in a moment. How is it? I think it is partly because you did not search thoroughly and didn't really try. Perhaps if it had been a packet of sweets you would have found it.

Boys and girls, there is no faculty that we need to exercise more diligently than the faculty of observation, of noticing things, of watching and trying to understand. If you read carefully the life of Jesus you will come to the conclusion that nothing escaped His notice. When He began to teach it was clear that He had seen everything—the children playing in the market-place, birds flying and picking up the corn, the farmer at work, the woman sweeping her house, the shepherd tending his sheep and seeking a lost lamb, the flowers and corn growing; and He had something to say about them all.

And all through His ministry He watched people, noticing how they behaved at a dinner party, at public worship; how they prayed, how they gave to the collection, how they treated their friends and servants, and, especially, He saw in a moment when they needed help. Perhaps that is where we are most lacking to-day. Let us pray God to open our eyes that we may see and learn, and especially that we may see in how many ways we can save trouble and be a help and blessing to others at home and at school.

There are other eyes besides the eyes of our body. The eyes of the mind, for one thing. When I shut my eyes I can see a great deal more than when they are open. I can see the faces of people who died long ago, the house where I was born, the strange cities that I have visited, and much more. I hear children sometimes asking each other riddles, or trying to explain something, and they ask: "Don't you see?" and the answer comes presently: "I see now." There are eyes of the mind as well as eyes of the body—eyes of the understanding, the Bible calls them.

But most important of all are the eyes of the soul. With the eyes of the body you can tell whether a thing is high or low, big or little, ugly or beautiful. With the eyes of the soul you tell whether things are true or false, right or wrong, wise or foolish, noble or base. With the eyes of the soul we see goodness, love, God; we see and feel that He is near.

It is possible for these eyes to be blinded, there are people to be met with who do not see any beauty in unselfishness or generosity, who do not see

that the Bible is a beautiful book. There were people when our Lord was upon the earth who saw no beauty in Him, and He called them blind.

It is possible, dear children, for us to lose what I may call soul sight, for the eyes of our soul to become so dim that bad things shall appear good and good things bad. I have known people who have had something growing over their eyes so that their eyes deceived them; they have had to go to an oculist and to have some film removed so that their sight has been made perfect again.

So there are people who get something the matter with the eyes of their soul, and it seems to them that the best thing in the world is to please themselves, and the greatest pleasures are to be found in idleness and selfishness and sin. And if any of us are growing like that our sight can be restored clearly to us. Jesus, who gave sight to the blind eyes of men's bodies, can give sight to the eyes of the soul. And He will, if we pray to Him and learn of Him and seek to obey Him; He will show us how hateful and ugly selfishness and sin are, how beautiful is truth and love and holiness. He will help us to see ourselves and Himself aright, and will show us the way to true happiness and eternal life. Will you not make this your daily prayer: "O Lord, open my eyes that I may see"? CHARLES BROWN.



NOTES AND COMMENTS.

THE CHRISTIAN ENDEAVOUR WORLD'S CONVENTION.—The largest religious gatherings which have ever been held in this country have been held in connection with this year's World's Convention of Christian Endeavour Societies. The meetings have been crowded to overflowing, and have been as enthusiastic as they have been large. With great wisdom the meetings have been addressed not only by those who are officially associated with the movement in this country and America, but by some of our most distinguished religious leaders, whose sanity and zeal for the Church of Jesus Christ are beyond all dispute. Dr. Clifford and Mr. Greenhough are really representative Baptists, and those who have heard them at these meetings will never forget them or the impression they have made. It was a pity Dr. Maclaren could not respond to the call. In some respects, at any rate, "the oldest angels are the youngest," and no one deals more grandly and massively than he does with those fundamental facts of our Christian faith, the worthy enforcement of which so quickly warms to the glowing point the hearts of young disciples. But, failing speech, his letter was an admirable message, marked with a slight note of suspicion for new-fangled methods, but giving counsel the wisest and the best that the Endeavour societies are likely to receive. Certainly an organisation so vast, that has won the allegiance of so large a portion of the young Christian life of

to-day, deserves the prayers and the hearty recognition and the wise counsel and help of all the maturer saints of God. May the scattering of the Convention carry to the uttermost parts of the earth and into every church represented the seeds of a great, holy, and imperishable revival of religion.

DR. MACLAREN'S MESSAGE TO CHRISTIAN ENDEAVOURERS.—In his apology for inability to attend the Christian Endeavour Convention to which we have referred above, Dr. Maclaren uttered words which, if duly laid to heart, will do much to bring about that robust, healthy, and efficient Christianity which the world and the Church sorely need, as well as to overcome the dangers by which Christian Endeavour Societies are undoubtedly beset:—"It is a matter of regret to me that I do not feel able to have the gratification of being present at your Convention. I should be somewhat out of place at a gathering of *young* people, but I am not the less sympathetic with you in your great assembly. I rejoice in the great good which your societies have effected, and believe that, rightly worked, they may be still more useful. I trust that in your Convention emphasis may be laid on the necessity for systematic and intelligent study of Scripture, as well as for the more emotional and disconnected expressions of devotion which sometimes predominate in Christian Endeavour meetings. If I had had the opportunity of addressing the Convention, I should have ventured to urge the importance of aiming at securing more fully the co-operation of the better educated young people in our congregations, and also the need for avoiding the danger that the Christian Endeavour Society in a church should become a coterie, with just a slight flavour of self-righteousness and greater spirituality about it. But, no doubt, abler hands will touch on these matters, and I can only repeat my expression of most hearty sympathy and my earnest wish that your great Convocation may be largely blessed."

AN UNPUBLISHED LETTER OF JOHN FOSTER'S.—Our readers will be interested in the perusal of the following letter, written by the celebrated essayist, John Foster, to the Trustees of Dr. Ward's Fund, commending for an exhibition or scholarship the late John Trafford, at that time a student in Bristol "Academy," and subsequently a respected missionary and the beloved Principal of Serampore College. Mr. Trafford did not, we believe, secure an exhibition from Dr. Ward's Trustees, his age being beyond the limit, but he obtained one from the Trustees of Dr. Williams, and on the ground of it proceeded to the University of Glasgow, where, in due course, he graduated: "Stapleton, February 28th, 1840. DEAR SIR,—I am requested to bespeak your favourable attention and good offices in capacity of one of the Trustees of Ward's Fund. The person soliciting is one of our Bristol students, of the name of John Trafford. You will probably receive (or may have received) his own application. For making it he has the

approbation of his tutors, Mr. Crisp and Mr. Huxtable. He is from the church of Mr. Coles, of Bourton-on-the-Water, where I have known him as a child and a boy; and I have been sufficiently apprised of his subsequent course and character, previously and since his admission into the Academy, where he is now passing his third year, though he has still, I think, hardly exceeded the age of twenty-one. I can testify that he is a young man of great, I might say singular, merit. He was pious in very early childhood, of amiable and almost faultless character and conduct during his youth, and for a considerable number of years past very desirous, I have no doubt from the worthiest motives, to devote himself to the service of religion. His conduct in the Academy has been exemplary, his industry unremitting, almost to the injury sometimes of his health, which, unfortunately, is not of the firmest character, yet not, as far as I am aware, such as to throw a doubt on the propriety of his being favoured with every advantage—(I am, of course, alluding to the matter of expense)—for the prolonged prosecution of academical studies. His progress in learning has been, for the time, highly satisfactory to the tutors. During several months past he has not infrequently preached, and some intelligent persons who have happened to hear him have spoken to me with much approbation. He is not to be represented as a young man of extraordinary talents, but as possessing a sound understanding, applied with earnest thoughtfulness, persevering inquiry, and ambition of knowledge. I should reckon on him with confidence as a *perpetual* student; not one who, after a certain measure of attainment, would deem it enough, and take a dispensation from continuous labour for improvement. It is to the praise of his modesty and his serious estimate of ministerial duties and responsibility that he shrinks apprehensively at the idea of taking on him the pastoral office at so very juvenile an age. This consideration of his youth, together with that of his earnest desire of a prolonged mental and literary discipline and larger preparatory attainments, would seem to recommend him to the patronage which you are solicited to favour him with and use your influence to obtain for him. You may possibly have, or have had, other applications for the same favour and advantage. I may venture to say that the claims (if that were a right word to use) must be strong if they are such as to take precedence, unless it were in point of *time*, of those which may be pleaded for Mr. Trafford. I am not aware whether it be usual to come to an early decision on applications of this nature.—I am, dear Sir, with all good wishes, very respectfully yours, J. FOSTER.—It may not be impertinent to notice that ‘J. T.’ is entirely dependent on the liberality of institutions for the means of prolonging his studies, his relations (of worthy character) being in humble circumstances.”

THE EXPOSITOR'S GREEK TESTAMENT ON BAPTISM.—In all the sections of the newly-published volume of this invaluable work testimony is borne, directly or indirectly, to the validity of our denominational position. Our readers will be interested in the extracts we here publish. The first is from

Dr. Knowling's "Notes on the Acts ii. 41," and disposes of a supposed difficulty in the way of the immersion of the three thousand :

"There is nothing in the text which intimates that the baptism of the three thousand was performed, not on the day of Pentecost, but during the days which followed. At the same time, it is not said that the baptism of such a multitude took place at one time or in one place on the day of the Feast, or that the rite was performed by St. Peter alone. Felton allows that others besides the Twelve may have baptized."

The next extract is from the note on Acts viii. 38 :—

"eis τὸ ὕδωρ : even if the words are rendered 'unto the water' (Pluntre), the context, ἀνέβησαν ἐκ, indicates that the baptism was by immersion, and there can be no doubt that this was the custom of the early Church. St. Paul's symbolic language in Rom. vi. 4, Col. ii. 12, certainly seems to presuppose that such was the case, as also such types as the Flood, the passage of the Red Sea, the dipping of Naaman in the Jordan. But the *Didaché* is fairly quoted to show that at an early period immersion could not have been regarded as essential." (Cf. vii. 3).

On Acts ix. 18, ἐβαπτίσθη, he was baptized "no doubt by Ananias—there was no reception into the Church without this." A statement, be it noted, which entirely frees the Strict Communion Baptist from the charge of unscriptural narrowness.

In respect to household baptism, we read, on Acts xvi. 15 : "As in the case of Cornelius, so here the household is received as one into the fold of Christ (cf. ver. 33 and xviii. 8). We cannot say whether children or not were included, although we may well ask with Bengel : 'Quis credat in tot familiis nullum fuisse infantem?' But nothing against infant baptism, which rests on a much more definite foundation, can be inferred from such cases. ('Baptism,' Hastings, B.D., p. 242.) Possibly Euodia and Syntyche and the other women (Phil. iv. 2, 3) may have been included in the *familia* of Lydia, who may have employed many slaves and freed women in her trade." And on ver. 33, καὶ οἱ πάντες and all his, we read : "For the bearing on the words on infant baptism see on ver. 15. It may, of course, be said that the expression evidently implies the same persons who are instructed in ver. 32 ; but it cannot be said that the phrase may not include any other members of the household."

In his notes on Romans Dr. Denney is more explicit. On Romans vi. 3, et seq., he writes :—"Justifying faith, looking to Christ and His death, really unites us to Him who died and rose again, as the symbolism of baptism shows to every Christian (ver. 4). This symbolism interpreted—συνεταφύμεν ὀν αὐτοῦ, κ.τ.λ. Therefore we were buried with Him (in the act of immersion) through that baptism into His death—burial being regarded as the natural sequence of death, and a kind of seal set to its reality. . . ." If the baptism, which is a similitude of Christ's death, has had a reality answering to its obvious import, so that we have really died in it as Christ died, then we shall have a corresponding experience of

resurrection. τῆς ἀναστρέως is also dependent on ὁμοιάματι; baptism, inasmuch as one emerges from the water after being immersed, is a ὁμοίωμα of resurrection as well as of death.

DR. DENNEY ON THE ATONEMENT.—In his notes on Romans iii. 24 *et seq.*, Dr. Denney has many finely illuminating remarks on this central doctrine of the Christian faith. We select the following, which will be of special interest to our readers:—"The righteousness of God which comes in this way—namely, in Christ, whom God has set forth in propitiatory power in virtue of His death—comes only to those who believe. Men are saved freely, and it is all God's work, not in the very least their own; yet that work does not avail for anyone who does not by faith accept it. What God has given to the world in Christ, infinitely great and absolutely free as it is, it is literally nothing unless taken. Faith must have its place, in the profoundest statement of the Gospel, as the correlative of grace."

But the last clause, εἰς τὸ εἶναι αὐτὸν, κ.τ.λ., is the most important. It makes explicit the whole intention of God in dealing with sin by means of a propitiation. God's righteousness, compromised as it seemed by His forbearance, might have been indicated in another way. If He had executed judgment upon sin it would have been a kind of vindication. He would have secured the first object of verse 26: "that He might be righteous Himself." But part of God's object was to justify the ungodly (chap. iv. 5) upon certain conditions; and this could not be attained by the execution of judgment upon sin. To combine both objects, and at once vindicate His own righteousness and put righteousness within reach of the sinful, it was necessary that instead of executing judgment God should provide a propitiation. This He did when He set forth Jesus in His blood for the acceptance of faith.

It is pedantic and inept to argue that, since God could have demonstrated His righteousness either by punishment or by propitiation, therefore punishment and propitiation have no relation to each other. Christ was a propitiation in virtue of His death; and, however a modern mind may construe it, death to Paul was the doom of sin. To say that God set forth Christ as a propitiation in His blood is the same thing as to say that God made Him to be sin for us. God's righteousness, therefore, is demonstrated at the Cross, because there, in Christ's death, it is made once for all apparent that He does not palter with sin; the doom of sin falls by His appointment of the Redeemer. And it is possible, at the same time, to accept as righteous those who by faith unite themselves to Christ upon the Cross, and identify themselves with Him in His death; for in doing so they submit in Him to the Divine sentence upon sin, and at the bottom become right with God. It is misleading to render εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα, "that He might be just and yet the justifier," &c. The Apostle only means that the two ends have equally to be secured, not that there is necessarily antagonism between them. But it is more than misleading to

render "that He might be just *and therefore* the justifier": there is no conception of righteousness capable of being clearly carried out, and connected with the Cross, which makes such language intelligible."

THE COMMONWEALTH OF AUSTRALIA.—At a time of less excitement and strain the constitution of the Commonwealth of Australia would have excited much greater interest throughout the British Empire. On the 9th of July the Queen signed the Act which unites together in one Commonwealth the great colonies which form the Continent of Australia. There have been prolonged discussions on the subject in the Colonies, and some necessary and some unnecessary friction before the final conclusion was reached, but now all has ended happily with mutual satisfaction. Australia takes its place with the Dominion of Canada, enjoying to the full the ample freedom of Home Rule, but united with her and this country by the Crown. The choice of the first Governor-General seems to have fallen most happily on the Earl of Hopetoun, a comparatively young man, who has already made his reputation in the Colony of Victoria, where he was Governor for six years prior to 1895, and where his return will be most cordially welcomed.

THE CHINESE MASSACRES.—"Prepare to hear the worst." These words, telegraphed by Sir Robert Hart, Director of Chinese Customs, to his wife in England, were the last words to come through from any European in the City of Peking. For a whole month the intensest anxiety prevailed in this country and on the Continent as to the safety and well-being of those who represented the various Governments, or were attached to the representatives in any way, and of the missionaries, together with the wives and families of many of them. It is believed that there were in the City of Peking not less than seven hundred foreigners—men, women, and children, and that not one of them has survived the attack made day and night for many days upon the British Legation, in which all had found shelter, and the massacre which followed when resistance at last became impossible. The story is confirmed from Chinese official sources, though utterly contradictory accounts, agreeing only in the extreme of horror, have been circulated as to the way in which the end came. Nor is this all. In the words of the Japanese Foreign Minister, we are face to face with "war upon the whole world by the uncontrolled millions of China." Some of the governors of provinces, under pressure, seem to have been doing their best to restrain the turbulent elements under their control, and to protect the foreigners in their midst. But how long will they continue to do so? How long will they be able even if they are willing? Li-Hung-Chang, perhaps the greatest of living Chinamen, has evidently been vacillating, hating the foreigner, and yet knowing more than any of the rest the tremendous forces which China is rousing against her. It is evidently his own army of 10,000 men, disciplined with almost European precision, which has held the allied forces at bay for so many days at Tientsin. It may be

that, when these are thoroughly broken and scattered, the chief military work will have been accomplished; but, on the other hand, the mad hordes that have swept down on Peking have shown a power of concerted action and of the use of weapons of precision beyond anything that was anticipated, and that is a dark element in the situation. Meantime blood is being poured out like water. Prior to the news of the destruction of the Legations it was reported that 500 converts in Peking had been massacred; while almost every day brings the news of the slaughter of Chinese, and of severe casualty lists among the allied forces. The sad feeling is that, in the last resort, the Powers have no one but themselves to blame. The game of grab has been carried on with a high hand, and much larger schemes of aggrandisement have been frequently suggested and discussed. Meanwhile European officers have imparted their own knowledge and skill in warfare to the native soldiery, and European countries have with one hand eagerly lent China the money with which to purchase the modern arms and ammunition which they offered with the other. Birmingham guns and Birmingham bullets will have played no small part in the slaughter of our own people. Amid all this story of horror, which may be but the opening chapter of events of world-wide and age-long significance, we are grateful that the lives of our own missionaries have been so far spared. In the province of Shantung all have reached the coast, and it is believed that at present in Shansi and Shensi our missionaries are unharmed. We pray for them, and for all the Christian converts in China, that they may be kept in the fiery trial which has come upon them.

HOSPITAL SCANDALS IN SOUTH AFRICA.—The whole country has been shocked by the disclosure of the condition of some of our military hospitals in South Africa by Mr. Burdett-Coutts. He telegraphed home: "Break-down in medical arrangements. Doctors, nurses, equipment miserably insufficient. Pitiable scenes have entirely falsified statements sent home." These brief notes he has since, in letters to the *Times* and speeches in the House of Commons, filled out with gruesome and sickening detail. Part of it is war, cruel, bloody war, of which we at home never know the worst. But part of it is evidently the work of that miserable red tape which has so much to answer for in our military affairs. The Government, as represented by Mr. Balfour, is in bad temper over the business, and seeks to screen itself with a Commission that does not command general confidence, and behind the military reputation and the humanity of Lord Roberts. More men have died of enteric fever than from the shot and shell of the enemy, and every day still adds its quota to the terrible death-roll.

DR. SALMON ON THE FUTURE OF SOUTH AFRICA.—In his "Cathedral and University Sermons," which we hope to review next month, Dr. Salmon speaks hopefully of the future of South Africa. "It is a worthy object of ambition to strive that this great country of South

Africa, which in our century has been opened up to the too-rapidly-expanding nations of Europe, should be a land of peace; not showing the spectacle that Europe has exhibited of a land occupied by different nationalities either in actual conflict with each other, or through mutual fears and jealousies forced to spend prodigious sums in military training, in fortresses and armaments, but inhabited by people, though of mixed nationalities, yet living in harmony under equal laws, subject to no tribute to distant lands, but with none to make them afraid, cultivating the arts of peace. Contrast the condition of Australia, with its different self-governing provinces peacefully united in a common empire, with what South Africa would become if its inhabitants were divided into hostile camps forced by the necessities of their position into entangling alliances with European nations, and so importing into their midst all the quarrels of Europe, and you will feel that to gain for that country the happier lot was not too dearly purchased by a war. It was with this object that the American Civil War was waged. In that, too, there was great room for doubt whether the revolters were not, on technical grounds, justified in the step they took; and in that war, too, those who ultimately triumphed had to contend with great reverses."

GENERAL BAPTIST MINISTERS IN NORTHAMPTON.—Mr. John Taylor, of 9, College Street, Northampton, writes us:—"Dear Sir,—I am wishing for notes on the following ministers of the General Baptist Connexion who were pastors of the General Baptist Church, in Northampton, between 1830 and 1852—if your subscribers or correspondents can furnish me with any extracts from newspapers, magazines, or church records I shall be extremely obliged:—William Brand, 1830-36; J. J. Poulter, 1837; William Jarrom 1839-41; Thomas White, 1844; Henry Rose, 1845-48; Thomas Stanion, 1848; George Maddy, 1850-52."

COUNT M. N. MOURAVIEFF.—The death of Count Mouravieff, the Russian Foreign Minister, at the age of fifty-five, almost without a moment's warning, is a great loss to his country, which he has served with most conspicuous ability. Although credited with a deep hostility to this country during the four years in which he has held his position, the relations with Russia have, on the whole, been thoroughly friendly, and his name will be for ever associated with the Peace Rescript of the Czar. He was Ambassador, in succession, at Paris, Berlin, and Copenhagen, and a *persona grata* wherever he went.



THE GREAT "IF," AND ITS GREATER ANSWER, by Keron Revil, a Meditation on the Tempting of Our Lord in the Wilderness, is published by Mr. Elliot Stock, and contains many helpful thoughts both of an apologetic and ethically practical nature.

LITERARY REVIEW.

CHRISTIAN BAPTISM THE BAPTISM OF CHRISTIANS; or, Primitive Apostolic Baptism, the Immersion of Believers in Jesus Christ into the Name of the Father, and of the Son, and of the Holy Ghost. By P. W. Grant. Edinburgh: Lorimer & Gillies, 31, St. Andrew Square.

THIS is the second book we have lately received from Scotland on the distinctive principles of our denomination. We have already introduced to our readers a valuable work on "Principles of Church Defence," by the Rev. Harri Edwards, of Anstruther, a vigorous and masterly defence of our principles, which effectually "turns the tables" on our Pædobaptist opponents. And now Mr. Grant—a venerable and beloved minister no longer in active service—sends us a still larger and not less valuable volume, constructed on another plan and employing entirely different methods. Mr. Grant's work is mainly expository. He subjects to a calm, thorough, and impartial examination the whole of the New Testament passages which bear upon the subject, beginning with the great commission, and noting the instances of its fulfilment by the Apostles. The distinction between the Baptism of John and that of Christ is carefully pointed out, the Apostolic teaching in the Epistles is investigated, the Post-Apostolic writings are dealt with, especially those of Justin Martyr, the Didache, Irenæus, and Tertullian, and a special chapter is devoted to the story of Nicodemus, the outcome of which is shown to be "regeneration, but not baptismal regeneration, the one and only gate into the Kingdom." Mr. Grant was originally a Pædobaptist, and worked his way to the acceptance of our principles by the sheer force of study and conviction. He must have given immense pains to this work. He knows all that can be said on the other side, has weighed it and answered it, and consequently we have here a book which is sure to be of wide and permanent value, and the testimony of which was never more urgently needed than it is to-day.

THE EXPOSITOR'S GREEK TESTAMENT: I. THE ACTS OF THE APOSTLES. By the Rev. E. J. Knowling, D.D., Professor of New Testament Exegesis, King's College, London. **II. ST. PAUL'S EPISTLE TO THE ROMANS.** By the Rev. James Denney, D.D., Professor of Systematic Theology Free Church College, Glasgow. **III. ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS.** By the Rev. G. G. Findlay, B.A., Professor of Biblical Literature, &c., Headingley College. London: Hodden & Stoughton. £1 8s.

DURING the two years and a-half which have elapsed since the issue of the first volume of the Expository Greek Testament we have had ample opportunity of testing its merits, and unhesitatingly reiterate the judgment we pronounced upon it. We spoke of it as being in some respects a more important enterprise than even the "Expositor's Bible," and predicted

that it would soon find its way into the libraries of our ministers and be in constant use on their study tables. This forecast has been amply justified, and such examination as we have been able to give to the second volume—and we have spent over it many delightful and laborious hours—warrants us in saying that the high standard of its predecessor has been, with a few exceptions, maintained. It is not easy to work as coadjutors of the late Dr. A. B. Bruce and of Dr. Marcus Dods, men of quite exceptional genius, both as apologists and exegetes, who brought to their task the vision of the poet as well as the painstaking accuracy of the scholar. But while there are differences in the workmanship of the various sections, there is no discord, and one part “will not be ashamed of or disown the other.” The three contributors occupy different ecclesiastical standpoints: one, Dr. Knowling, being an Episcopalian; another, Dr. Denney, a Presbyterian; and the other, Prof. Findlay, a Wesleyan. This difference, of course, makes itself felt in various minor points, especially as between the treatment of the Acts and the Epistles, but theologically the difference is slight. Dr. Nicoll’s tact in the selection of the best man for his purpose has not deserted him. Each section of the work is emphatically good. But we like best the “Commentary on the Romans.” Dr. Denney is perhaps not superior to his collaborateurs in technical scholarship or in acquaintance with critical literature, but he has a clearer and more penetrating insight, gets nearer to the heart of a doctrine, and touches off its salient features with greater ease and grace. Dr. Knowling has expended immense pains on his Introduction, and deals adequately with the ingenious but misleading theories which have been put forward so confidently by rationalistic writers as to the sources of the Acts. He likewise refutes the contention of Dr. McGiffert as to the unknown author of the “We” passages, which the American divine attributes to some other person named Luke. The notes on the text are the work of a scholar who largely follows the late Drs. Lightfoot and Hertz, whose conclusions are generally liberal and large-minded, though occasionally somewhat ecclesiastical. Dr. Denney’s Introduction, dealing with the origin and character of the Church at Rome, and with the design and integrity of the Epistle, is a capital piece of work and fully abreast of modern scholarship, but it is in his notes that he displays his main strength. In several places we have compared these notes with those of Sanday and Headlam, and while they show their author’s conversance with previous expositors, they no less prove his thorough independence. Denney on Romans is not less valuable than the commentary of the two distinguished men we have just named, and if we were shut up to the alternative of one or the other we should be at a loss which to choose, and should emphatically plead that both are best. Mr. Findlay has before won his spurs in his admirable expository lectures on the “Galatians” and the “Ephesians,” and in the notes on the “Thessalonians” in the Cambridge Bible. We are glad to meet him on this higher ground, and deeply regret that the limits of our space compel us to be content with an altogether

inadequate notice of his valuable work. We refer in another section of our Magazine to aspects of the Commentary in which we as Baptists are specially interested.

PAUSANIAS, and other Greek Sketches. By J. G. Frazer. London: Macmillan & Co. 5s.

MR. FRAZER'S contributions on Pausanias may be rightly described as forming a classic on a classic. His great work on this old author's description of Greece, published two years ago, at once marked him out as a commentator of the first rank. The sketches comprised in this volume are very largely taken from this work, which in its substance is thus brought within the reach of non-classical readers. As to Pausanias himself opinions necessarily differ. He has been called a melancholy antiquarian, the Howitt of his day, "a man made—as Mr. Frazer says—of common stuff and cast in a common mould," yet, all his readers are alive to the vividness of his descriptions of Greece, its scenery, its architecture, its temples, its religious and social customs, its legends and myths; and though, no doubt, he was unduly credulous and superstitious, the charm of his work is unquestionable. To this volume is added Mr. Frazer's well-known sketch of Pericles, contributed to the last edition of the *Encyclopædia Britannica*. It is a great boon to be able to secure these valuable treatises in this compact and beautiful form.

THE ENGLISH CHURCH IN THE FOURTEENTH AND FIFTEENTH CENTURIES.
By W. W. Capes, M.A. London: Macmillan & Co. 7s. 6d.

THE first volume in this series embraces the period from the foundation of the English Church, 597, to the Norman Conquest, 1066. The second volume is being prepared by the Dean of Winchester, but its appearance is delayed in consequence of his inability to complete it in time, but the third volume, dealing with the fourteenth and fifteenth centuries, and written by Canon Capes, is now in our hands. It takes us through a period of conflict and aspiration, when the foundations of the mediæval faith were beginning to be rudely shaken, and men were looking for other conditions in Church and State than then prevailed. A period which includes the revolutionary movements under Edward I.; which witnessed the ravages of the Black Death, the rise of Wycliffe, the morning star of the Reformation, the persecution of the Lollards, and the founding of many of our public schools and universities, to say nothing of the monastic houses which were so potent a factor in English religious life, cannot fail to be interesting. Canon Capes is a man of certainly competent learning, and is able to take a wide and philosophical outlook. He is a strong Anglican, but his judgment is by no means parochial, and, in the majority of cases, his views will commend themselves to intelligent readers of widely different schools. The volume has great value on its historical side as also for its keen and incisive studies of character.

THE LIFE AND TIMES OF JESUS THE MESSIAH. By Alfred Edersheim, M.A., D.D., Ph.D. Longmans, Green & Co., 39, Paternoster Row. 12s. net.

THIS tenth impression of Dr. Edersheim's valuable work is issued at less than a third of its original cost. The type and printing are the same, the only difference being that the binding is somewhat slighter. Of the many Lives of Christ which have appeared during recent years Dr. Edersheim's may on many grounds claim priority, especially in regard to the minuteness and fulness of its Hebrew learning. Neither Farrar, Geikie, nor Didon are equally conversant with the details of the Jewish ritual and law, or with the general condition of Palestine in the time of our Lord. Dr. Edersheim's rabbinical learning is as conspicuous as his Christian enthusiasm, and we should imagine that few men who wish to know the best that can be said on this great theme will contentedly remain without these two handsome volumes.

GENERAL HECTOR A. MACDONALD, C.B., D.S.O., A.D.C. to the Queen, LL.D. By David Campbell. London: Andrew Melrose, 16, Pilgrim Street. 1s. net.

THIS sketch of Hector Macdonald appears at an opportune moment. There are very few instances in which a man has risen from the ranks so rapidly or won more deserved universal fame. Mr. Campbell admirably describes the neighbourhood of his early home at Rootfield, in the parish of Urquhart, Ross-shire. All who have sailed by the MacBrayne steamers up the Caledonian Canal, and travelled beyond Inverness, will appreciate the accuracy of the description which follows: "It lies high up in the district known as Mulbuie, near the corner of a dark pine wood, from which can be seen the sinuous bends of the firths that enlock the so-called Black Isle, and at the extremities of which stand the charming little towns of Dingwall and Beauly. In the far west rises range above range of the Ross-shire hills, from whose glens comes down the silvery Conon, on the banks of which Hugh Miller—another self-made man of the Black Isle—first learned how to interpret the testimony of the rocks. Northward, towering aloft in majestic grandeur, lies Ben Wyvis, the dominant peak of the northern Highlands. To the east is the Moray Firth; while away to the south the eye wanders over the varied beauties of Inverness. The undulating peninsula itself is a pleasing patchwork of fields, woods and the homesteads of a thriving population of crofters and farmers—one of the most richly wooded and fertile districts in the Highlands of Scotland. It is the scene of restful peace and beauty, with a background of inspiring grandeur, where it seems natural—save when the elements war—to pause and to cry, like the city child, 'Oh! hush! listen to the quiet!'" Concerning the home itself we read: "Hector Macdonald's parents loved God, and they brought up their son to fear God. They gave him the example of an honest, upright life of the Scottish peasantry, and that was

the greatest heritage any parent could bequeath to a son." Hector is not only physically, and in a military sense, but morally, a true hero, and his life is well worthy of the study of our boys and girls.

EDUCATIONAL AIMS AND METHODS. Lectures and Addresses by Sir Joshua Fitch, M.A., LL.D. C. J. Clay & Sons, Cambridge University Press Warehouse. 5s.

SIR JOSHUA FITCH, who has been termed our educational Nestor, is thoroughly at home in dealing with the questions discussed in these lectures. He embodies in them the results not only of the working of his own theories, but of the experience of many years as an inspector of schools and training colleges. It is an education in itself to read the book, so clearly and beautifully is it written and so admirable are the graces of its style. The fifteen lectures of which it consists deal with such questions as "Methods of Instruction as Illustrated in the Bible": the Socratic Method, and the Darwinian; The Training of the Reason; Endowments and their Influence on Education; Educational Reformers, such as Roger Ascham, Edward Thring, Joseph Lancaster, and Pestalozzi, with chapters on the University Extension Movement, Women and the Universities, and the Sunday School of the Future. Sir Joshua's discussion of Biblical methods, while containing much that is valuable, is scarcely up to the level of his best work. But that on the Sunday School reaches a higher rank, and we should like to place it in the hands of every minister and Sunday-school teacher for its sound sense and its strong plea for more vigorous and efficient teaching and for a truer appreciation than generally exists of the place of the Sunday-school, especially in its relation to the home and home influences. We may return to this subject later on. All who are interested in the welfare of the young should master this important volume.

THE MINISTER'S GUEST. A Novel. By Isabel Smith. T. Fisher Unwin. 6s.

OUR appreciation of this novel will depend, more than in most cases, on our view of its main purpose. If it be the writer's aim to portray the characteristic notes of Church and Dissent, and to present an accurate and complete view of the ecclesiastical life of England, we should be compelled to protest against it—both from the Church and the Nonconformist side, and she herself would probably endorse the protest; but if the main features of the story are personal and not ecclesiastical, if the love of James Holbeach and Nannie Burton be the centre of interest, to which everything else is subsidiary, the protest is silenced, and we yield ourselves to the fascination which a clever, racy, and humorous writer exerts upon us. Characters such as Miss Ketterley, Mary Leek, Deacon Holbeach, and even the Rev. Thaddeus Bilting, the Particular Baptist minister, can no doubt be found in all sections of the Church. The Rev. Josiah Ketterley, the Independent minister, is to us a far more attractive character and moves altogether on a higher plane

than the Rev. William Burton, the rector of St. Radigund's, Kent, one of those old-fashioned, easy-going, and sporting clergymen,

"Who thinks his Sunday task,
As much as God or man can fairly ask."

He, of course, is no more typical of the clergyman of to-day than is the Rev. Mr. Bilting, typical of the Free Church ministry. The writer has described a part, and only a part, of what she has seen, and would certainly not wish that part to be taken for the whole. She has brought to her task freshness of observation, she has a keen eye for the comical side of things, and a fine gift of mimicry. She must be a clever conversationalist. In many of the chapters we listen with delight to sallies of wit and clever repartees. The interest becomes tragical when James Holbeach, for the sake of pleasing his mother, who was supposed to be dying, promises to marry a girl he did not love, and all the while feels it difficult to hold in check his passion for another. Nannie is a delightful character, tenderly and skilfully drawn; James Holbeach is a good fellow, but somewhat too vague and shadowy, lacking, so it seems to us, in distinctness. How the tragedy is averted and the marriage ceremony—which would have made James Holbeach and Mary Leek man and wife—is frustrated, we must not here disclose. So clever a story as this is sure to find a multitude of readers, and from our standpoint the critic's main work is to insist on the necessity of keeping in mind the limitations of its purpose, as we have suggested above. We shall look for yet better work from Mrs. Smith, and trust that in some future story she will show us the nobler sides of the ecclesiastical life of England, and present us with embodiments of those high ideals to which she is attached.

THE INCREASING PURPOSE. By James Lane Allen. Macmillan & Co. 6s.

EVER since we read Mr. Allen's "Flute and Violin," and other stories published in Mr. David Douglas's Shilling Series of American Authors, we have looked out for everything from his pen. His last work reviewed in our pages was "The Choir Invisible," and it, we note, has attained a circulation of 213,000. It is a strong book—alike on its intellectual, its literary, and its ethical sides—a book of high ideals and exquisite beauty of style. "The Increasing Purpose" is a story of Kentucky life in the period which followed the close of the Civil War in 1865, when another and sterner conflict was raging between the ancient and modern forms of faith. David, the hero of the story, has a passion for learning, and enters college a firm believer in the simplest forms of Evangelical orthodoxy. His faith is soon rudely shaken, and, influenced by the modern spirit, he is compelled to abandon his hereditary beliefs, is expelled from the college and from his church, and goes back to his farm, discouraged and unhappy. The love of Gabriella, the hard-working little teacher, whose pecuniary position and prospects have been ruined by the war, was a redeeming influence, and the story of the love of these two is the most delightful part of the book—a

pure and graceful idyl. They marry, and David prepares for a science professorship. There is much in the account of David's intellectual struggles to awaken our sympathy. We are moved by so powerful a presentation of the thought of the age; but Mr. Allen must allow that science has by no means the power to speak the last word on these great problems. Crude, imperfect, and inconsistent as may have been the beliefs of our ancestors, the essential facts of the Christian faith remain unshaken, and the latest voice of science does not contradict them. There has been a great advance in this respect since the sixties. We have all learned to be more tolerant. Only those need to be afraid who are disloyal to truth and fact. It is useless to ignore the intellectual unrest of the age. Ministers, above all men, should be conversant with it, and should strive to meet its demands and to guide men "from doubt to faith." The following paragraph is less applicable, so far as it depicts the relative attitude and action of ministers and congregations, though there are quarters in which this lack of frankness still unfortunately prevails:—

"Where the new thought of the age attacked dogma, revelation, Christianity most, there most he read. He was not the only reader—he was one of a multitude which no man could know or number, for many read in secret. Ministers of the Gospel read in secret in their libraries, and locked the books away when their church officers called unexpectedly. On Sunday, mounting their pulpits, they preached impassioned sermons concerning faith—addressed to the doubts which ravaged their own convictions and consciences. Elders and deacons read and kept the matter hid from their pastors. Physicians and lawyers read and spoke not a word to their wives and children. In the Church, from the highest ecclesiastic to layman, wherever in the professions was a religious, scientific, scholarly mind, there was felt the essential intellectual commotion of those years, the Battle of the Great Three—the Old Faith, the New Science, the New Doubt."

A novel, even by so capable an author as Mr. Lane, is not the place to look for theological reconstruction, and we certainly do not find it here.

BYZANTINE HISTORY IN THE EARLY MIDDLE AGES. The Rede Lecture delivered in the Senate House, Cambridge, June 12th, 1900. By Frederic Harrison, M.A. London: Macmillan & Co. 2s. 6d. net.

MR. HARRISON'S essays and lectures are always luminous and well-informed. The subject of Byzantine History is one that suits him well, and he has enabled us to see how much there is in it of picturesque incident, martial achievement, and heroic endurance. He covers in this lecture the three centuries that extend from the rise of the Isaurian dynasty in 717 down to the last of the Basilian emperors in 1028. His specification of the notes of the Byzantine spirit and tendency in law, art, miniature, and illumination is incisive and vigorous. Perhaps he underrates the value of Western scholarship and literature as compared with the Greek.

THE SUPREMACY OF MAN. By John Pulsford. London: Andrew Melrose. 2s. 6d.

THIS is the second volume from the pen of the late Dr. John Pulsford, included in "Books for the Heart" and issued under the editorship of Rev. Alexander Smellie, and although perhaps it is not as popular in style as "Quiet Hours," and has more of the character of a philosophico-scientific treatise, it is well worthy of the place it holds in the series. The great underlying thought of the book is the unity of creation, as in a sense centring and culminating in man. Its thesis is an expansion and illustration of the eighth Psalm, an elucidation of the "gospel of creation." Dr. Pulsford passes under review the manifold forms of life and activity in the material and spiritual world, and shows how they all find their highest meaning in the light of the great principle which he seeks to apply. The book will be especially valued for the depth and freshness of its suggestive power.

ISAIAH: The Poet-Prophet and Reformer. By Frederick Sessions. 3s.—
PAPERS AND ADDRESSES from the Friends' Summer School, Birmingham, September, 1899. London: Headley Bros., 14, Bishopsgate Street Without. 2s. 6d.

MR. SESSIONS gives in his volume on Isaiah a general view of the ethical and spiritual teaching of the great evangelical prophet. His aim has been to bring out the significance of that teaching in relation to the times and circumstances of the prophet himself, with a view to its application to the various problems which demand solution to-day. He is conversant with the findings of modern criticism, and accepts them with certain reservations, but his main purpose is to enforce the great claims of justice, and brotherhood, temperance, and purity in social, commercial, and political life. His book is a sympathetic and judicious exposition of teaching which can never be superseded, and we cordially commend it to the attention of religious teachers everywhere. The other volume is a pleasant memorial of what must have been a profitable gathering twelve months ago. The idea of a summer school has for several years been effectively carried out by the Friends, and if these Papers are at all an indication of its general proceedings, there can be no question as to its immense value. We have been specially interested in the sketches which are at once biographical and critical of "Isaac Penington," by John W. Graham, M.A.; of "Tauler and Boehme," by Joan Mary Fry; and "Spiritual Illumination, as Illustrated in the Life of Tersteegen," by Horace E. Govan, M.A. There is also an account of a visit to La Verna by Canon Rawnsley, which of course affords an opportunity of discoursing on St. Francis of Assisi and his marvellous work. The Friends are perhaps not increasing numerically, but many of the principles for which they have struggled have permeated other communities, and are now accepted as a matter of course by the descendants of those who once fought fiercely against them. Their insistence on the functions of the inner light, their testimony in favour of national righteousness and of the principles of peace, have been

more effective than appears on the surface. That testimony is still needed, and it would be a sad day for England if it were weakened or obscured. To those who wish to know what the principles of the Friends are, and what strong support they find in the New Testament, and how beneficent has been their working, we commend this volume.

FOR CLOUDY DAYS. Being Words of Comfort for Those in Sorrow. Compiled by Harriet E. Colville. Religious Tract Society. 2s. 6d.

THIS is a selection of extracts from poetry and prose, from Scripture and other sources, intended to suggest strength and consolation for those who are called upon to suffer and endure grief. Miss Colville is herself a sweet and graceful poetess, and her good judgment and fine taste have enabled her to select such extracts from the works of others as cannot fail to prove helpful. She has given us, in Longfellow's phrase, many of "those simples which cure the heartache."

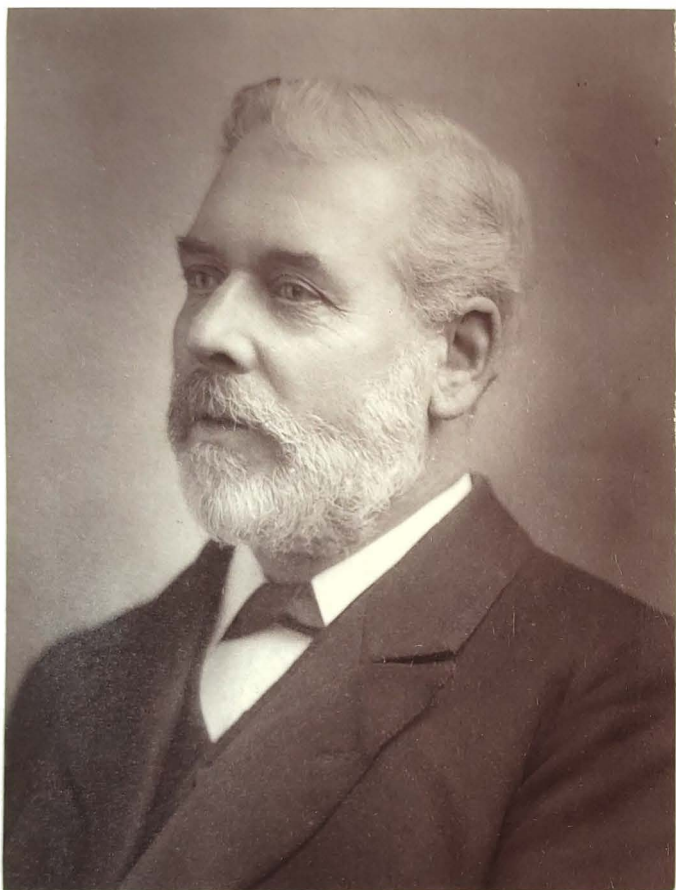
THE PROPHET OF HOPE: Studies in Zechariah. By F. B. Meyer, B.A. London: Morgan & Scott. 2s. 6d.

MR. MEYER makes no attempt to settle the many critical questions which gather around the prophecies of Zechariah. He brings out, however, their salient features, and presents their lessons with a clearness and a force which will be widely appreciated. His expository method is to be greatly commended. Students of divinity would no doubt desire more minute and detailed exegesis and interpretation, but the general purport of the prophecies is well brought out, and ministers who have no acquaintance with the expository method of preaching and are perhaps rather afraid of it would do well to study this admirable little volume.

THE KINGDOM OF THE LORD JESUS, by Alexander Mackennal, D.D., has been added to Messrs. James Clarke & Co.'s "Small Books on Great Subjects." (1s. 6d.) Its five sermons have reference to the present crisis of our national life, and are well adapted to foster in us the tone and spirit of mind which as Christians, as lovers of righteousness and peace, we ought to cherish. Dr. Mackennal is a wise, faithful, and courageous counsellor, whose words have the ring of a true "prophet of the Lord." Let this little book be read and read again!

THE ERSKINES. By A. R. MacEwen. Oliphant, Anderson & Co. 1s. 6d. EBENEZER and Ralph Erskine are names which will always have an honourable place in the religious annals of Scotland, and are justly accounted "famous." The part they played as parish ministers, as theologians in the "Marrou controversy," as ecclesiastical leaders in the formation of the Secession Church, will win for them the unstinted admiration and gratitude of all who can appreciate high principle, uncompromising fidelity, and readiness to sacrifice all for Christ and conscience. Mr. MacEwen has told a thrilling story in a worthy style.

SPORTS FOR BOYS. By Howard Spicer and Others. With an Introduction by R. P. Lewis. Andrew Melrose. 1s. net. A book that all boys will read with keen and eager relish, dealing in an intelligent and practical form with physical culture, football, cricket, lacrosse, &c.



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I Wesley Bond

THE
BAPTIST MAGAZINE

SEPTEMBER, 1900.

REV. J. WESLEY BOUD.

 JOHN WESLEY BOUD was born at Thetford, Norfolk, September 23rd, 1843. His parents were respectable business people in comfortable circumstances, and withal very devout, holding what is commonly called the Evangelical faith with marked fervour of spirit. At the time of his birth they were members of the Wesleyan Communion, hence the second name which he bears, and which expressed at that time their devotion to the teaching of the great evangelist, John Wesley. But not long after the birth of their son they were convinced of the scripturalness of believers' baptism, and were baptized, and for the remainder of their lives were intelligent and devoted adherents of our denomination. They became personal friends of that remarkable man, the Rev. Cornelius Elven, who sustained a unique position in Bury St. Edmunds, and Suffolk generally, for more than fifty years. The younger Boud also came under his genial and inspiring influence during his visits to his parents, and subsequently when he was engaged in evangelistic labours in the counties of Norfolk, Suffolk, and Cambridgeshire.

The subject of our sketch was engaged in the ironmongery business at St. Ives, Hunts, and afterwards at Burnham Market, Norfolk, where he remained for several years, and was held in the highest esteem, and is still remembered as one who was always energetic in every form of Christian work.

During the time Mr. Boud was preparing himself, as his parents thought, for a successful business career, there were secret longings in his heart to become a minister of the Gospel. In due course that desire was realised in a way both remarkable and

impressive. His parents had developed a business in Thetford which ultimately more than taxed their strength; their son was summoned to their aid, and from this time the "ancient borough of East Anglia," as Thetford is popularly called, witnessed his efforts to do good in connection with the Young Men's Christian Association and the various institutions connected with the then newly-formed Baptist Church. For, strange to say, it was not till late in the fifties that the many efforts to establish a church of our order there were crowned with success. Although the church has never been a strong one, it is to-day a living witness for Evangelical Christianity. The elder Bouds were foremost in the movement, and with the help of a Mr. and Mrs. Joslin, and a few other kindred spirits, a church was formed, and the Rev. G. W. Oldring, now of Neatishead, was called to the pastorate, with Mr. Boud, senior, as one of the deacons. It was at this time that the present pastor of Penge Tabernacle began to draw the public eye to him as a young man possessing great natural gifts; hence he was never idle on the Lord's Day, but was engaged in the villages preaching, either in the open air, or in chapels belonging to the various Free Churches. He became exceedingly popular, and amongst others who were attracted by his evangelical fervour was a Mr. Ware, a choice spirit and a good classical scholar. He baptized Mr. Boud at Hopton in January, 1862, and it was he who made the greatest impression upon our friend, and urged upon him the necessity of equipping himself for future usefulness by carefully reading some of the best educational and Puritan theological works. Many of Mr. Boud's friends suggested that he should be sent to one of our colleges, but he did not seek great things for himself, and no practical efforts were made to carry out the suggestion.

After a period of very successful work as a colporteur and evangelist, he settled at Earl Soham in Suffolk, where he found an almost empty chapel, but in a few months it was filled, and here for ten years our friend showed that he possessed staying powers of no common order. He preached three times on the Lord's Day, was a systematic visitor, and his ministrations were often sought for and given to persons outside his own communion. He became a member of the local School Board, and in many

other ways revived a decaying village church, and made the name of Baptist to be again respected where the glory had somewhat departed. It was while here that his work attracted the notice of Rev. T. M. Morris, of Ipswich, who had watched his career with great interest, and holds him in high esteem to-day. His removal to Penge is suggestive that

“There’s a Divinity that shapes our ends,
Rough hew them how we may.”

A young man, a member of the church at Norham, who had frequently attended Earl Soham Chapel, had a relation in the diaconate at Penge Tabernacle; and while on a visit to him he heard both him and his fellow deacons bewail that they could not find a suitable successor to the late Rev. G. Samuels, who some months before had removed to Birmingham. They had had supplies, both collegiate and otherwise, but without success. The church had been formed and nurtured by Mr. C. H. Spurgeon, and its first three pastors, who did noble work, were from his college. The young man above referred to, when the deacons were about to separate, mentioned the name of Mr. Boud as one whom he should like them to hear, strengthening his suggestion by saying “that a good many Suffolk people think him very much like Mr. Spurgeon in his voice and style of preaching.” The deacons at first took little notice of the remark; but after a time Mr. Boud’s name was again mentioned, and ultimately they decided to go down to Suffolk and hear him in his own chapel. They went, the chapel was undergoing repairs, but three large congregations assembled in the open air, and the man they were seeking preached. At the close of the evening service the deacons made themselves known to Mr. Boud, telling him with what pleasure they had listened to his sermons, and also the object of their visit—viz., to form an opinion as to whether he would be a suitable man for the pulpit at Penge. They expressed themselves as believing he was the very man. With much diffidence Mr. Boud consented to supply for one Sunday only, at the same time telling them that in his own opinion he was not the man for such a sphere. He preached his first sermons in the old Tabernacle, which is now used as a schoolroom, with the result that both the deacons and

the church were convinced that, in the *bon hommie* brother from Suffolk, the Master had sent them the man they needed. Mr. Boud was invited to visit Penge again, but this he refused to do; and for some weeks our friend felt that he could not leave his rural home and much-loved people and work. But the Penge church was determined to hear him again, and at last he yielded. His second visit more than confirmed the favourable impressions made by his first, and he received a unanimous invitation to the pastorate, which, after much thought, prayer, and consultation with friends, he accepted.

For some cause or other, when our friend entered upon his work at Penge, the congregations at the Tabernacle were not what they had been, and he worked with characteristic energy to bring about a revival of the best traditions of the church's past days. He was not left long without signs of the Divine approval, which indicated both to himself and people that their union was of God's appointment. So rapidly did the congregations grow that it became apparent to the executive of the church that a larger building would have to be erected; and a site adjoining the old Tabernacle was purchased, upon which, about six years ago, the present handsome structure was built at a cost of £6,000—exclusive of the ground—and with sitting accommodation for 1,200 worshippers. Mr. Boud threw himself into this project very heartily, with the gratifying result that only £1,800 remain to be raised in order to free the whole from debt. The old Tabernacle joins the new one, and is used for the Sunday-school, which numbers fifty teachers and 750 scholars, and each week-night it is used for educational, social, and religious meetings, Mr. Boud being helped in their conduct by a willing staff of workers, prominent among them being his loyal-hearted deacons. Although eighteen years have passed since the union between pastor and people was formed, the prosperous state of the various organisations proclaim with no uncertain sound that their united work has not reached its zenith yet.

As a preacher Mr. Boud is eminently practical, and while his style may lack the literary finish of brethren who have had the advantage of a college training, he is scarcely behind any of them when he is surrounded by favourable influences, for dramatic

power and the aptness of his quotations from both science and history. He is not a bookworm in the technical sense of the term, but his well-stocked shelves show a remarkable discrimination in purchasing books. He has got together a good working library. He is a staunch Baptist, and nothing gives him greater pleasure than when he is helping some country brother, whom the Master has fixed in a tight place to witness for truth and righteousness. In this he is supported by his deacons, who are willing that, occasionally, their pastor should vacate his pulpit on the Lord's Day, his place being taken by the brother whom he is serving in the provinces.

Our sketch of Mr. Boud would be incomplete without a reference to Mrs. Boud, who has the happy art of making his home life a place of rest to him, and also of dividing his burdens and helping him to carry them. He is also very much indebted to "Miss Maud," his only child, for much cultured helpfulness in the conduct of the many meetings held for the moral and religious instruction of the young people attending the Tabernacle. And our prayer is that this threefold power may be an active force in the interests of Christ's Kingdom in the hamlet of Penge for many years to come.

S. HOWARD.



SOWING AND REAPING.

BE sure your sins will find you out" was the great Law-giver's way of telling the Reubenites and Gadites that if they sowed iniquity they would reap iniquity.

As this is a fixed rule written deep in the heart of things, it is a matter of importance to all that each step they take should be weighed. The future is very much in the hands of the present. Sowing makes reaping. To hope to escape the consequences of conceived error is to hope against the constitution of the moral order of things. Like truth, error comes back to its author—forty, sixty, and a hundredfold; it may be in the end unmasking a lost soul. Every gross act of sin demoralises its perpetrator, so that the effect is not readily effaced, even when desired. I propose now to dwell briefly upon three phases of the subject.

I.—THE REAPING TO WHICH WE HAVE NOT SOWN, BUT WHICH, ALL THE SAME, AFFECTS US. There are three circumstances in which it may be said that we reap where we have not sown. I do not say without any sowing at all, but without any on *our part*.

(1) The first of these is in *the fruit of other people's actions*. Those who quitted the scenes of mortality ere our time came to bear the brunt of battle, left behind them, consciously or otherwise, certain heritages, which we either cherish or spurn according to what they are. The harvest of trouble reaped by many is simply the result of the sowing of those who preceded them in time, place, or office. Evil outlives the doer, and becomes the ground of other people's sorrows. On the other hand, wise and honest lives have often sowed happiness for their successors. "And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." Moses led Israel to the borders of the Promised Land, but Joshua took them in, and reaped the fruit of Moses' leadership. David provided the materials for the Temple of God, but Solomon built the Temple, and thus reaped the result of David's preparations. Jesus went about doing good; thousands reaped the benefit of His goodness, and myriads are reaping now.

(2) A second reaping to which we never sowed is seen in *our conversion*. Divine grace is the great originating force in this work. Take away the Gospel, the Cross, the Saviour, and the Holy Ghost, and you take away all the factors which make conversion possible. Conversion is without merit or sowing on the convert's part; he is an object in whom there has been a sowing by others. Being outwardly surrounded by the sublime influences of grace—the Word speaking to him from without, and the Spirit approaching from without—inward conviction is created, leading to glad surrender, even conversion to Christ.

At this point you come to a break in the regular order of God's Universe. It is the one circumstance in which a man reaps *contrary* to his previous sowing. In the regular order of things he would be reaping according to the sowing of his carnal life; but because he has repented, mercy and forgiveness are granted; and now he begins, as it were, a new history. God works miracles of

grace. Now, a miracle is always a departure from the regularly observed order of things. Consequently, a Christian convert is a miracle of grace. He constitutes a break upon that law by which a man reaps what he sows. All his life, up to that point, he had been sowing to the flesh, but he does not reap thereof. Because he has surrendered, God puts the entire machinery of natural law on stop, as far as he is concerned, and forbids his fleshly sowing from taking its course and yielding to him fruit of its own kind. How wonderfully Heaven lends itself to the salvation of a sinner! How it bends in compassion to stop a destined retribution from befalling a penitent who had ever sown to that end! No; the penitent does not reap according to his previous sowing. "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. . . . I have redeemed thee." Then, have miracles ceased? Not as long as conversions continue to occur. The Lord increase their number!

(3) A third reaping to which man sows not accrues to us through an *overruling Providence*. Where the tide of human affairs would oftentimes carry us if it were allowed to take its course unimpeded we know not. Frequently has it happened in the history of men and of nations that an interposing Providence has stepped in to arrest the course of evil, and turned matters to good account. For example, Joseph's brethren made a bondsman of him, and rudely sent him away to Egypt. But God was with Joseph, so that in subsequent years he was enabled, in his capacity as prime minister of the land, to save his brethren alive in the time of famine, whereas, if they had been left to reap the just consequences of their action, Joseph would still have been a slave and not prime minister, in which case destitution would have remained their portion. An overruling Providence therefore was the occasion of their reaping deliverance from want—deliverance to which they never sowed, and entirely unmerited on their part. Other illustrations to the same effect will suggest themselves.

II.—Next to the reaping to which we never sowed comes the **PERSONAL REAPING OF PERSONAL SOWING**; in other words, the consequences to ourselves of our own doings. Apart from the fruit accruing to us from outside agencies, each person has his own history in the making; he fills a place in the sum total of living

earthly influences. He is not ever building upon other men's foundations ; he is a builder, also, to himself, sowing either to the flesh or to the spirit, and he must reap to himself a harvest corresponding to the course of life he has taken up and persistently pursued.

A prominent Englishman said the other day that "it is a very common error of the human mind to think that somehow or other everything bad must have a compensation and must end in something good." This error he challenged. But the Gospel challenges it too. Jesus emphasises the law that a corrupt tree cannot bring forth good fruit, any more than a good tree can bring forth corrupt fruit ; figs do not grow on thistles, nor grapes on thorns. In fact Scripture, observation, experience, and history teach that, if things take their own course, the reaping will agree in kind with the sowing.

True, there is a thwarting Providence which sometimes prevents human intrigues from hatching, and causes opposite results. But the moral consequences to the intriguers themselves remain unchanged. In the designing of their corrupt proposals they have cultivated a special temperament, which in the nature of things has left them so much the more inferior moral beings, less fit to be trusted, and less capable of responsibility. "All's well that ends well" is, under certain conditions, one of the falsest of sayings, and the unsoundest of principles to accept. An overruling Providence may have all to do with the ending of a thing, which may have originated with the corruptest of human motives. If the *end* is well, *all* is not well ; for, in each advancing step of an unholy project towards its goal, there are certain moral effects produced in each person concerned, which cannot leave them in the same place. The Unseen Hand which yields a happy ending takes all the praise to itself. The promoters of the foiled project, so far from sharing the credit, receive the exact retribution corresponding to that which they proposed to themselves to do. Just as a Christian reaps to himself not according to his outward successes, but according to his honest attempts, so an evildoer reaps to himself not according to the measure of his unholy successes, but according to the evil he has attempted.

God overruled the abominations of men at the Crucifixion for

the bringing in of Redemption. It thus ended well for our lost and ruined race. But alas! that plotting and lying, that anger and strife, that malice and abuse called into play, combined to demoralise the humanity of all concerned. The traitorship of Judas Iscariot was overruled for good; it *ended* well, but *all* was not well. Judas reaped according to his sowing; he harrowed himself into a suicide, and went to "his own place." Jesus said: "Woe unto that man by whom the Son of Man is betrayed." Hence, if God causes good to come out of something bad, it can by no means lessen the culpability of the doer, nor avert the moral consequences to himself. God claims the credit for what He does; and when He has to appear in His overruling Providence, it amounts in cases of the kind to a rebuke, a divine protest, while man reaps to himself what he sows.

It is only when the grace of God arrests and converts a man, giving a new start to his life, that he is delivered from reaping the fruit corresponding to the sowing of his unregenerate days. From that time forth he sows to the Spirit and reaps spiritual results. A transgressor is not necessarily and hopelessly condemned on account of a corrupt character. Such the Saviour came to seek and save. "Let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon"—only there must be no harking back afterwards to the flesh-pots of sin. "Godly sorrow worketh repentance unto salvation, and is not to be repented of."

Young people, during the wild oats period of their life, are sometimes unduly condoned by older people. But does not the sowing of wild oats bring in fruit agreeable to itself? Is not the age, say from fourteen to twenty-five, the most impressionable period of life? He who chooses the better path then, or even younger, contributes more for the next ten years towards the building up of a noble and beautiful career than he can ever hope to recover if he spends that same period in the enjoyment of worldly pleasures—subsequent conversion notwithstanding. God expects that our youth should be consecrated to Him. The Master would have us place ourselves in His hands at the most advantageous time of our life, both as regards Himself and us. Granted that He be the Man of one's counsel at the time when impulse awakens, and

thought begins to stir, then will these opening powers grow like the lily in whiteness, and be fragrant as the blushing rose.

III.—The other and last phase of our subject is THE SOWING WHICH OTHERS SHALL REAP AFTER US. Just as we reap in many ways the fruits of antecedent sowing—not in the sense, as many hold, contrary to fact and sound doctrine that vice and virtue are hereditary, but rather otherwise introduced—so shall those who come after us reap in many ways the fruit of our doings. No man can live to himself alone. All have a conscious or unconscious influence. By our deeds, example, and speech, we are helping to elevate and beautify, or else to degrade, and contaminate with error other lives. If the ripples from an ocean-dropped pebble affect the entire domain from shore to shore, so may the influence of our life become the heritage of posterity, right on to the circumference of Time, and merging in the cycles of Eternity.

It becomes a vital question, therefore, of what does our sowing consist? This opens up a wide field for reflection and meditation, which I shall here narrow down to one important point. No sooner does a man begin to regard properly the welfare of others than one supreme question presses itself home. What about their spiritual status? Are they out of bondage? He ruminates: Here am I; what am I doing? Sowing, sowing, sowing; helping to damn, or helping to save! Then which way does our influence tend? The reaping is always greater than the sowing. Sow to the flesh, and you reap in excess "corruption." Sow to the Spirit, and you reap in excess "everlasting life." The invested principal accumulates interest, and the sum total of fruit which flows from your life and mine will appear, either among the garnered sheaves, or the rejected bundles of tares, in that Great Day. It is good to ask: "Oh, what shall the harvest be?" But first: Oh, what is the sowing like?

The day will declare the whole truth . . .
 Of what manner the work has been;
 And on a white throne shall they sit
 Who the Saviour have served and seen.

Anstruther.

HARRI EDWARDS.

THE CHURCH : ITS EARTHLY MODEL.

BY THE LATE REV. T. G. ROOKE, B.A., PRINCIPAL OF RAWDON COLLEGE.

“ If there come into your assembly (marg., ‘synagogue’) a man.”—
JAMES II. 2.

“ Tell it unto the Church.”—MATT. XVIII. 17.

PART I.

WE assume that the “ Church ” is an organised society of living men and women ; that indeed is the only sense in which the word would be worth discussing at all ; and the many and serious disputes which have arisen concerning it turn, not upon the original and main part of its definition, but upon the details which are involved therein ; as, for instance, what sort of men and women are lawfully deemed to be members of this society ? and what is the nature, what the practice, what the particulars of its organisation ? The society which Christ came into this world to establish is set forth to us in God’s thought as the perfect and glorious body of Christ, He being the head, and His redeemed people the members. But, seeing that all Christ’s redeemed people have not yet come into existence (save in the Divine foreknowledge), it is plain that this complete conception of the Church cannot be pointed out to us as embodied in any visible society on earth. What we, as Christians living in this world have practically to deal with is not the one ideal Church, but a multitude of Churches ; separate societies, each of which is or ought to be a miniature representation of the invisible Church as patterned forth in its Heavenly Author’s thoughts. We must remember the practical distinction in the Scripture use of the word Church in its two forms, “ the Church ” and “ Churches ” ; for in a conformity of these two notions lies the first germ of the bewildering sophistry which has perverted so many untrained intellects, as well as so many enthusiastic and mystical souls, to the Romish apostasy and heresy. Rome claims to be “ the Catholic and Universal Church ” ; but a careful study of Scripture will convince us that it is impossible for any such Church

to be in organised visible existence upon earth, except in the imperfect, inchoate form of an aggregation of separate Churches. When the end has come, and Christ delivers up His earthly kingdom to the Father, then, and only then, will be seen the ideal beauty and perfection of Christ's body; for then, for the first time, it will be complete in all its parts, gathered together in one, revealed and honoured as "the general assembly and Church of the firstborn who are written in heaven" (Heb. xii. 23). But till then we must be content with poor, feeble, earthly copies of this heavenly ideal; "for now we see through a glass darkly . . . now we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away" (1 Cor. xiii. 9, 10, 12).

It has, as history shows, been impossible to avoid not only the breaking up of the one ideal Church into many earthly images of the same, but also a certain defect and degradation in the working out of the perfect heavenly pattern. The Church was to be built up by men out of men; fallible mortals were to be alike the living stones of the spiritual house, and the workmen by whom those stones were set in their destined place; but unhappily, since the Fall, whatever man has touched he has marred, and the veriest masterpieces of the Divine conception must be injured more or less in their earthly reproduction when men are employed to give them their substance and their form. Hence, although we are "built upon the foundation of the apostles and prophets" (Ephes. ii. 20)—inspired men who received their commission from Christ, "Himself the chief corner-stone," we are not to be surprised that "the Churches" to which we and other Christians of to-day belong are far from being worthy pictures of the model from which we say they have been copied. We long for it to be otherwise; we should like to see the Church as God designed it, visible in all its glory and beauty amongst us: "To will is present with us, but how to perform . . . we find not" (Rom. vii. 19). And we know that under our present earthly circumstances we must wait for God Himself to accomplish His eternal plan. "It doth not appear yet what we shall be; but we know that when Christ shall appear we shall be like Him" (1 John iii.); like Him in our united capacity as a Church as well

as in our individual character of believers, "for we shall see Him as He is."

We now face a fresh question of great interest and great importance—viz., what was the earthly pattern on which God intended the development of His idea to proceed? The "Body of Christ" was to appear on earth as an organised society, or, rather, as a collection of many organised societies, all framed on the same type and model. What was that type and model to be?

We should expect beforehand that it would be something already familiar to men's minds, and visible before their eyes; for it is God's plan to repeat over and over again the same forms and lines of His earthly works, and to adapt or modify old types continually, rather than to create new types. The more we study natural science and the secrets of Creation, the more we are struck with this fact, the remarkable economy of design which prevails in all material things, so that a few simple forms of structure serve for the building up of all the works of God's hands, however highly organised they may be, and however complicated in detail they may appear. All plants and trees follow the same magnificently simple type, which we may discover any day in the skeleton of the smallest leaf. Animals, from the lowest to the highest, have but one pattern of bodily organism, wrought out from the three essential features of nerve and blood-vessel and alimentary canal; whilst, when we get into the vertebrate division of the animal kingdom, we find one single type of skeleton running through the whole series, and only varied a little in detail to form the body of a fish or reptile, a bird or a beast, a monkey or a man. And in the inanimate creation we find that all rocks and metals and stones and earths, and even the finest dust that floats about in the air, conform to a few very simple crystal shapes; and a chemist would be as much astonished were he to discover a new mineral in which this rule was violated, as an astronomer would be were his telescope to show him a system of stars in which the law of gravity was superseded and unknown.

Now, judging from this unbroken analogy, we should expect that in founding the Christian Church upon earth, God would present us, not with something altogether new, a society organised

on principles and plans wholly unknown and unheard of before, but rather with something adapted to a pattern already familiar to man. And this presumption is strongly confirmed when in one of those passages which I have read to you for a text we find Jesus Christ speaking to His disciples about "the Church" as though the notion conveyed by that word were not at all strange to them. He had never described to them, up to that time, any novel and precise organisation to which that name, "the Church," was to be assigned. Apparently, then, the Christian Church was already understood to be a society that should be modelled on some existing earthly pattern, adapted, not created afresh, on some plan without precedent or parallel before. And whatever the pattern so to be sought on earth, it would clearly have to be looked for among the Jews, for our Lord was speaking to Jews when He first mentioned "the Church" as an idea familiar to them; and, moreover, the Jewish nation was the only one upon earth in which God had already translated His spiritual ideas into human forms, and made manifest, by earthly institutions, "the patterns of things invisible in the heavens" (Heb. ix. 23).

What then, we ask again, is this earthly model of the Church which Christ contemplated as a sort of mould into which the society of His disciples should be cast, and from which that society should receive its organised form and constitution? Where, in the Jewish commonwealth, are we to look for the pattern on which Christians, as living stones, are to be built up a spiritual house; "built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief corner-stone" (1 Pet. ii. 5).

The Romanist and the High Anglican are instantly ready with their answer, and not a few of you may consider it, at first sight, a perfectly natural and just answer. For the figurative language of Scripture as to the upbuilding of a temple (Eph. ii. 21) may suggest that the most famous of all temples, that at Jerusalem, must have been the earthly model for that spiritual structure which we call "the Church." And so the advocates of a high ecclesiasticism just named insist with all their might. Do you wish to know, say they, what God intended the government, the worship, the work, the honour, the temporal relations of the Christian Church to be? Then you have only to look at the divinely-ordered pattern of the

Jewish Temple. There you will see it all laid down. There you will find our authority for uniting the Church with the State, and for distinguishing the clergy from the laity. There you will find the original of our altar and sacrifices, our elaborate ritual, our Church orders of fasts and feasts, and our claim to levy tithes and first fruits and other offerings as a spiritual tax for the maintenance of God's house and God's servants, the priests. The whole system and scheme is there, perfect and entire; and we will cite you chapter and verse for this identification of the Jewish Temple as the appointed earthly model for the Christian Church—viz., where "Jesus answered, and said unto the Jews, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building; and wilt Thou rear it up in three days?" (John ii. 19-21). But He spake of the temple "of His body"; and we have it on inspired authority that "the Church is His body; the fulness of Him that filleth all in all" (Eph. i. 23).

I particularly ask your attention to the reasons which we have for rejecting this view of the matter, plausible and natural though it may appear. For no person will ever be safe from the seductions of Ritualism, and from the soul-destroying delusions of priestcraft, unless he sees clearly where is the fallacy of that strong argument for both, which seems to lie in the affiliation of the Christian Church to the Jewish Temple, with all its services and types. One of the main starting-points of a true doctrine concerning the Church is the emphatic assertion that not the Temple, but something else in Judaism, was the pattern and the model upon which the society of Christ's disciples should be organised.

And why not the Temple? Well, for one reason, because the Temple and its services, and the whole set of ideas connected with its institution, were to be abolished at the coming of Christ, and superseded altogether, as having fulfilled their intended purpose. This great fact is the theme of a large part of the Epistle to the Hebrews; and what is said concerning one sacrificial detail of the Temple rites in the 10th chapter of that Epistle may serve as the final sentence concerning the whole system of which the Temple was the great embodiment: Christ "taketh away the first

that He may establish the second" (Heb. x. 9). Taketh it away—not continues it in modified form, but abolishes it utterly, because its symbolical meaning is exhausted; for "in that He saith a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. viii. 13). It will not be reproduced, or quickened into some new form of life, but will die, and will be seen and heard of no more.

Is there not an overwhelming reason for this? Types and shadows and emblems must be abolished when the very substance and reality appears; and the Jewish Temple was a type and a shadow and an emblem of something which has long been revealed in all its living power. "Something," did I say? I ought to have said "some One"; for the person and work of Christ, this, and nothing more, was the typical burden of the ancient Hebrew ritual; and the Temple was a sign of Christ's body, not in the metaphorical sense of the Church, which Romish subtlety tries to foist upon us in that passage which I have quoted, but in the literal sense, as the material habitation of His Spirit, the humanity of our Redeemer within which the Godhead dwelt, as the Shekinah tabernacled in Israel's sanctuary of old. The whole teaching of the types is missed if we fail to recognise this strictly limited application to Christ's personality, of so many of them as pertained to the Temple, its service, its furniture, and its officers. When their symbolic meaning had been explained in Jesus, in His incarnation, His sacrifice, His High-Priestly mediation, His justifying work for us, and His sanctifying work within us, that meaning was exhausted. It could not have a second and inferior application to the Church. It was all swallowed up in the person of the Church's Lord, manifesting forth His glory, and lifted up far above all reference to other and meaner things. Therefore has Christ taken it all absolutely away, and given us Himself in its stead. We have no temple, no altar, no priest, no laver, no incense, no lighted candlestick; nor anything after the pattern of God's sanctuary on Moriah, except in our spiritual apprehension of Christ, "who is made not after the law of a carnal commandment, but after the power of an endless life" (Heb. vii. 16).

PART II.

Now this simple Scriptural doctrine concerning the meaning of the Jewish temple is ignored by the advocates of that high ecclesiasticism of which I am just now speaking. They transfer the symbolical teaching, which really prefigured Christ Himself, to the Church of Christ, acting in this thing quite consistently with their constant rule, which is to put the Church in the place of the Church's Lord, and to make the Church, rather than Christ, the centre and sum of Christianity. But see how utterly they throw everything into confusion by this arbitrary perversion of inspired emblems. Their interpretation of the old Jewish types of the Temple stultifies the very notion of a type; for, say they, the material altar in the Temple meant a literal and material altar in the Church; the human priest in the Temple shadowed forth another human priest in the Church; incense was used in the Temple as a precedent and authority for the use of incense in the Church, and so on,—every feature of the old Temple ritual and system being thus reproduced literally in the new Christian Church. Is that the usual way of explaining types? Are not the material symbols of the Old Testament meant to set forth in shadow, not other material things like to themselves, but spiritual doctrines and truths which are beyond the reach of sense? Why, it is absurd to bring back the whole array of earthly images, which were distinctly made to serve only for the time being, unto the example and shadow of heavenly things, and which were not to continue beyond the time of Christian reformation. To do this is to court the indignant and amazed expostulation which an Apostle addressed to the Galatians, saying: "But now, after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" "Oh, foolish Galatians, who hath bewitched you, that ye would not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. iv. 9; iii. 1.)

I trust that you have better understood the genius of the New Dispensation, and its essentially spiritual fulfilment of all that was typical under the former covenant. You will not be staggered by

the sweeping doctrine which denies that the Jewish Temple was meant to be—or could possibly be—the earthly pattern of the Christian Church; and you will not be misled by the mere incidental circumstance that in his Epistle to the Ephesians (ii. 21, 22) Paul uses the figure of a temple as an illustration of the upbuilding of that Church. For you will at once comprehend that his metaphor is architectural only, and was suggested by the stately buildings for which Ephesus was famous, and amongst which was one great structure that was reckoned a wonder of the world, the temple of the Ephesian Diana. It was to that building, and not to the Temple at Jerusalem, that Paul refers in these striking words. Had the special adornment of Ephesus consisted of palaces, as it does in such modern cities as Genoa and Venice, he would, no doubt, have named a palace rather than a temple in that connection, for his object was simply to apply the figure of building to the notion of the Church's foundation and growth. We may at all events be certain that the Temple at Jerusalem was not in his thoughts. Neither was it in Christ's thoughts, when, in this text from Matthew, He named "the Church" as something that should exist amongst His followers, after the pattern of an institution already existing in their midst. His own words, not long afterwards, might satisfy us on that point; for when His disciples came to Him, just before His Passion, "to show Him the buildings of the Temple, Jesus said unto them"—with a double meaning, a reference to the typical as well as to the literal continuance of that material embodiment of Judaism—"See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down" (Matt. xxiv. 1, 2).

What, then, was the Jewish institution which Christ intended to give, and which has, in fact, given its mould and form to the organised society of Christ's disciples, "the Church," of which our Saviour speaks by anticipation in my text? It was the synagogue; and it will be proper, before I go any further, to explain what the Jewish synagogue was, and how it had become the earthly model of the Christian Church.

The word "synagogue" is Greek, and means the "gathering together" of men for some common object and act. It is the word used throughout the Septuagint Version of the Old Testa-

ment to translate the Hebrew term which our English Bible renders "congregation," in such phrases as "the whole congregation of Israel" (Ex. xii. 3, &c.). There was, however, another term, used to describe that chosen congregation—viz., "assembly," which in the Greek version of the Septuagint is rendered by the word "ecclesia," our "church"; as where Stephen says of Moses that he "was with the Church" (Acts vii. 38)—*i.e.*, the assembly of Israel in the wilderness. And although there was a real and instructive distinction between the meaning of these two words "synagogue" and "ecclesia" in Greek, "congregation" and "church" in English (the Hebrew equivalents I need not repeat), yet in practice they were used pretty much as synonymous; and the Jewish institution of the Synagogue might also be fairly described under the designation of "a church."

Most of you have some idea what a Jewish synagogue was—viz., a religious society, having a regular organisation, a stated ministry, fixed times for worship, and certain laws and customs binding upon all its members, and enforced by the penalty of excommunication; for if a Jew was judged unworthy of membership in this society, he "was put out of the synagogue," and was regarded by all his former fellows "as a heathen man and as a publican." Every town, and nearly every village where Jews were found, had its own "synagogue," which generally met in a building called by the same name, a simple structure, arranged for women on one side and for men on the other, with certain seats of honour at the upper end (which are referred to in that one of my texts which is taken from James, and also in Matt. xxiii. 6), and with a pulpit or reading desk, from which the Scriptures were read and sermons delivered. Here the devout Jews were accustomed to meet for worship three times in the week—viz., on our Monday, Thursday, and Saturday. Their worship was presided over by a council of chief men, sometimes called "pastors," sometimes "elders," sometimes "rulers," and one of these was regarded as the chief ruler, or head of the council, a name which is given to Jairus (Luke viii. 49), whose daughter, you remember, Christ raised from the dead. Further, there was in every synagogue a functionary called "messenger" or "angel," who read the prayers and the Scriptures, and he had a subordinate officer under him called "chazzaw," or "servant," who

looked after the building and the collections, and generally acted also as schoolmaster in the town or village where the synagogue was. The institution no doubt existed in germ from the earliest days of the Hebrew nation; but it received its great development after the return of the Jews from their captivity in Babylon, from which date the local synagogue really became a far more important feature of Jewish social and religious life than was the central Temple, and was a familiar thing in every city throughout the Gentile world wherever a community of Jews, however small, was found.

You can hardly have helped noticing, as I rapidly ran through the particulars of worship and organisation in the synagogue, how closely they corresponded to what we find described in the New Testament as the leading features of worship and organisation in the Christian Church. I can only refer to these points rapidly and collectively now, as proving what I have said, and what all reasonable authorities on the subject most heartily admit, that the Jewish synagogue was the model and pattern for those Christian societies which sprang up everywhere through the preaching of the Gospel, and which were called "churches" by adoption of one of the two old familiar names. In the Greek of my second text this morning, the other word, "synagogue," is actually found as applied to the meeting of a Christian Church (Jas. ii. 2), and you will see it so mentioned in the margin. But there was a reason for the preference given to the term "church," which sprang out of its more definite meaning. For "synagogue" simply points to the gathering together of all men; but the word "ecclesia" (our equivalent for which is "church") points to the "calling out" and selection of some men from amongst others, and this you know is a prime feature of the Christian Church—that its members are "called and chosen," "separated" from the rest of the world, and brought into peculiar privileges in which no unbeliever can claim a share.

Now let us come back to the words in Matthew, which form the first of my two texts. Our Lord was speaking to His disciples about the trespasses which one "brother" (*i.e.*, Christian brother) can commit against another. He lays down the rule that the injured party in such a case must first go quietly to the man who has wronged him, and expostulate with him in a brotherly spirit;

but if that expedient fails to remove the cause of quarrel, two or more witnesses are to be called in to aid his effort after peace ; and as a last resort, the case is to be laid before "the Church," which, after hearing and judging it, will excommunicate the obstinate offender. Surely in these directions our Lord would speak so as to be understood by His disciples ! What, then, could He mean when He said, "Tell it to the Church," but this : Tell it to that society of My disciples which will be organised on the plan of the Jewish Church, *i.e.*, the Jewish synagogue ?" The history of the early Christians sufficiently vindicates this natural interpretation of His words, for we find that they did thus bring their private contentions with fellow brethren before the whole assembly to which they mutually belonged ; and Paul tells the Corinthians that it is a shame for Christians to do anything else when they quarrel ; for rather than "go to law before unbelievers," they ought even to "set them to judge who are least esteemed in the Church" (1 Cor. vi. 1-4). That is what the Jews did in their synagogues all over the world, and what they do still, for it is very rare to hear of modern lawsuits between Jews and Jews in our Gentile courts. They settle all such matters at home ; and our Saviour meant the custom to be a model in this respect for His disciples. The Christian Church was to reproduce that, along with every other suitable and appropriate feature of the Jewish synagogue.

It has often been wondered at that no formal directions are given in the New Testament for the constitution and government of Christian churches, and the various other matters which would come under the title "ecclesiastical." But I think that some of you will be quite able now to explain for yourselves why this is so. There was really no need for the omitted directions and rules. The apostles, and the Jews whom they taught, understood perfectly well that their churches were everywhere to be modelled and organised on the plan of those synagogues to which they had all their life long been accustomed ; and the Gentiles, who knew the synagogue also as a Jewish institution, and who received Christianity always through the medium of Jews, would equally find it natural and right to frame their new religious societies upon the same familiar pattern. Indeed, the Greeks had "churches" already—political and social clubs or societies which closely resem-

bled the Jewish synagogues in their constitution, and to them the notion of the Christian Church would therefore be nothing new, but would be altogether according to their former habits, associations, and ideas.

It is really astonishing what a flood of light is let in at once upon the most obscure and keenly-debated points of ecclesiastical polity and ritual by the simple recognition of this fact, that the Jewish synagogue was the Divinely-appointed model upon earth for the society which Jesus came to found, the Church of His believing followers. I ask you, then, to make sure of the negative as well as the positive result which we have reached to-day. If the Synagogue is, the Jewish Temple is not the earthly pattern of our churches; neither is there any Church on earth which can lawfully claim authority for its anti-Christian heresies of Ritualism and Priestcraft, because these are elaborated from the hints of that Temple service and order. For so much of Judaism as was embodied in the Temple is abolished, never more to be restored. It was a figure only, "that could not make him who did the service perfect, as pertaining to the conscience. It stood only in meats and drinks, and divers washings, and carnal ordinances imposed until the time of reformation" (Heb. ix. 9-10). But Christ has now long ago "come a high priest of good things to come, by a greater and more perfect Temple; not made with hands; that is to say, not of this building" (Heb. ix. 11). And He "hath obtained a more excellent ministry by how much also He is the mediator of a better covenant, established upon better premises" (Heb. viii. 6.) And "ye are come to the heavenly Jerusalem; and to Jesus, the mediator of the new covenant, to the general assembly and church of His firstborn, who are written in heaven" (Heb. xii. 22-24). Amen.



WE can very heartily commend **TWENTY-FOUR SACRED MUSICAL SOLOS**, by Miss Ada Rose (London: Marshal Bros., 10, Paternoster Row, and Mrs. Gibbs, "Melrose," Bromley, Kent. 1s.). They express the very heart of the Gospel in simple, musical, and heart-moving cadences, and deserve the wide popularity which our friend, the Rev. F. B. Meyer, bespeaks for them in his sympathetic preface.

JEWISH RABBIS ON THE BAPTISM OF PROSELYTES.

THE New Testament narrative of the baptism of John suggests that the rite he observed was not a new institution, but one well known amongst the Jews. The object was stated and the authority discussed, but the method awakened no inquiry. The great Jewish writers assert that for initiation into Judaism, an immersion on a profession of faith has been required from the most ancient times. It is considered an essential ceremony to-day. The difficulty of believing that our Lord adopted a Jewish ceremony and gave it a Christian meaning disappears when we remember that this was certainly the case with the Lord's Supper, the other rite ordained by Christ (Matthew iii. 6, xxi. 25, 27; John iii. 26). Dr. E. Schürer, in "The Jewish People in the Time of Jesus Christ," says:

"Strange to say, with regard to one of the things here in question, namely, the baptism or washing with water, the view has prevailed among Christian writers since the beginning of the eighteenth century that it was not observed as yet in our Lord's time. Originally it was for dogmatic reasons that this was maintained, while in modern times nothing but an imperfect acquaintance with the facts of the case can account for the way in which the once dormant prejudice has been allowed to linger on." (Vol. ii., Div. ii., p. 321.)

The following is a translation from the *Issura Bia* of Maimonides, ss. 13, 14, given by Dr. Wall in his great work on Infant Baptism (Vol. i., p. 5):

"And so in all ages when an ethnic is willing to enter into the Covenant and gather himself under the wings of the Majesty of God and take upon him the yoke of the law, he must be circumcised and baptized and bring a sacrifice; or, if a woman, be baptized and bring a sacrifice. As it is written, 'As you are so shall the stranger be.' How are you? By circumcision and baptism and bringing of a sacrifice. So likewise the stranger or proselyte through all generations; by circumcision and baptism and bringing of a sacrifice. And what is the stranger's sacrifice? A burnt offering of a beast, or two turtle doves, or two young pigeons, both of them for a burnt offering. And at this time when there is no sacrificing, they must be circumcised and baptized, and when the temple shall be built, they are to bring the sacrifice. A stranger that is circumcised and not baptized, or baptized and not circumcised, he is not a proselyte till he be both

circumcised and baptized, he must be baptized in the presence of three, &c. Even as they circumcise and baptize strangers, so do they circumcise and baptize servants that are received from the heathens into the name of servitude, &c. When a man or a woman comes to join as a proselyte they make diligent inquiry concerning such.

“ ‘He is no proselyte unless he be circumcised and baptized.’ ‘If he be not baptized he remains a Gentile.’ ” (Talmud Jebamoth, cap. iv., fol. 46.)

By the regulations of Judaism three things are required of a proselyte, if practicable—circumcision, baptism, and sacrifice. Of these, baptism is said to be the most important. For circumcision has reference to one sex only; and now that the temple worship is suspended, sacrifice cannot be made. The most ancient record of baptism is said to be that of the household of Jacob (Genesis xxxv. 2). The patriarch said to those who were with him: “Put away the strange gods that are among you, and be clean and change your garments.” A time of religious decision had come. A recent incident, reported in the previous chapter, had made circumcision abhorrent. The idea of baptism is threefold: (1) a putting away of the past; (2) an immersion; (3) a change for the future. Jacob commanded: (1) a purification of life; (2) of the body; and (3) of the dress. (I. Peter iii. 21; Eph. iv. 22, 25.)

Maimonides asserts: “Wherever in the law there is a command for purifying the flesh, or washing the garments from impurity; nothing other is to be understood than the immersion of the whole body in water.” Ab Ezra on this passage (Gen. xxxv. 2) asserts that “the command here was to well wash the body.” See also Talmud Jebamoth cap. iv., fol. 46; Mikvaoth More Nebo, Part iii. cap. 33. Dansius translates the passage “Ut idola se moverunt, immo et baptizarent,” &c.

Rabbi Juda gives it as his opinion: “Baptism in this business is the chief thing, and the foundation of the whole inauguration.”

Dr. Delitzsch, in Herzog’s Encyclopædia, under the heading “Proselytes of the Jews,” writes:

“When a proselyte asked for admission, he was first catechised as to his motives. If these were satisfactory, he was first instructed as to the Divine protection of the Jewish people, and then circumcised, only if he were a male, in the presence of three teachers. In the case of a convert already circumcised, it was still necessary to draw a few drops of ‘the blood of the covenant.’ A special prayer accompanied the act of circumcision. The proselyte then takes a new name, opening the Hebrew Bible and accepting the first that came. But the convert was still a ‘stranger,’ and unless he

had been baptized his children were counted as bastards—*i.e.*, aliens. To complete his admission baptism was required. When the wound caused by circumcision was healed, he was stripped of all his clothes in the presence of the three witnesses who had acted as his teachers, and who now acted as his sponsors, the 'fathers' of the proselyte, and led into the pool or tank. As he stood there up to his neck in water they repeated the great commandments of the law. These he promised and vowed to keep; and then with an accompanying benediction he plunged under the water. A female proselyte was conducted to the tank by three women, while the three teachers stood outside at the door reading to her aloud the law. A new name was given to her after baptism. By baptism the proselyte became a new creature. All natural relationships were cancelled. As long as the temple stood baptism was followed by the offering of a sacrifice consisting of two turtle doves or pigeons. After the destruction a vow to offer it as soon as the temple should be rebuilt was substituted."

A prominent reason adduced for the superiority of baptism is that it was resorted to by Moses, whilst circumcision was neglected. On the departure of the children of Israel from Egypt, at the Passover feast, it was ordained that "no uncircumcised person shall eat thereof" (Exodus xii. 48). This indicates that up to that period circumcision had prevailed. On the arrival of the people in Canaan, there was an extensive solemn act of circumcision. For "all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised" (Joshua v. 5). But there had been very solemn professions made. At Sinai there was a baptism of all the people. Exodus xix. 14: "And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes." There is a consensus of opinion among the great Rabbis that whenever we read of ceremonial washing of clothes it was connected with baptism of the body. The connection of the two is found in Christianity, in the white garments of the newly baptized in the early churches, and in the christening robe, which in former days was put on the infant, when redressed, after immersion in the font.

There is a curious legend accepted by Jewish writers that in the days of David and Solomon a number of persons wished to become Israelites, but the doctors refused to receive them. A large number professed the faith before unauthorised persons. Afterwards the Council discussed the matter very seriously, but because these persons had been baptized, although they had not been

circumcised, they would not have them rejected, but observed closely to see if they obeyed the law. (I. Kings ix. 20, 21; II. Chron. ii. 17). Maimonides records :

“Many proselytes were made in the days of David and Solomon before private persons. Of these some who afterwards applied to the great Council were not repulsed because they had been baptized.” (*Issura Bia*, cap. xiii., s. 15.)

In the Mosaic ritual there are many ordinances of sprinkling as well as of dipping, with this clear distinction—when the symbolic material was blood, it was to be sprinkled; when water, the subject was to be immersed. There was a ceremonial sprinkling with oil, but then another word was used. There was also a sprinkling of ashes. But the only direction for sprinkling with water was in reference to the strange rite of the “water of separation,” and then it appears to have been but so used as a medium for the ashes of the burnt heifer. See Numbers xix. 19: “The clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.” And what is even more remarkable, *this act of sprinkling was considered an unclean thing*. Verse 21: “And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until evening.” Hence the Jewish doctors assert that aspersion must ever be accompanied with baptism.

R. Joshua remarks on Exodus xxiv. 8: Moses took the blood, and sprinkled it upon the people. “Hence our doctors have taught that our fathers entered the covenant by circumcision, baptism, and sprinkling of blood. No aspersion is to be made without baptism.” See “*Critici Sacri*” *ad loc.*

Dansius sums up the criticism on this passage thus: “Therefore, with the Jews, no aspersion is directed without previous baptism, nor is the washing of clothes enjoined where there is not directed at the same time the immersion of the whole body” (“N. T. ex Talmude,” p. 267).

See in Leviticus, chap. xi., the regulations with regard to purification of unclean things. Anything whatsoever that becomes unclean, “whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water.”

On the baptism of a proselyte he and all his attended to the rite; his wife, his servants, and his household goods were all ceremonially immersed. And so were his children, but whether with the baptism of purification or of proselytism is not clear. But *children born afterwards were certainly not baptized*, nor were any born of Jewish parents. In the Talmud (Tract "Jebamoth") the question is discussed whether the child of a proselyte born a few months after its parents' baptism needs to be immersed, and the decision was, "The child needs not baptism, for the baptism of the mother serves him for baptism." This fact is of some importance in the discussion on Pædobaptism. It neutralises the argument from the baptism of households. For even if it could be proved that in the case of the jailer and others mentioned in the New Testament there were infants (which is denied), and if it be asserted that the Apostles were following the well-known practice of the Jews in regard to proselytes, which is frequently urged by Pædobaptists with much force, even then the Jewish precedent would only admit to baptism the children of converts from heathenism, *and not the children of professing Christians*. Here may be found the true explanation of 1 Cor. vii. 14: "Else were your children unclean, but now are they holy," where "holy" means separated; no longer heathen. This passage properly understood is emphatically against infant baptism.

Dr. Lightfoot, on *Matt.* iii. 6, says, "Hence the sons of proselytes in following generations were circumcised indeed, but not baptized. They were circumcised that they might take upon themselves the obligation of the law; but they needed not baptism because they were already Israelites. From these things it is plain that there was some difference as to the end, between the Mosaical washings of unclean persons and the baptism of proselytes" (Vol. xi., p. 62).

There is considerable difference recognised between the baptism of proselytism and the baptism of purification. The ceremony differed: the one could not be repeated, the other might be frequently observed. It is to the latter that reference is made in the Epistle to the Hebrews, ix. 10, "divers baptisms." But all were by immersion.

Talmud: "Every person baptized" (*i.e.*, either as a proselyte, or one unclean) "must dip his whole body, stript and made naked, at one dipping. And wheresoever in the law washing of the body or garments is mentioned,

it means nothing else than the washing of the whole body. For if any wash himself all over, except the very tip of his little finger, he is still in his uncleanness; and if any have much hair he must wash all the hair of his head, for that also is reckoned with the body" (Bab Talmud Tract "Mikvaoth").

In numerous passages in the Talmud, especially in Tract "Mikvaoth," the amount of water requisite for valid baptism is discussed. It is agreed that there must be forty sats, or seahs, which is equal to about 147 gallons. And that the water must be flowing at the time. What is meant by that gives rise to much Rabbinical ingenuity; but this is settled, "There must be water enough to wash the whole body at one dipping. Our wise men have esteemed the amount to be one cubit square and three cubits deep, and this measure contains forty seahs of water." Jewish baptisteries are deep and narrow, not designed, like ours, to symbolise a burial.

Maimonides, in his notes on the Talmud, states very definitely that if any one dips his hands in water for the purpose of purification, he does nothing more than ordinarily washing them, unless the receptacle be of the legitimate size, and the water flows through in the way appointed. The Rabbinical niceties on this latter point are considerable (Tract "Berach," c. 6, s. 5).

Some devout Jews have resorted to an immersion each Friday to be purified for the Sabbath. Before entering the bath the person is to recite Gen. i. 10, where the word Mikveh occurs, meaning the gathering of the waters. Whilst in the water he repeats Psalm li. 10, for the initials of the Hebrew words, "Create within me a pure heart," form the word Tabal, the Hebrew for immerse, as Mikveh is the Hebrew for baptistery.

To sum up, an attempt has been made in this article to go fully into the question of Jewish tradition in relation to baptism, and to give quotations from Rabbinical writers. This consideration appears to have affected very seriously the great scholars of the Westminster Assembly, which led to the retaining of infant sprinkling by the Puritans of England. It is remarkable that the notion that Jewish proselyte baptism favoured infant baptism was considered unanswerable by the learned men of that age. Dr. Featley rudely said that this argument "may truly be called, in regard to

the Anabaptists, *pons asinorum*, a bridge which these asses could never pass over." Another writes: "Let anyone give an answer to this, which is sufficient to convince any reasonable man, and we will give up the case."

The extracts here given—and we know of none by Jewish Rabbis of a contrary character—prove that Jewish tradition demands as of the chief importance total immersion in water on the part of all proselytes. The law appointed many forms of purification, some by water and some by blood; those by blood were by sprinkling, those by water were by immersion. There was sprinkling of ashes; and in one ceremony this was to be done with water. Otherwise there was no sprinkling with water, and no baptism in blood. And rites, of sprinkling had associated with them baptism when the immersion had to be entire, not a hair neglected. Children and servants of proselytes, as well as furniture, had to be immersed to purify their former connection with paganism. The children of Jews, and proselytes after baptism, were not baptized. Admitting that our Lord adopted Jewish proselyte baptism, to some extent, then the evidence is clear that it must be by total immersion. The candidate should seek the purification of himself and all his family from his past Christless life, for which, however, there is no rite appointed in Christianity; it can only be by prayer and influence. And the children of baptized believers until themselves believers are not to be baptized.

J. HUNT COOKE.



HOW TO READ.

BY REV. SAMUEL Z. BATTEN, OF MORRISTOWN, N.J.

MOST people love to read, I suppose, for the simple reason that they have a mind and soul. Here and there may be found a person who cares for none of these things; but such persons are rare in this age and land. The reading habit is growing upon all classes of people, and is fast tending to become universal. To-day we need few exhortations to read; we need rather to know *how* to read to the greatest profit and pleasure.

Before we say anything on this division of our subject, the culti-

vation of the reading habit, let us ask: Why do we love books and reading? Why do we seek knowledge and culture? Our age is utilitarian: it wants to measure everything under the thumb-rule of market values. Now, knowledge and culture, no doubt, have market values; men of knowledge and culture are in demand: in fact, the demand is always far greater than the supply. But do you desire knowledge that you may transmute it into dollars and cents? Do you long for culture that you may sell it to the highest bidder? If so, let me say that such motives are utterly base and unworthy, and to such men all true culture is forever impossible; from such, all true books will forever withhold their choicest treasures. Education and culture are like virtue and holiness: they are their own reward. No question about it, the man who reads and thinks and works will get on in this world. For him the finest positions of earth are waiting. But do not make this the aim and ambition in seeking the friendship and inspiration of books. The fellowship of books is its own reward.

The first thing I would say is this, that the cultivation of the reading habit is the best kind of moral safeguard. Thomas Hood says: "My books kept me from the ring, the dogpit, the tavern, the saloon. The closest associate of Pope and Addison, the mind accustomed to the noble silent discourse of Shakespeare and Milton, will hardly seek or put up with low company and slaves." One great thought that has taken hold of man is his salvation. The best way, the only way, of driving out evil is bringing in the good. We conquer the flesh by the spirit. Paul bids us think on the things that are pure and good, lovely and honest. The man who does this is in no great danger of thinking of the things that are low and base and sensual and unmanly. The man who is fond of reading and loves good books is not likely to go wrong in this world. Cultivate the love of books for their own sake. Cultivate the love of reading for the moral impulses and high inspirations that come to you. Cherish books and treat them well.

The reading habit needs careful cultivation. Some men tell us that the person may safely be left alone with books, and by and by he will come to know a good book from a bad book, that by a natural process of the survival of the fittest he will choose the better and refuse the worse. This is not a safe rule, as many can testify.

One bad book may for ever spoil a person's taste and disfigure his imagination. As men are careful of their company, so should they be of their books. Not many men will deliberately take a known rascal into their homes and seat him by the fireside and listen to his vicious and corrupting talk. Can anyone, then, be indifferent whether he entrusts himself to the writings of a known libertine in literature, and can he afford to saturate his soul with the evil words of an impure writer? No man who has any regard for his own soul's interests, no man who desires the fine culture of his intellect, dare give himself up to the reading habit without careful direction and earnest scrutiny of books. Not every book that comes to us bound up in attractive style is worth our money and our attention. We must learn to discriminate the bad from the good.

I know well what is said: These questionable books are more interesting than the great books of the world, which are often heavy and loggy. The fact that a book is interesting at first glance is no proof that it is a good book; the fact that a book is unattractive at the first glance does not prove either that it is a heavy and wearisome book. The book that is easy reading as a rule is not the book of wise reading.

"The richest gems lie hidden farthest down
And are the dearer for the weary search."

Many people take up the light and shallow novel because it is such easy and simple reading. That is the very reason why it should be avoided. Such reading never develops the powers of the mind: it never puts iron into the blood and strength into the mental sinews. A person was one day reading some of this light and airy literature, when a friend inquired: "What are you doing?" And there came this truthful answer: "I am bleaching my mind." Such reading is, indeed, a bleaching of the mind; it washes away all the fine deep colours of the soul, and leaves a blank and colourless affair behind. To get any large and high benefit out of reading you must spend much time with the great books of the world. And these are not always easy reading. They require concentration of thought and continuity of attention. But this habit of careful and concentrated reading can be cultivated. Not only so, but one needs to cultivate a taste for all varieties of literature. It is a sad fact that the staple reading of many of our

people is fiction. Now, fiction has its place in the world, and some of the finest and best literature of the world is in this form. But the person who reads nothing but fiction will be utterly unprepared for the duties and responsibilities of life; such an one will lack all the better and richer elements of true culture.

These are wise words of Bacon: "Histories make men wise; poets witty; the mathematics subtle; natural philosophy deep; moral grave; logic and rhetoric able to contend." For an all-round culture one needs to cultivate the habit of all-round reading. The man who reads history exclusively is apt to become dry and pedantic, and to be out of sympathy with his fellows in many of their deeper experiences. The one who reads philosophy entirely is likely to become atrophied in many faculties of his mind. Darwin has given us a most interesting and most pathetic page out of his own life history. He tells us that as a young man he was exceedingly fond of poetry. But as the years went by and he gave himself exclusively to the study of nature, he found that this early love for poetry had entirely died, till at last he found himself utterly unable to read it. Now, no man can afford to become lopsided and atrophied in this way. No man can afford to allow whole sections of his nature to remain undeveloped and dead. I meet people who tell me that they have no love whatever for poetry. One is always sorry for such, as they are depriving themselves of some of the best and sweetest parts of literature. The best thought of the world, expressed in the finest language, is in poetry. Dante's great work sums up all the thought and life of ten centuries. Shakespeare and Milton, Wordsworth and Tennyson, Browning and Lowell, are the best expressions of the thought and life of their generations. I am sure that it is possible for nearly everyone to cultivate a deep and real love for poetry. Perhaps your dislike of poetry grows out of the fact that you have begun at the wrong place. Begin with some of the shorter and simpler poems of Longfellow and Tennyson; do not attempt to read "Paradise Lost" or Browning's "The Ring and the Book" at the start. Read Longfellow's "Tales of a Wayside Inn" or Lowell's shorter poems, with some of Scott and Whittier. In the course of time you will find that your taste for poetry is growing, and that you are coming to understand the poetic language. And I should

counsel everyone to read some of the finest and best hymns in all our church books. Some of these are gems of the purest ray serene, and should be committed to memory for the dark hours of life and the sadder experiences.

Cultivate the habit of reading with discrimination and judgment. No one has expressed this advice better than Lord Bacon: "Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted; others to be swallowed, and some few to be chewed and digested; that is: some are to be read only in parts; others to be read, but not carefully; and some few to be read wholly, and with diligence and attention." Do not suppose that you are called upon to agree with your author. The books that do you the most good, that stimulate you most, are the books that awaken questionings in your mind, and compel you to consider what is said. It does not follow, because you see a thing in print, that it is true, or is to be accepted at once.

Above all, you must learn to read with careful regard to time. Not many of us have much time that can be given to reading. For this reason we must learn to husband our resources and make the best use of our fragments. Cultivate the reading habit, that you may know how to use to the best advantage the fragments of time that can be given to books. Let no one come forward and offer the trite and shallow excuse of no time. Not one person in ten thousand is so driven in life as to have no time for books and reading. And certainly no person should allow himself thus to be crowded and driven. "A man's life consisteth not in the abundance of the things which he possesseth." People have time for all kinds of other things. They have time for gossip, time for cards, time for company, time for smoking, time for lounging on the street-corners, time for rocking-chairs and hammocks, but no time for books and reading. The man who says that he has no time for reading confesses that he has either no love for reading or that he is reckless of his time. One could tell you of many men who, in the press of business and political duties, have found time for reading. Henry Wilson worked on a farm from morning till night; but by the time he was twenty-one he had read more than a thousand good books. Hugh Miller toiled hard as a stonemason; yet he

found time to read the great scientific books of the world. John Stuart Mill wrote nearly all his greatest books while he was employed as clerk in the East India Office. Gladstone lived a very busy and consuming life, but he found it possible to keep up with his reading, and he was considered the best-read man in England. It is worth noting that the great books of the world, as a rule, have been written by busy men. Some time ago the Bible Society of our county made inquiries of the inmates of the Alms-house concerning the donation of some Bibles to the institution, and they were informed by the inmates that it was hardly worth while to do so, as they did not think they would have time to read them!

Without fear of contradiction it may be said that the person who loves books and is resolved to read them can easily find time in which to fulfil his resolve. There is hardly one person in ten thousand who cannot make one hour a day for books and reading. One hour a day means twenty-five pages of a good book, and this means one book every ten days, or some thirty books a year. The common plea, "I have no time," will vanish the moment one is earnestly and bravely resolved to find time. The best habit that one can cultivate is the habit of earnest and careful reading in the spare minutes of which life is so full. Let one cultivate the habit of being always busy, and of never wasting a single minute. To waste time is as great a sin as to waste life itself. What precious hours of life are worse than wasted in idle gossip and empty conversation! What precious hours are thrown away on the street-corners, and in pool-rooms! What wonderful possibilities of culture and progress are sacrificed over the newspaper and in the rocking-chair! Let one be in earnest in this matter, let him be ambitious to make the most of himself for God and for man, and he will be surprised at the treasures of time and opportunity that are his.—From the *Baptist Union*.



SOMETIMES during a long-continued prayer only a few minutes are pleasing to God, and constitute true prayer and true service to God. The chief thing in prayer is the nearness of the heart to God, as proved by the sweetness of God's presence in the soul.

SUNDAY MORNINGS WITH THE CHILDREN.

IX.—LIFE'S BEAUTIFUL YEARS.



MY DEAR BOYS AND GIRLS,—If anyone were to place in your hands a number of choice and costly things, such as gold, silver, or precious stones, an old coin, a ring, a brooch, or a watch, you would not fling them carelessly away, or willingly destroy them. You would do all in your power to preserve them, both for their own sakes and for the delight they give you, and for the use to which they may be put. To be careless or reckless about such things would be foolish and blameworthy, and none of you would be likely to be so. Yet there are things equally precious of which neither boys nor girls, nor men, nor women are as careful as they ought to be. God places in the hands of all of us, and especially in the hands of young children, gifts which are far more costly than either gold or silver, and which can render us service far more valuable. He has given you life, young life, life with all its brightness and buoyancy. The days and hours as they come and go are among the best gifts of Heaven, and without them no other gifts could be of any avail. The days of your childhood and youth are in many senses the most beautiful time of your life, and after they have once passed they can never return. A very tender and pathetic poem of the Russian Jews speaks of these years :

“ Little years, beautiful years, why are there so few of you? You had scarcely come, you were well received, and you stayed but an hour with us? Young years, light years, why have you passed so quickly? Not an eye can see you, not a bird can fly so swiftly; you have passed without return.” Yes, these years are very few. They go, oh, so quickly. Their wings are fleet. Before we have well welcomed them they are gone, and our youth has gone with them, and we have become old. Your young years are free from care, full of hope and aspiration and vigour. They contain within them the beginnings of whatever wisdom, goodness, and strength you are likely at any time to possess. They are like a spring from which there may flow forth a clear and sparkling stream, whose cool waters quench the thirst and spread fertility all around. They are a seed which may grow into a beautiful plant or tree, with delicious fruit and flowers of sweetest smell. And so you ought to prize these years, not only because of their own beauty, but because of what they may be to you, and do for you, in all time to come.

We value our days and hours because of what we can attempt and do in them. A labourer, a mechanic, a clerk in an office, is paid so much an hour or so much a day for his work, and his time is supposed to be worth the amount he thus receives. If in a certain time a journey could be accomplished, a house built, or a picture painted, the time would be worth

the journey or the house or the picture, and the wasting of the time is not only the passing away of so many hours, but the loss of all that might have been gained or accomplished in it. Time is given to us that in it we may become wise, kind, helpful, and, above all, good; and if we use it aright, it will, by God's blessing, make us so.

Along with His other gifts, God has given to us His Son Jesus Christ, and His presence makes all our days beautiful and happy. Jesus Himself was once a child, even like the youngest of you.

“ I love to think, though I am young, my Saviour was a child ;
That Jesus walked this earth along, with feet all undefiled.

“ He kept His Father's word of truth, as I am taught to do ;
And while He walked the path of youth He walked in wisdom, too.

“ I love to think that He who spake, and made the blind to see,
And called the sleeping dead to wake, was once a child like me.”

We are not told much about the young years of Jesus Christ, but we know that to Him also they were beautiful years, because in them He was good and loving and obedient. He was never mean or false, or selfish, and it is said that He grew in favour with God and men. You remember the story of the little girl who was asked how it was that everybody loved her, and her reply : “ I do not know, except it is that I love everybody.”

It will help you greatly always to think of Jesus, to remember that He loves you, and wants you to be like Himself. In becoming like Him you will find your purest pleasure and most enduring blessing. Do all that you can by purity and uprightness of heart to make your beautiful years more beautiful still, and you will not then have to deplore the loss of priceless treasures, and to feel that the best things God has given to you have been carelessly flung away. Make your own the prayer of the children's hymn :

“ God make my life a little light, within the world to glow ;
A little flame that burneth bright wherever I may go.

“ God make my life a little flower, that giveth joy to all ;
Content to bloom in native bower, although the place be small.

“ God make my life a little song, that comforteth the sad ;
That helpeth others to be strong, and makes the singer glad.”

JAMES STUART.



THE Sunday School Union has published a booklet which ought to be popular among the young people of all our congregations, *THE SUB-RENDERED LIFE*; *Quiet Hour Meditations*, by Rev. J. Wilbur Chapman, D.D. 1s. The addresses of which it consists were delivered at the Nashville Quiet Hour, to the Christian Endeavour Societies there assembled. They are wise, devout, and inspiring.

NOTES AND COMMENTS.

“**T**HE TEMPERANCE PROBLEM AND SOCIAL REFORM.” Messrs. Rowntree and Sherwell's great book (Hodder & Stoughton) has run into a seventh edition in a little over twelve months. In its latest form it is almost a new book. Everything has been brought as far as possible down to date, and consequent on a personal investigation of the conditions of the problem in the Prohibition and Local Option States of the United States of America some 300 pages have been entirely rewritten. The care and patience which have been expended, and the close observation of fact, remind one of Charles Booth's inquiries into the problem of poverty in London, or of Charles Darwin's investigations in natural history. The facts that show the extent of the drink curse are an almost inexhaustible storehouse of information for the Temperance advocate, while the history of the various attempts to deal with the problem in all parts of the civilised world should prove of immense service to all who are earnestly trying to do the right thing in face of the appalling facts of the drink curse. It is unquestionable, on the facts adduced, that in America prohibition in all crowded populations is a complete and unmitigated failure, and that Local Option has succeeded only in rural districts and the smallest towns, and in populous centres which have what is grimly enough called a “safety valve,” *i.e.*, a neighbouring district where drink is freely sold. “In no English-speaking country has the problem of the intemperance of large towns been solved.” The suggestions which Messrs. Rowntree and Sherwell make towards the solution of the problem deserve the most serious and earnest attention. It would be an injustice to the proposals to attempt to describe them here. They must be read and pondered at length. But meanwhile this is abundantly clear that, whatever may be done by legislation, the chief, the most onerous, work must still be accomplished on the lines of moral influence, of awakened consciences, and of the amelioration of the lot of men by the informing and inspiring revelation of life as it is in Jesus Christ.

THE THREAT OF DISESTABLISHMENT.—The political activity of the Protestant party in the Church of England is causing something of a panic among the extreme High Churchmen. They are alarmed at the readiness with which money has been subscribed for the electoral propaganda, and at the headway that is being made in the constituencies in securing promises to support Protestant candidates only to whichever of the great parties they may happen to belong. The *Pilot*, their newest organ, and most ably conducted, has in one matter, however, taken the true measure of Protestant Churchmen. There is one thing the latter dislike even more than the most aggressive ritualism, and that is Disestablishment. They will not have it at any price. The *Pilot* puts it forward—may we say therefore puts it

forward—as the last resort of true Catholic Churchmen. No doubt control by Parliament is the actual law of the Church, and had some show of reason in days when it actually represented the laity of the Church; but now that Parliament has been secularised, such control is only tolerable in law, so long as it is never exercised. Once let it be made effective as it ought to be according to our constitution, and the demand for Disestablishment from within the Church will be inevitable and irresistible.

A PLEA FOR UNION IN THE LIBERAL PARTY.—The divisions in the Liberal party never seemed more deep or more hopeless than at the present moment, and Sir Henry Campbell-Bannerman has had an impossible task as leader of an utterly divided party in the House of Commons. But there are some considerations which ought to weigh with both sections of the party at the present difficult juncture of affairs, and should prevent mutual hostility. The quarrel is a family quarrel—all the more bitter on that account, no doubt—and it is to be feared that personal animosities among some of the leaders are far greater than the differences of opinion on the most pressing matter of current politics. But blood should be thicker than water; and common principles should triumph over the most serious divergencies as to their immediate application. We do not believe that amongst those members of the Liberal party who have supported the war policy of the Government, there are to be found any who have been moved to support it by their desire for military glory, or national revenge, or Imperial expansion. For the most part, at any rate, it has been under the most painful compulsion, through an overpowering sense of duty, that such a course has been taken. The causes of diverging view will speedily pass. Outbursts of passion, cruel and groundless recriminations, debates in which men lose their heads as well as their temper, can serve no good purpose whatsoever. The affairs of the country, if they are to remain with the men who have been in power for the last five years, will need more than ever a strong, alert, and clear-minded Opposition. Otherwise, not even the burden of debt which has been created by the war, nor a period of declining prosperity, which will inevitably follow, will prevent a continuance of the class doles which have been the settled policy of the present Government. Everything which is dear to the heart and brain of the Liberal party waits on union, and is threatened by the rift in our ranks. So long as we are divided there will be no Temperance reform. Pressing social problems that concern the well-being of millions of our fellow-countrymen at home will only be played with and postponed. We shall drag still further behind in the educational race in obedience to the views of the Tory parson and squire. Every year will see vastly increased expenditure on the Army, but its administration will continue to be obsolete and incapable. If we are not to win the next battle, surely we can at least make so good a fight of it that the future, even the near future, will be ours, and we may be able to control, if we cannot actually guide, the course of our national affairs.

AFFAIRS IN CHINA.—Thank God, the worst was not true! After weeks of weary waiting, and when even the most optimistic had begun to despair, the complete victory of the allied forces at Tientsin so far alarmed those in power in Peking that they discontinued the organised attack on the Legations on the 16th or 18th of July, and permitted messages to be sent through from the representatives of the Powers, and from Dr. Morrison, the able correspondent of the *Times*. From these it appears that on July 3rd an Imperial edict was issued calling upon the “Boxers” to continue to render loyal and patriotic services in exterminating the Christians, and commanding the viceroys to expel all missionaries from China, and compel all the Christians to renounce their faith. But on the 18th, when the news of the victory of the foreign troops had reached the capital, a decree was issued in a completely opposite sense, deploring the assassination of Baron von Ketteler, the German Ambassador, and, though it was arranged and carried out by an Imperial officer, ascribing it to the action of local brigands. It is to be hoped that those who are personally responsible for murder and outrage may be brought to account, and that the policy indicated by Sir E. Grey, and assented too by Mr. Brodrick, will be earnestly carried out—viz., the provision of a strong Chinese government friendly to foreign Powers, and complete abstention from any process of partition of China among the Powers. Meanwhile, though there may be many new developments before this note can be in the hands of our readers, the allied forces are reported to have entered Peking and relieved the legations. With regard to our own missionaries, the safety of all in Shantung and Shensi seems assured, but the cloud that hides from us what is happening or has happened in the Province of Shansi has not even begun to lift.

WHO IS RESPONSIBLE FOR THE CHINESE REBELLION?—A determined attempt is being made in certain influential quarters to lay the troubles in China at the door of Christian missions. Thus the opinion of Herr von Brandt, formerly German Minister in Peking, and published in the *Christliche Welt*, has been freely circulated in England. “A great, if not the greatest, part of the Chinese hatred of foreigners may be traced to the activity of the Christian missions, especially Protestant missions.” He further states that if, after the suppression of the movement and the punishment of its authors no changes are made in the methods of working, we shall in ten years’ time be confronted by a still more terrible crisis. Such prophecies, however, are altogether valueless. We deplore, even more than Herr von Brandt, the lack of love and tact on the part of missionaries; we deprecate denunciation one of another, and should censure in the strongest terms the purchase of land by means of false representations. But none of these things, we are bold to say, can be laid to the charge, for instance, of our own missionaries or those of the L.M.S. Nor are they among the men who ignore the peculiarities of the Chinese. There are other and more

palpable reasons. The designs of ambitious statesmen, the talk about dismembering the country and dividing it among "the great powers," and the establishment of "spheres of influence," are matters which have enraged the Chinese, and created a new and deeper hatred of "the foreign devils," whatever their nationality or profession. The members of railway constructing gangs who beat the coolies and defy old-established customs are no more welcome, to put it mildly, than missionaries, who preach, and teach, and heal the sick, and relieve distress wherever they find it. Foreign commerce is also responsible for much of this hatred. The importation of wheat from the United States is a menace to the Chinese farmer, and they have had, in the pushing of our wares, many object-lessons as to the greed as well as the energy of foreign nations.

MR. MOODY AS A SUNDAY-SCHOOL DISCIPLINARIAN.—The following incident shows how Mr. Moody combined firmness with tenderness towards Sunday-school children. He had a young bully in his school, who made himself obnoxious in various ways. "In response to repeated warnings he only assumed a more threatening attitude, and mocked at every effort to induce him to behave. It was against the rules to turn a scholar out, so that, grace having failed, Mr. Moody saw that recourse to law was inevitable, and said to Mr. Farwell: 'If that boy disturbs his class to-day, and you see me go for him and take him to the ante-room, ask the school to rise and sing a very loud hymn until I return.' The programme was executed as arranged. Mr. Moody seized the boy, hurried him into the ante-room before he realised what was happening, and locked the door. He gave the boy such a whipping as he himself had received in early life, and presently returned with face flushed, but with an expression of victory. The boy was converted soon afterwards, and years later acknowledged to a friend that he was still enjoying the benefits of that Gospel exercise!" It would be well if superintendents and teachers would take a hint as to the value of firm discipline.

LOSS OF POWER THROUGH DISUSE.—Men should act, act always, and act promptly. The following sentences from one of the late Charles Darwin's letters are worthy of the attention of our young readers:—"If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept alive through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature." Mr. Darwin, it is well known, lost not only the taste for poetry, but even the power to appreciate it. The loss was one which he keenly felt, and there is something touching in the manner in which he deplored it. Other and higher powers may be weakened in the same way, and men may unconsciously become morally and spiritually colour-

blind. Professor William James, of Harvard University, quotes the above paragraph in his "Talks on Psychology and Life's Ideals," and adds: "We all intend when young to be all that may become a man, before the destroyer cuts us down. We wish and expect to enjoy poetry always, to grow more and more intelligent about pictures and music, to keep in touch with spiritual and religious ideas, and even not to let the greater philosophic thoughts of our time develop quite beyond our view. We mean all this in youth, I say; and yet in how many middle-aged men and women is such an honest and sanguine expectation fulfilled? Surely, in comparatively few; and the laws of habit show us why. . . . We make ourselves into Darwins in this negative respect by persistently ignoring the essential practical conditions of our case. We say abstractly: 'I mean to enjoy poetry and to absorb a lot of it, of course. I fully intend to keep up my love of music, to read the books that shall give new turns to the thought of my time, to keep my higher spiritual side alive,' &c. But we do not attack these things concretely, and we do not begin *to-day*. We forget that every good that is worth possessing must be paid for in strokes of daily effort. We postpone and postpone, until those smiling possibilities are dead. Whereas ten minutes a day of poetry, of spiritual reading or meditation, and an hour or two a week at music, pictures, or philosophy, provided we began *now* and suffered no remission, would infallibly give us in due time the fulness of all we desire. By neglecting the necessary concrete labour, by sparing ourselves the little daily tax, we are positively digging the graves of our higher possibilities."

REV. J. MANTON SMITH.—"Fullerton and Smith" have for many years been household words all over the country in connection with their devoted and successful evangelistic labours, and to many who appreciated these labours it seemed almost against the fitness of things when they were separated in service by the Rev. W. Y. Fullerton's acceptance of the pastorate at Melbourne Hall, Leicester. Mr. Smith was an older man than his colleague, and though he took the second place in the public eye, his gifts were of such a sort as largely to make the opportunity which Mr. Fullerton knows so well how to use. At his best he had a noble gift of song, bright and fervent; his silver cornet was a veritable gospel trumpet, and impressed on the mind of the dullest hearers the notes of the gospel melodies in which they were invited to join; while, if he had no great gift of speech, all that he said was straightforward, homely common sense, lighted up with touches of sanctified humour and with stories from his own experience such as always gain the ear and not seldom the heart. Such men are real gifts of God to the Church and to the world.

THE DUKE OF SAXE-COBURG.—In the death of Prince Alfred, the Duke of Edinburgh, "our sailor Prince," sincere sympathy will be felt towards his bereaved wife, and still more to our dearly loved and venerable Queen, whose long unsullied life has not been spared the common lot of age in seeing dearly loved ones removed one by one from her side. In renouncing

his title to the succession, under certain contingencies, to the English crown, and accepting the Dukedom of Saxe-Coburg, Prince Alfred showed a power of adaptation to his new circumstances and duties which did him great credit and has done something to maintain and, perhaps, strengthen the claims of friendship and kinship between this country and Germany. The death of his son, and the consequent passing away of the Dukedom from his own family to the young Duke of Albany, was a disappointment as well as a great personal grief.

THE LATE KING OF ITALY.—The assassination of King Humbert, followed within a few days by a determined attempt in Paris on the life of the Shah of Persia, has brought again to light the horrid spirit of anarchy which is bred and fostered in the hopeless poverty which abounds in all lands—but especially in Italy—wherever it is unrelieved by Christian faith and fortitude. Anarchy must be rooted out, but it will never lose its strength till liberty and the true brotherhood of men come by their own. King Humbert surely deserved a better fate. A real patriot, an almost too constitutional monarch, he only needed men of high character and ability for government to have been the fitting figure-head in the salvation of Italy. He had not the gifts of mind though he had the heart to lead the way; and the redemption of that land from internal division and financial decrepitude still waits the advent of the heaven-born leader. The intensest sympathy is felt in this country for his widowed queen and for the land he loved and ruled, the one Continental nation to appreciate the services which this country has rendered to the cause of freedom in the world. The young king comes to the throne with the hope that he will be at least all that his father has been, and perhaps much more. His first appearance created a most enthusiastic reception, and in connection with the funeral rites an incident occurred which will touch the imagination and open the hearts of his people. A railway accident, in which fifteen lives were lost and a hundred persons injured, was due to the overcrowded state of the railway through the coming and going of mourners. The new king and queen drove eight miles in a public vehicle which they had hailed to the scene of the accident, and when assured of the safety of the queen's sister, who was in the train, they worked heroically amongst the wounded, assisting in the work of rescue and ambulance till all were cared for. May Emmanuel III. be strong to withstand the machinations of the Vatican, and to lead to prosperity and concord the people over whom so strange a providence has placed him.

THE LATE LORD CHIEF JUSTICE.—The death of Lord Russell of Killowen, on August 10th, at what seems the early age of sixty-seven, came as a great surprise to the general public, and is a loss that at the moment seems irreparable to the Judicial Bench. The greatest advocate of our time, he has been equally great as a judge. His love for justice amounted to a passion, and he brought to its administration a patience and courage and clearness

of vision which have never been surpassed. As an advocate, his defence of Ireland, when he pleaded before the Parnell Commission, "not merely as an advocate but for the land of my birth," not only eclipsed all his previous performances, but is a chapter of history which can never be forgotten. He served his country nobly, both as advocate and arbitrator, in more than one important case of international concern; and as the presiding judge at the trial of the Jameson raiders he proved himself once more the strong man in resisting the party passion of the hour, securing their conviction, and taking a lead in this wretched business that political leaders would have done well to follow. Charles Russell was a Roman Catholic, educated at Trinity College, Dublin, who, without any friends to back him, forsook the Irish for the English Bar, and became the first Roman Catholic Lord Chief Justice for three hundred years. Mr. Gladstone wished to secure his elevation to the Woolsack, but the necessary change in the Law which would have completed the work of Catholic Emancipation was not allowed to pass. What is at once sad enough, and yet the old old story of human frailty, is that so great a mind as Lord Russell's should have been brought under the fatal fascination of gambling, and that side by side with the history of his great legal triumphs and splendid services to the State, both at the Bar, in the House of Commons, and on the Bench, there is another story by which, to a multitude of his countrymen, he is far better known of the Turf and the gaming table, and that he was what the newspapers euphemistically describe as "a keen sportsman."



LITERARY REVIEW.

WHILE SEWING SANDALS; OR, TALES OF A TELEGU PARIAH TRIBE. By Emma Rauschenbusch-Clough, Ph.D., M.R.A.S. London: Hodder & Stoughton. 6s.

THE authoress of this work is wife of Rev. Dr. Clough, American Baptist missionary among the Telegus in South India. She is daughter of the late Professor A. Rauschenbusch, president for many years of the German department of the Rochester Baptist Theological Seminary, U.S.A.

The book is made up of two parts. The first is archæological, and contains much valuable information obtained first hand concerning the people among whom Doctor and Doctress Clough have laboured so long and with such extraordinary success. The second part gives an account of the efforts made to bring the people to Christ. This second part is as full of interest as the first, though it will appeal to a different class of readers.

The people described are called the Madigas, a Telegu Pariah tribe, belonging to the Aborigines, or earliest inhabitants of India. Mrs. Clough is inclined to trace them to the Dravidian stock, which, according to accepted views, was driven into the South by the Aryans, who entered India on its north-west side. Like the Dravidians, they have no caste

system, widows are not burned with their husbands, remarriage is allowed. They have no regular priesthood, nor have they ever had a king. They have the village community mode of administration, and in fact seem to represent a more primitive stage of culture, civilisation, and religion than the Hindus, whom in this country we generally take as the pattern of the whole population.

Mrs. Clough gives a really valuable as well as interesting report of things she has heard and seen among the Madigas. Tales she has learned from them illustrating their religious conceptions, their thoughts concerning their history, will add to our folklore stores to a large extent. Then we have important descriptions of the present condition of the people and of their usages. She has made splendid use of the opportunities she has had of studying the life of this people, and, when reading this book, one is made to wonder why other missionaries' wives or the missionaries themselves have not written more such books.

The lowest Indian caste is that of the Sudras. The Madigas, not belonging to the dominant race, hold a position much below even the Sudras, and, indeed, they act very commonly as servants to the Sudras. The Brahmins and Rajputs make slaves of them and treat them very cruelly.

There is a very interesting description of mother worship in the Telegu country, and I shall be surprised if students of Anthropology and of the History of Religion do not refer to what Mrs. Clough here brings together on this subject. No doubt the unique rôle played by women in South India, as shown by polyandria and by the custom of tracing descent through the mother, has led to the deification of women, and mariolatry has, perhaps, its true explanation from the same set of facts.

More than half of the volume is devoted to a description of Christian work among this people. Probably no more remarkable religious movement of modern times is known to us than that among the Telegus. In the year 1878 alone 9,606 natives were baptized on the profession of their faith in Christ, and added to the American Baptist Church at Ongole. It is true that this wonderful accession occurred soon after a terrible famine, and after a display of Christian generosity on a large scale, but the authoress gives reason for believing that the ground for so rich a harvest had been carefully prepared by the labours and prayers of the previous ten years. Many tales are told of what the Gospel has done for the Telegu people, and they are so charmingly set out that they constitute reading as attractive as any of the kind which I know. The book should have a large sale alike for its scientific and for its religious interest.

T. WITTON DAVIES.

THE SECOND AND THIRD EPISTLES OF ST. PAUL TO THE CORINTHIANS.
By J. H. Kennedy, D.D. London: Methuen & Co. 6s.

THERE is no question in the history of the Apostolic Age more difficult than that of the communications between St. Paul and the Corinthian Church. It has long been evident that an Epistle written before 1 Corinthians has

been lost, and, further, there has been a growing consensus of opinion that the letter referred to in 2 Corinthians ii. 4 could not be our 1 Corinthians. That letter also has been held to have disappeared. But in the volume before us Dr. Kennedy advocates a theory similar to that advanced by Professor Hausrath, that in the last four chapters of the canonical Second Epistle we actually possess a part of this "painful letter," which has by accident been joined to the earlier portion of an Epistle which was written by Paul at the close of the whole controversy. Hence 2 Corinthians x.-xiii. is earlier than 2 Corinthians i.-ix. With considerable learning and acumen, Dr. Kennedy traces the results of this hypothesis, beginning from the statements of Acts and presenting us finally with a scheme which certainly removes many difficulties, and, to say the least, offers a more plausible reason for the sudden change of tone in the canonical Second Epistle than the explanations hitherto given. It is not possible to indicate here the arguments exegetical, linguistic, and chronological, by which he supports his contention. But we may say with confidence that his presentation of his case will arouse interest and foster inquiry, even should it fail to convince. It must of course remain a hypothesis, but it is a hypothesis so congruous with known facts, and so little in opposition to our historical data, that it cannot be lightly dismissed. It avoids the difficulties involved in a "duplication of the controversy," and it also avoids those which are fatal to the "four-chapter Epistle" theory of Dr. Hausrath. The main difficulty which it introduces is that involved in the loss of parts of two MSS., the remainder of each being preserved with some degree of care for so long a time that their independence was forgotten. There is, of course, no impossibility in this. The mutilation of these two, and the loss of the earliest Epistle, might be due to one and the same cause. But such a probability requires careful consideration and a candid balancing with other factors in the case presented by Dr. Kennedy.

THE ATONEMENT IN MODERN RELIGIOUS THOUGHT. A Symposium.
London : James Clarke & Co., 13 and 14, Fleet Street, E.C. 6s.

THE proprietors of the *Christian World* have rendered an invaluable service to theological students and to the Christian public generally by securing a series of contributions so fresh and vigorous, so scholarly and reverent as this Symposium on the central theme of the Gospel. The writers comprise representatives of different nationalities, different churches, and different schools of religious thought, so that a place is found for all the principal shades of opinion in Evangelical Christendom. Harnack, Sabatier, and Godet; Farrar and Freemantle; Campbell of Brighton, Silvester Horne, Dr. R. F. Horton, Dr. Hunter of Glasgow, Marcus Dods, and Forsyth of Cambridge, are among these who have told out frankly the thing that is in them concerning this great matter. Amid much formal and superficial difference there is a deeper and more substantial agreement than we could have anticipated. Some of the papers seem to us to fall short of

the full measure of truth. The Atonement means more than we should gather from the papers of—*e.g.*, Sabatier, Lyman Abbot, and Mr. Snell. Dean Farrar is too purely destructive. He tells us tersely and effectively what the Atonement does not mean. We should like him to have shown more distinctly what it does mean. All the writers are agreed in rejecting the coarser presentations of the doctrine which used to be prevalent. In such papers as Dr. Forsyth's, Dr. Cave's, and, above all, Dr. Godet's, we get near to the heart of things, and see the dawning of a light which foretells the perfect day. Godet is especially suggestive, and does ample justice alike to the love and the righteousness of God, to the law which condemns sin, and the grace which saves from it. There are perhaps points in Dr. Hunter's argument which require qualification; but, taking it altogether, it is one of the most helpful we have met with, and contains much that should facilitate the reconciliation of apparent opposites. Mr. Campbell takes the same position as he did in his Baptist Union sermon at Nottingham, though he did not in it introduce the idea to which he is apparently strongly attached, that the origin of moral evil is in God. The value of a book like this lies in its power to provoke thought, to suggest views of the subject which would not be likely otherwise to occur, and to ensure a full and all-round consideration of it. No more timely contribution to theological thought has recently been made. If we have any ground of complaint, it is that our own denomination and the Wesleyan Methodists are entirely unrepresented in the Symposium.

PARABLES FOR OUR TIMES. A Study of Present-day Questions in the Light of Christ's Illustrations. By Wolcott Calkins, D.D. London: James Clarke & Co. 1s. 6d.

THIS is one of the liveliest and most unconventional books which has reached us from our kin across the sea. The man who can preach such sermons as these will rarely have to complain of a sleepy or uninterested audience. We cannot always endorse the author's interpretation of the parables. We do not, *e.g.*, believe that the treasure hid in the field and the pearl of great price represent the soul of man for which Christ is in quest and for which He gives all that He possesses, though they may be so used for purposes of illustration. But Dr. Calkins always speaks with an arresting power, and brings the truth home to us, so that only the most hardened can evade its power. His book is perhaps better adapted to an American audience than to an English, but it should certainly find a welcome among ourselves.

PAUL OF TARSAUS. By Robert Bird, author of "Jesus, the Carpenter of Nazareth," &c. Thomas Nelson & Sons. 6s.

MR. BIRD won the gratitude of a multitude of preachers and teachers by the publication, some ten years ago, of his "Life of Christ for Children," and here he renders an equally acceptable service in relation to the great Apostle of the Gentiles, whom, he is right in saying, that children, as a

rule, do not understand. Yet the Apostle's life is full of rich and varied incident, and readily lends itself to detailed description. The brief chapters into which Mr. Bird has thrown his ample materials are admirably adapted for reading in homes and schools, and in the hands of a sympathetic and intelligent teacher will yield most profitable results. Simplicity of style, breadth of view, aptness of illustration, and devoutness of spirit, allied with strong practical sense, combine to make this a peculiarly attractive volume.

ORIGIN OF THE ANGLO-BOER WAR REVEALED. *The Conspiracy of the Nineteenth Century Unmasked.* By C. H. Thomas, of Belfast, Transvaal, formerly Free State Burgher. Hodder & Stoughton. 3s. 6d.

WE do not know what effect Mr. Thomas's work will have on the opinion of those whose sympathies have hitherto been with the Boers and against the British in the unfortunate war which is now raging. But to our minds he has proved beyond the possibility of reasonable dispute the existence of an Africander conspiracy, whose aim was to oust the British from South Africa and establish a Dutch domination. He is no British-born subject, but a man of Continental birth, who has passed forty years among the Boers, for the majority of whom he has a warm admiration. Mr. Kruger he strongly appreciates, but proves that he and other of the Boers have been duped by a Hollander group, whose object all along has been to sow the seeds of dissension, animated as they are by violent anti-British sentiment. Let those who still believe that the war could have been avoided, honourably and righteously and with even the shadow of a regard to the claims of justice and righteousness, read this powerful exposure of Hollander malice and craft, and if they are at all amenable to argument, they will find it impossible to retain their old opinions. We deeply regret that this frank and masterly volume was not published months ago, when its influence would have been especially timely.

THE new issues of Messrs. Macmillan's "Library of English Classics" consist of *THE NATURAL HISTORY AND ANTIQUITIES OF SELBORNE*, by Gilbert White; and *THE TRAVELS OF SIR JOHN MANDEVILLE*, the version of the Cotton Manuscript in modern spelling, with Three Narratives in illustration of it, from Hakluyt's "Navigations, Voyages, and Discoveries." Gilbert White's work—mainly in the form of letters on birds, beasts, insects, fishes, and all things pertaining thereto—is one of the quaintest and most graceful compositions in our language—full of valuable information, and a perfect literary treasure. Mandeville's travels are of a different type, but even more amusing and fascinating. The editor has had a difficult task to present an accurate and thoroughly reliable text, and his labours in this direction will be best appreciated by scholars. The appendices from Hakluyt offer a fine illustration of the seamanship of the Elizabethan age.

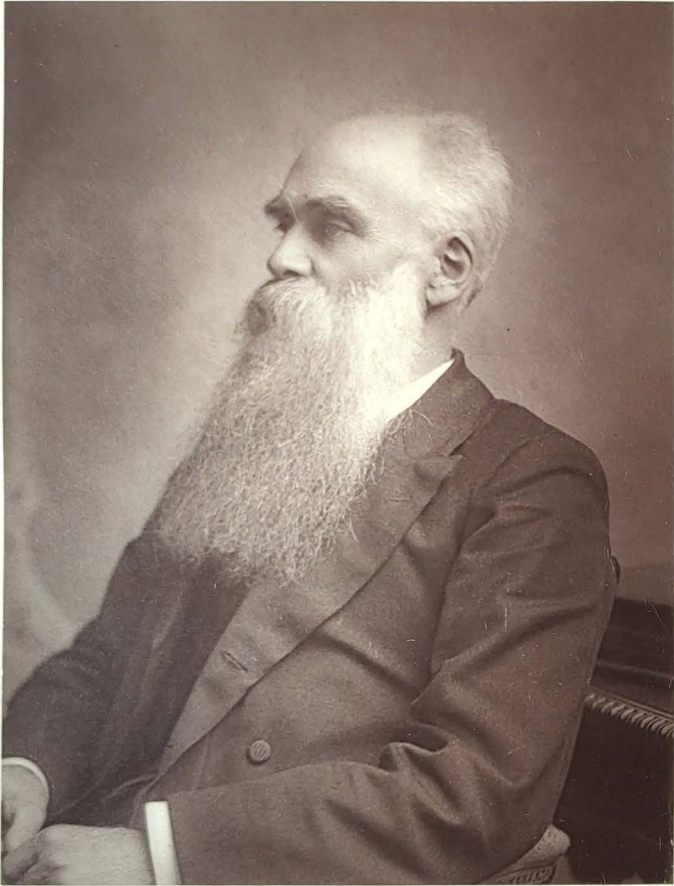
THE JOURNAL OF THEOLOGICAL STUDIES (Macmillan & Co., Ltd. 4s.) completes with its fourth number the first year of its existence, having amply vindicated its claim to represent the highest Biblical scholarship and the

most recent research. The opening article by Dr. Sanday, on "St. Paul's Equivalent for the Kingdom of Heaven," is a strong and original contribution to the comparative study of the books of the New Testament, especially of the gospels and the epistles. The gist of the article, which aims to prove the harmony of St. Paul's *teaching* with that of our Lord, may be gathered from the words: "The righteousness of God was not a passive righteousness, but an active energising righteousness. It was simply God at work in the world. And the Kingdom of God also, if we try to express it in un-metaphorical language, was just the same thing; it, too, was *God at work in the world.*" Other articles of general interest are Professor Macdonall's, on "The Ancient Indian Conception of the Soul and its Future State," and "The Death of John the Baptist," from the Russian of Professor Sollertinsky—a valuable apologetic. There are also many valuable reviews and brief notes.

IN the CRITICAL REVIEW of Theological and Philosophical Literature (Williams & Norgate) there is a penetrating and judicious review by Professor Sorley of Royce's Gifford Lectures on "The World and the Individual," and another by Dr. Burns-Gibson of Professor D'Arcy's Donnellan Lectures on "Idealism and Theology," the ingenuity and brilliance of which are frankly acknowledged, while some of their positions are not less frankly criticised. The editor, Principal Salmond, breaks a lance in a decidedly amusing fashion with Mr. Andrew Lang, in a review of his "History of Scotland." He ends by asking: "What field is he next to take for his own? Is it the case that he is busy on a volume of sermons?"

MESSRS JAMES CLARKE & Co. have sent out FREE CHURCH HISTORY VIGNETTES (6d.), a capital series of pictures of the great salient events in the ecclesiastical history of England, brief, graphic, and suggestive. Ministers, lecturers, and teachers could not do better than make them the foundation of popular talks on the principles of our faith and their application.—AT THE DOOR OF THE MINISTRY is an Address to the Presbyterian Students of Westminster College, Cambridge, by the Rev. R. E. Welsh, M.A., of Brondesbury, on their receiving licence as probationers. One of the raciest, most sensible, and forceful of talks to students we have ever read, and as frank and brotherly as it is forcible.

OUR NATIONAL CHURCH TROUBLE: Diagnosis and Remedy, by Andrew Simon Lamb (Nisbet & Co., 1s.), is a depreciation of ritualism, a plea for its forcible suppression, with a view to the preservation of the Establishment *as such*. Mr. Lamb's efforts to defend the Prayer Book from the charge of teaching Baptismal Regeneration are not very successful. Romanism in the sense of Papistry is forbidden, but sacerdotalism and sacramentarianism have a stronger foothold than is here allowed. Again, with all respect to Mr. Lamb, we venture to think that Disestablishment is the more excellent way of promoting Protestantism.



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yours very truly
Alfred

THE
BAPTIST MAGAZINE

OCTOBER, 1900.

MR. WILLIAM PAYNE, OF CLAPTON.



R. WILLIAM PAYNE, whose portrait appears in the present number of the BAPTIST MAGAZINE, was born at Saham Toney, an agricultural village in Norfolk. His parents were not in affluent circumstances, and could only afford their son such education as was provided in an old-fashioned village school, in the days when School Boards were not, and when inspectors gave no trouble. Notwithstanding the meagreness of the instruction he received, the young scholar soon showed a great aptitude for figures, and developed a love of arithmetic which has been retained throughout life. While still at this school he also acquired an invaluable, because reverent, acquaintance with the Bible, which was diligently taught, and soon began to apply his knowledge in a critical spirit. As a condition of attending the school, he was compelled to attend also the Episcopal church, where he was made use of as a singer in the choir. From his post of vantage in the front row in the gallery he occasionally watched the administration of baptism to infants, and comparing what he saw and heard with what he had read in the New Testament, this embryo Baptist deacon came to the conclusion that the ordinance of the Church was not the ordinance of Christ.

Before he had reached the age of thirteen William Payne was removed from school, and apprenticed to a widow who kept a general shop in a neighbouring market town. His father could only afford a small premium, so that he was bound for a long term of six years. Here among other duties he was called upon to give some assistance to the young people of the family in their home lessons, and particularly to help their studies in arithmetic. Among his little pupils was one in whom he became specially

interested, and who subsequently became his wife, and lived with him in unbroken happiness for more than thirty-eight years, until taken from his side a few months ago. He often speaks with pleasure of those youthful days, and of the good woman who mothered her apprentices as if they were her own children. It was her custom to pray with them all daily, and the earnestness, simplicity, and sympathetic spirit of her prayers drew William Payne nearer to God and to herself. At this time he attended a Congregational church, and became actively engaged in the Sunday-school, and in various classes and meetings held in connection with it. At the close of his apprenticeship Mr. Payne decided to follow the drapery business, and was employed for three years in Norwich. While resident in this city he attended the ministry of the Rev. T. A. Wheeler, pastor of the church now meeting in Unthanks Road, but then in the old chapel of St. Clement's. He speaks gratefully of Mr. Wheeler's teaching in the pulpit, but more particularly in his Bible-class, and under this influence he gradually became a disciple of Christ and was baptized by Mr. Wheeler at the age of nineteen.

In 1857 he removed to London, and in 1858 entered a wholesale warehouse in Friday Street, where he remained for fifteen years. His employers soon recognised that he had not only great business capacity, but also a high sense of duty and a determined purpose to do everything his hands found to do with all his might; naturally, therefore, his promotion was rapid, until he became the manager and buyer for a large department, which became much larger under his control. In 1873 a Manchester commission agent, then doing business in Bow Lane, invited Mr. Payne to become his partner, and after full consideration the proposal was accepted. In this business, though removed to Fore Street, Mr. Payne still continues, assisted now by junior partners, including one of his sons. The most conspicuous characteristic of Mr. Payne as a business man is that of inflexible fidelity to the highest principles of rectitude. He has no patience with those who plead common custom as an excuse for what is untruthful or in any degree unfair. Stooping to no unworthy arts, and sparing himself no labour or sacrifice at the call of conscience, he has sometimes been thought a little stern and inexorable in his demand of similar

conduct on the part of others ; but no man who has dealings with him in the City of London or in Manchester would hesitate to take Mr. Payne's word, or to trust his honour under any circumstances. He is emphatically a Christian in business as well as in the church, and a business man in the church as well as in the City.

On coming to London Mr. Payne became a member of the church in Commercial Street, under the pastorate of the Rev. Charles Stovel, and soon became one of Mr. Stovel's closest friends and most indefatigable helpers. He was, indeed, a man after Mr. Stovel's own heart, upright, fearless, uncompromising, and devoted to any cause he espoused, and the two men were tenderly attracted until the "grand old man" died in harness and went to his rest.

In 1868 Mr. Payne—then living near Victoria Park, but on the point of removing to Clapton—became a member of the local committee formed by the London Baptist Association to superintend the erection of the Downs Chapel. My personal acquaintance with him dates from an evening in 1869 when I met him and Mrs. Payne at Mr. Rickett's house to confer with the committee about their invitation to become the minister of the chapel, then nearing its completion. He struck me then as one fitted to become a pillar in any church, and my judgment of him and of the others whom I then met emboldened me to undertake the great task they proposed. He was one of the first deacons elected after the church was formed, and has been a loved and honoured leader of that church until the present day. For many years he held the office of secretary, and has been the treasurer of the church since 1886. This office is the one which he regards as having a first claim on his time and strength, and no outside calls are allowed to interfere with its duties. He is no mere recipient of moneys gathered by others to be reported upon in an annual balance-sheet. He regards himself as responsible for the healthy state of all church funds, and would feel ashamed ever to report a deficit. Liberal himself, he preaches and inspires liberality, and insists in season (knowing no time that is out of season) on the duty of giving money for the support of all good works. The denomination would profit much if a treasurer's class could be instituted in connection

with our Baptist Union Assemblies, with Mr. Payne as president. His paper on "Church Finance," which was read at Leicester in 1883, was felt to be a valuable contribution, and is still worthy of study. He is pre-eminently a Christian financier. He has never lost his boyish love of figures, and though I know of no man who is less affected by that love of money which is a root of all evil, he loves the management of monetary affairs, and as treasurer of the Baptist Building Fund, and as a member of the Finance Sub-Committee of the Baptist Missionary Society, he renders invaluable service to the denomination. At Regent's Park College, at Homerton New College, and in various other societies, our friend is regarded with affection and respect as a clear-headed adviser and a staunch supporter, whose voice and hand and substance are always to be depended upon in times of difficulty and need.

If space and other considerations even more imperious than editorial commands allowed, it would be a pleasure to indulge in many reminiscences which are among the treasures of memory gathered in the course of a friendship extending over more than thirty years. I might write of him as a Gaius who has an open house, and a warm greeting for the messengers of Christ, and as a friend who excludes the word "trouble" from his vocabulary when the possibility of kindly service is in sight. I might extol the sagacity and mastery of principles and details which have rendered him a trusted counsellor to many perplexed business men, and there is one story of his City life which, if it could be fully told, without injuring other people, would earn him the gratitude of many and the praise of all. But I must close this memoir, and I shall do so by venturing to quote some words which he wrote lately in a letter to myself, as they give the secret of his life, and express a spirit of faith and fidelity which are illustrated in all his private and public actions. After referring to the death of Mrs. Payne, and dwelling joyfully on the happiness of the life she had shared with him, he added: "Looked at as a whole, human life is a great and complex problem, seeming to be full of awful responsibilities, making one cry out, 'Who is sufficient for these things?' But looked at in detail, it becomes more simple. We can only live one day at a time, and our faithful Creator has

given us such pledges as these.—‘As thy days thy strength shall be.’ ‘My grace is sufficient for thee.’ And the doing of each day’s duties as in His sight, and to please Him, simplifies the great problem and gives the clue to a happy life.”

T. VINCENT TYMMS.



THE CHURCH OF THE COMING CENTURY.*

WHAT Church will be most fully and effectively adapted to meet the calls, claims, and conditions of the approaching age? The Churches of our land have done a noble work, and yet we are inclined to ask with Dr. Fairbairn, ought they to satisfy the Christian conscience? or ought not that conscience—in the face of destitution, depravity, utter and shameless godlessness which exist, in spite of all the expenditure and effort of the Churches—to be filled with deep dissatisfaction?” It will not be disputed that any one of our Churches may be more potent than all our Churches actually are.

In the writings of the Apostles and in the words of Christ Himself we find the inspired ideal of a Church: “Where two or three are gathered together in My name, there am I in the midst”—a company of people called out from the world to be saints. No matter what their polity, or their organisation, or their ritual—it may be as simple as the Friends’ or ornate as the Romanists’—if they are united for the worship and service of God they are a Church. No matter where they meet, it may be in a home, a cottage, or a national cathedral—they are a Church. The real Presence will be there. One Archbishop will preside over the meeting, and one Spirit will breathe upon the hearts of the disciples. Not a congregation of christened people, as some would have us believe, but Christian people—which is a very different thing; a body of regenerated characters, called out of all nations, washed in the blood of the Lamb, baptized in the name of the Father, the Son, and the Holy Ghost. It is this body of called people that we urge to fulfil the purpose wherewith they are called.

* From the Presidential Address to the Devonshire Association of Baptist Churches.

What a millennial blessedness would come to this sorrowful world at once if all our Churches were to carry out, consistently and honestly, the beauty and glory of the principles of the Word that is always abreast of the times!

It requires no prophet to predict that the Church which will secure the greatest moral victories over the forces of evil, which will wield the greatest sway, will be the Church infused with the might of a deep, pure spirituality, where every member groweth into the likeness of a King; where, in Dante's magnificent phrase, the Church will be a "rose of souls" throwing out a spiritual fragrance unearthly and divine, depending upon a power irresistible and supernatural. That Church may have no imposing ceremonies in its public worship to attract the crowd, no apostolic succession, save the succession of Faith, Hope and Charity; no regenerating baptism, except the baptism of the Holy Ghost, who quickens the soul of men; no lords spiritual; no infallible fathers in God—and, what is more, the Church will not need them; there may be no dogmatic, overbearing priesthood, possessing special prerogatives which do not belong to every Christian man and woman, boy and girl in the world. The Church of the twentieth century will overthrow these pretentious myths and foolish legends, which belong to mediæval ages, and put her confidence in the truth of the Gospel, faith in a living Christ, the promise of the Holy Ghost, and the fervent boiling spirit of the members. Have these, and the Church must prosper. Lose them, and she must fail. The congregation of God's people must be founded upon the principle that it is a spiritual existence, and must grow from the force of the spiritual life. If we are not spiritual we are nothing. It is the only weapon we have against worldliness on the one hand, and a sensuous ritualistic Christianity on the other. We cannot compete with all the elaborate ritual, the superb classical music, the æsthetic adornments, the cloistered minster, the many pillared cathedral "with storied windows richly dight," and it will be at our peril if we venture to imitate. We can have a greater charm, a more effective power, a sweeter refining influence than any of these sensuous attractions in the presence and power and beauty of the Spirit of the Living Christ. A Church that is bound hand and foot to a State can never be the victorious Church, for it is

certain that it is no nearer converting the State to day than it was 200 years ago, but what is even more certain the Church itself is in danger of being morally corrupted by the State. Moreover, it can be asserted that a Church on good terms with the world, half-christianised and half-secularised, will be paralysed in all its efforts. Is there not a danger lest social status, wealth, or even pushfulness, should overpower spirituality? A Church run on commercial principles, without a thought of the supernatural and of Christ's appointed means of blessing, will fail in its highest mission. The Church that worketh by fire, the altar fire, let that be the Church.

Sensationalism is well-nigh spent. The cornet, flute, harp, sackbut, psaltery, dulcimer have not superseded the foolishness of preaching. Men still hunger for the Bread of Life. Music and art and science may minister to the Kingdom of God, but they do not save, and if the Church means to win her victories by means of secular concerts and entertainments, she will use weapons that will disappoint and injure her while she is depreciating God's spiritual means for the spread of the truth and the spiritual recovery of the world. Has not one of the prophets of the day told us that the Church of the future must be a comprehensive Church, and include atheists, keep a public-house, and run a theatre. It requires no power of vision to state that that Church will be soon on its way to the grave. Upon the fair brow of the future Church two words will be inscribed: "No Compromise." The gates will be opened to those only who have been translated from the Kingdom of Darkness into the Kingdom of God's Son. Men have confounded Churches with Religion. Religion has been construed through the Churches, when the Churches must be construed through Religion. It is a lamentable fact that Churches have not been in perfect unison with religion, with the result that masses of the people have fought shy of the meeting-places where the representatives of Christ resort. The Church that succeeds most in the dawning age will be the one that helps the people to live Christ-like lives, and to realise in Society an order and law worthy of Him. "The man in the street has a great deal of influence to-day, so much so that he seems to have superseded the man in the cabinet, but the man in the street must have no

management in the affairs of the Spiritual Church, for if we give way to this rule, besides getting the short sermon and the service in the sanctuary reduced to one hour, he will give you the text for the sermon, the morality for the application, and it may be Rudyard Kipling rather than the righteousness of Christ." We have not to cater for "the man in the street," for we shall never make righteousness palatable to him, but we have to save him.

Further, the Church that will best interpret the heart of Jesus Christ will be found on bended knee in the Upper Chamber. The smallest meeting of that Church will not be the prayer-meeting. Brethren, do not think me rude, but how are our prayer-meetings attended? The history of the conquering Church is full of miracles of prayer, and the present Church has something more to learn touching the Mercy Seat. The Church of God will believe that it is a Power on which we may always depend, a power as distinct, as real as that of gravitation or of electricity, or of the flowing sap in the living tree. Perhaps the millennial glory is drawing near, when the inhabitants of one city shall go to another, saying, "Let us go speedily to pray, not to make speeches, but to pray before the Lord and to seek the Lord of hosts." Most of us are half-infidel, I am afraid, in regard to prayer. I confess I should hesitate to take a sceptic into the prayer-meetings in connection with some of our Churches. God grant that upon the Church may fall the mantle of George Müller, who, Dr. Pierson says in his memoir of the saintly philanthropist, received 50,000 answers to prayer during his lifetime. Said one of our sainted ministers the other day: "I think the Church never tried harder to do without prayer." If that is true, the Church is nearing the great apostasy. The Early Church never forgot its quiet room which was its power room, and hence it moved to its work without any strain or conscious effort. May the Church never forget the power room, or all the wonderful agencies will break down in complete disaster, and present a spectacle of shame to a scoffing world.

Again, the Church most effectively equipped for the serious times before us will take the Authority of Scripture as the Rule of Faith, and will prove most loyal to the Word of God. Thus it will determine that whatever is not contained in the Church of

the Apostles may never be required as a condition of Salvation, that whatever is not given to us by our Lord and His Apostles must not be enforced on the consciences of men as if it had Divine Authority. "If men speak not according to this Word there is no morning for them." That Church will not insist upon a creed drawn up by human hands. The people to-day have in their own hands the key to unlock the Treasure-house of Knowledge in Christ. We have to thank Luther and Wycliff for that peerless gift, and we pray that the people of this land, a land of freedom, may never surrender that key to any Church, to any man, be he pope, priest, or prelate. We found the way clear to the Father's feet, it is our business to keep it clear.

And further, the most faithful Church will see to it that the symbolical ordinances of Believers' Baptism and the administration of the Lord's Supper, the one beautifully shadowing forth the loyal allegiance of the new-born soul to Christ, and the other, a commemoration, a feast of remembrance and of reconciliation to God, shall be loyally and lovingly observed. Our fathers have passed through the flood and the fire for the principles of the New Testament. Were those principles worth all the turmoil and trial, worth such expenditure of blood and treasure? Are these points of difference so modified and their contentions so small and trivial, and merely of passing concern? Who shall determine what is small, and what is great in principle? Let sectarian bitterness perish for ever! but let us not lightly hold those distinctive principles for which our fathers, aye, and our mothers too, suffered and bled and died.

The faith which this coming Church shall hold, and may I say it, without a suspicion of bigotry, which this Baptist Church holds to-day, will be the faith and practices of the Apostles, receiving the light in direct dependence upon Christ Himself. Luther declared that where you find the Word there doubtless you will find the Church. The ideal Church, then, will find the Word, love the Word, obey the Word, and revere the Word. It will take the Scriptures as the Court of Appeal, Christ, the Master, and when He speaks on money, on baptism, on breaking of bread, on service, we hold that He is to be obeyed, out and out. If we are members of this Church and realise these truths, what a pressing responsi-

bility rests upon us! If we subscribe to these golden principles, what is our position for the coming days? We are clear of priestly innovations and corruption, without I trust a rag of tradition to hang out. We have a free unfettered hand, we have no bonds, no articles to subscribe, and where then should we stand in the coming conflicts? There is no option. We will not prove traitors to our fathers, to our Church, to the Apostles, to Christ. We must step into the fighting line. The burden of England's sins, idolatries, and reproaches, must fall upon us, and like the Church of the early days must make

" All men's good,
 Each man's rule and universal love,
 Lie like a shaft of light across the laud;
 And like a line of beams athwart the sea
 Through all the circle of the golden years."

And further, that Church will find new power, new light in the Gospel of the Blessed God, Christ crucified, Christ risen. Men with the coming glories of civilisation and triumphs of art will never outgrow the Gospel. We may fling away our father's flint and steel, and proudly lift the electric light in our homes, our sanctuaries, our streets; still, amid the onward advance of the race, the light which will fill the heart with glory, the pathway with beauty, and encircle the death-bed with an halo of immortal lustre will be the Light, the old Light that "lighteth every man that cometh into the world."

The old cross, not fitted to meet the requirements of the twentieth century? Not adapted for the use of polished and cultured society, and must be flung into the lumber room of oblivion like an old fashioned chair? Never! Sooner will the coming race do without the old air to sustain them, the old corn to nourish them, the old sun to cheer them, than do without the atmosphere of Christ's love—the Bread of Life, the Sun of Righteousness in a world of sorrow and shade, griefs and graves, blighting and bitterness. Our sin-burdened brothers will not need "candles and altar lights, confessional boxes and gestures, and genuflexions, and postures and positions, and incense and nonsense to help them to the Cross." As a Church we must cry: "Clear away that lumber! Let the way to Christ be kept clear." "God

forbid that we should glory save in the Cross of our Lord Jesus Christ."

The Church most likely to achieve greatest triumphs for our Master will be the militant and aggressive Church. Not a dormitory, but an advanced outpost. She will fight, and fight hard, will know no obstacle too great, no trial too severe, no punishment too painful to dampen her ardour or cool her zeal. From molluscuous easy-chair Christianity, may the good Lord deliver all the Churches. As our revered Dr. Gotch used to say: "We are not saved by good works, but we are elected unto good works." If the Church is not aggressive, sin will be, vice will be, drunkenness will be, the devil will be. If the Church is to reign she must fight. If she does not attempt larger things, she will lose what she has already gained. But some Churches may exclaim: "See, we are alive! Just hear what we are doing! See how many meetings we hold every week! What a long list of healthy organisations we are running! See we are moving!" Yes, so is an active old man on a wooden rocking-horse. It takes functions as well as actions to evidence life. Perhaps the pastor of the coming Church will say: "I have two hundred members on my Church roll and every one of them is a missionary, every member has something to do, and does it." But her glory will be most wonderfully seen in her self-sacrificing work in turning men to Righteousness. That will be her supreme and glorious aim. We gain nothing, we lose much, by abating the claims and calls of the Church in this respect. The Church will not come down from her holy work to engage in a mere social reform gospel, a mere body-saving crusade, but will be consumed with a passion for souls. "Souls! give me souls or else I die." There will be no absent-mindedness for "the man in the street." The Church does not fulfil her mission when she does not seek to save the man from his own love of sin and darkness which is a source of much of his temporal misery.

"The soul's the way—not even Christ Himself
Can save man else than as He holds man's soul."

The primary duty, then, of the Church is to save men, but their first is not their last. Saved men are means, not ends—they are saved to work out the moral regeneration of the race. Better men than better laws, better legislation, better employers, better working

men. Looking around, one discovers infinite scope for aggressive action by a spirit-filled Church, a world of unexhausted possibilities for the heaven of Religion. What joy the Church will experience when it realises that it is an effective vehicle for the religion that alone possesses the secret of promoting without cessation human progress, and human good.

G. FRANKLING OWEN.



PSYCHOLOGY AND SUNDAY-SCHOOL TEACHING.

THE word "psychology" has an ugly sound, but it means nothing worse than the science which has for its subject the human mind. The business of the science is to analyse and classify the mental processes, to attempt the explanation of such things as memory, and the way in which one thought suggests another, technically called "the association of ideas," and generally to investigate such mysteries as the will and the emotions.

But if these objects, when simply expressed, do not appear very dreadful after all, the majority of the books dealing with psychology are dry and repulsive enough, and probably account for the horror with which the whole matter is usually regarded. The works of Bain and Sully, notwithstanding the wonderful infant from whom the latter professor has learnt so much, and who serves as a stock illustration of the growth of the mental processes described, are dull and wordy. Even where a volume on the subject is written more brightly, one is apt to close it at last and ask, "What is the good of it all?" For the natural man careth not for psychology, it is foolishness unto him, and unless he can see to what use it is to be put the speculative interest of the theme will not detain him.

But the knowledge which has been obtained as the result of psychological research is now being utilised in the training of day-school teachers, and with the most excellent prospects of usefulness.

A German philosopher, John Frederick Herbart, himself a disciple of the famous Immanuel Kant, in 1808 succeeded his master in the chair of philosophy at Königsberg, and was one of the

first, if not the first, to apply psychology to education. A short series of lectures on "Psychology applied to Education," by the late Dr. J. D. Morell, one of Her Majesty's Inspectors of Schools—never actually delivered—were published with other papers in 1878. At the date when Dr. Morell wrote the whole subject was still comparatively new. Since then considerable progress has been made, and quite recently a clever little work has appeared on the subject, which, I believe, is now a text-book in the Borough Road Training College. This book is entitled "Herbartian Psychology applied to Education," by John Adams, M.A., B.Sc., Rector of the Free Church Training College, Aberdeen.

Now, as we have seen, that it is only of comparatively recent times that psychology has been applied to day-school education, it is not, perhaps, surprising to find that, so far, little, if anything, has been done to utilise it for Sunday-school teaching. I hope to show in this paper that there is even more need for some knowledge of the mental processes on the part of our teachers in religious than in secular education.

I. First of all, following the suggestion of Mr. Adams, let me insist on this important principle that, if we are to teach John Latin, or Mary Scripture History, we must know not only Latin, but John; or, as the case may be, not only Scripture, but Mary! If a distinction is to be drawn, it is more essential to know John and Mary thoroughly than to be well up in the subjects named. Illustrations of this truth readily occur. The most profound scholars are often quite unable to impart their knowledge—a Professor of Divinity is not always the man we should select for a troublesome class of boys. On the other hand, each Sunday-school superintendent will bear me out when I say that some of his best teachers are young men or women whose opportunities for self-improvement have been very small and who are below the average in actual head knowledge. Now, this principle that the teacher needs to know Mary as well as Scripture carries us a long way. It justifies and even demands our efforts to find out how Mary sees a new truth, how she reasons, what objects interest her most, and a thousand other things. For the great purpose of imparting truth to her mind, we ought to know how that mind works. But all this is exactly what psychology has for its in-

vestigations, and if it cannot answer all our questions, it has at least much to say to which it is worth our while to listen.

I do not for a moment suggest that our Sunday-school teachers should formally study psychology. Were that my object, my best course would be to content myself with recommending some good text-book. One knows only too well the thing cannot be done, and would not be done by one teacher in a hundred if it could. Our teachers are very busy people, who nobly sacrifice a part of their one day of leisure for this honoured service. They willingly give their time on the Sunday, and do what preparation they can for the class during the week; but very few are able to do more. All honour to them for doing so much! Their efforts and their prayers shall in nowise lose their reward. It is just because teachers lack the opportunity of studying such a subject as this first-hand that an occasional paper of this sort may be helpful.

The purpose of a complete education is, according to Dr. Morell, to develop the intellect, to give power and control to the will, and to properly train and discipline the emotions. Now, it is quite within the scope of the day-school teacher to take note of these three things; but, as a matter of fact, most stress is laid on the first—the development of the intellect. But am I not right in saying that the Sunday-school teacher has an even deeper interest in the child's will and emotions? To us it is of the utmost concern that our scholars not only learn with the intellect, but are encouraged to make right decisions with the will and to suppress evil emotions, while they give place to good ones. It is clear, therefore, that in some ways the Sunday-school teacher has the larger sphere, although he has far less opportunity than his more fortunate friend the day-school teacher.

The human mind, although the noblest production of nature, is subject to certain fixed laws both in its development and in its action, just as is the case in other natural spheres. Things do not happen by chance in the mind any more than they do in the body. Starve a mind, and a similar result is produced to that which obtains when you starve a body—it becomes weak and almost useless. Train it carefully and it repays your trouble.

Several of the laws governing the mind ought now to be noticed. One is that it grows slowly, and the growth cannot be hastened

with success. You might go carefully through the whole of the New Testament with a junior class in the school within a year, but they would not have a clear idea of it at the end. They ought to have many years for such a book. Therefore, "hasten slowly"! Another law of great importance is that the mind grips a subject in proportion to the interest which it arouses. We are doing a great deal more than merely keeping a number of boys and girls quiet for half an hour when we secure their attention by means of the lesson we bring them. Interest arrests their attention, and attention affects the memory, and so the story of the giant, or robber chief, or brave sailor, or noble missionary is stamped on the young mind. Of course, this is sometimes a little embarrassing, for what the teacher has related merely as an illustration is gravely retailed afterwards by the children as the main point of the whole lesson! This matter of interest is the key to successful teaching. The unpardonable sin in a teacher is that he or she is uninteresting. Without interest, attention from children is well-nigh impossible, and without attention the lesson goes for nothing. So strongly do some educationalists feel on this point that it has been actually hinted that instead of Harry or Tom being caned for inattention the teacher himself should suffer the penalty as the real culprit. It is a psychological fact that interest cannot be long sustained in any one direction. The mind, like the fingers of some people, is always on the move. It prowls about, like a beast of prey, always on the watch for ideas, and when it finds one it greedily devours it. To keep up interest, therefore, the supply of good meaty ideas must be sustained to satisfy this hungry animal, and this is no easy matter.

As to the way in which ideas tend to combine with one another, we all know how one thing recalls another, although the two may be as remote in nature as boiled beef and Chinese music! Psychologists have reduced these strange associations to a regular system. Ideas cling together either because of connection in place or time—you recall Chinese music when you see a joint of boiled beef because you once discussed that subject with a friend on an occasion when you dined together from that dish; or, because of some point of similarity, as when a chance face recalls an absent, relative by its passing expression; or, again, because of contrast

for like not only suggests the like, but often the unlike also. People rarely see a giant without thinking of a dwarf.

In the case of children the association is sometimes of the queerest description, and the teacher should occasionally try and find out its cause. For two incongruous ideas may be grouped together so firmly in the mind that great confusion ensues—*e.g.*, “A certain man went down from Jerusalem to Jericho, and fell among *thorns*, and the thorns grew up and choked him.” Or, the well-known instance of the boy who said: “The Pharisees were a mean lot. They brought a penny to Jesus, and He asked, ‘Whose *subscription* is this?’” A candidate for holy orders is said to have replied, in his examination, to the question “Who was the first king of Israel?” “Saul, afterwards called *Paul*”!! All these are illustrations of the association of ideas resulting in serious mistakes. A better instance still for my purpose is the following:—A Baptist minister of my acquaintance, now upwards of sixty years of age, still retains in his mind the idea of missionaries as gentlemen in top hats and long-tailed coats landing from a boat, because in his youth he saw such a scene in a picture. In the same way you will often find that children have very queer conceptions of certain Biblical subjects, and it will need both careful inquiry and patient instruction to put them straight.

The study of psychology, in one aspect of it at least, is at first apt to discourage the teacher. It reminds us that under all circumstances the mind is powerfully affected by its surroundings, and is all the time forming mental habits. At home, at work, and at play, as well as at school, the child is developing in one of a thousand directions. The day-school teacher feels this severely. Ideas of the home and the playground often differ widely enough from the ideas of the class-room—there seems, in truth, almost no point of contact between them, except that they are all contained in the one small head. And the ideas are frequently not only different, but antagonistic, and the teacher feels that he is really fighting against a good deal more than a boy's dulness. He is combatting the whole of his previous training and up-bringing. But still more must many a Sunday-school teacher feel this, and as he realises how surely environment acts on character, and how infinitely small

is his opportunity compared with the opportunity which, for instance, evil parents and brothers and sisters have, he is apt to despair.

II. This is rather anticipating our discussion of the will. Our foregoing sentences on the smallness of the teacher's opportunity have practically landed us into the thick of the question of mental and moral habits. It is the habit formed in the home or playground with which we are confronted in the class. We do not get our scholars till their minds have begun to grow in some one or other direction. The metaphor of a white sheet of paper, on which our lesson will be recorded, does not answer to the reality at all. The mind is already possessed of ideas and habits. One of our very first duties should be to ascertain what these are. Let the teacher learn from the scholar before he or she begins to teach. We want to know not only how much definite information the scholars possess, but how they regard moral questions, and, if possible, what are their habits of thought.

If we can only find out such things, a great deal of time and effort may be saved. As it is, we often waste our strength in enforcing what is already well known and recognised, and neglect to teach or emphasise truths which are unfamiliar. Mere chance questioning will not give us the contents of a child's mind. The teacher must adopt all sorts of methods if he or she is to be certain that the end has been reached.

One of the best suggestions is that the teacher must try and put himself in the child's place if he or she is to be aware of his conceptions and how he feels. Mr. Adams reminds us of Professor Huxley's remark that the only way to know how a crayfish feels is to be a crayfish. This does not sound encouraging; but he goes on to say that the master's case is not so desperate as the biologist's, for the master has been a boy and he can remember how he felt and acted then.

Suppose that we have obtained some fairly reliable data as to John's or Mary's mind, we shall probably then be aware that we have to reckon with a number of habits which bar our way. John has long been accustomed to applaud mere bravery, whether of the martyr or the robber-chief—chiefly the latter. He has a fixed idea that the essence of guilt is to be found out. He comes to Sunday-

school, first, because his parents make him, and second, because he always manages to get a good deal of fun out of it, in spite of the teacher. The mere suggestion that he comes to be made a wiser and a better boy is unknown to him. I hardly dare speak of Mary's mental habits; but I am inclined to think that she has been wont to regard the two brief hours which she spends in the school every Sunday as a happy release from minding baby at home or helping mother. It is also an excellent chance of taking stock of what new finery is abroad! Mary, too, has a fixed idea; it is that she can be as inattentive as possible, so long as she makes no noise—and well does she carry out her idea in practice.

As for knowledge of Scripture—of course, the amount the particular John and Mary may know differs very widely, but the teacher must be prepared to find it *nil* when the child first comes to school. Many parents bring up their children without the slightest help in this direction, and in the Sunday-school a start has to be made from the very beginning. Now, in combatting all the erroneous ways of thinking which are met with in our scholars we have to take note of the power of the will.

I spoke just now of attention being dependent on interest. This is true of what is called involuntary attention, where the natural interest of the subject in hand arrests the wandering mind. But there is such a thing as voluntary attention, where, in spite of the fact that the subject is "dry," by the exercise of the will the mind may be kept, at least for some little time, fixed upon the particular matter. In the same way, even when a child has fixed mental habits which need correction—as, for instance, of telling a lie as a matter of course if it shields him from punishment—the will may be stimulated, and the force of the tendency be restrained.

It is the Sunday-school teacher's honoured duty and constant aim not only to teach facts, but to arouse and discipline the child's will in the direction of all that is right and good. We see at once how far this transcends the mere cramming of details into the mind. The details are important, but chiefly so because, in the learning of the particulars, say, of the Gospel narrative, we come upon much that is likely to incite to goodness. This leads me to say a word or two as to the way in which the will of a boy or girl may be aroused and trained.

First of all, in spite of all our difficulties and the smallness of our opportunities, goodness is essentially beautiful and attractive. If to any it is not so, at least to children it shines with a radiance of its own. When all is said and done, the children are nearer God than many of us. We must remember our Saviour's words, "Of such is the kingdom of heaven." It is our duty, then, to exhibit, as far as it lies within our power, the grandeur of truth, purity, love, and all the other virtues, and to enforce the lesson—" 'Tis only noble to be good " !

One is tempted, however, to despair of success in our efforts to depict the beauty of goodness in so faithful a way that our scholars may be led to desire, above all else, to be good themselves. But there is no need for despair. We are not required to hold up any cold abstraction for the admiration of our class. We have something better to teach than the Greek ideals of "the good, the beautiful, the true." In the earthly life of the Lord Jesus Christ we have all we need, both as an exhibition of perfect goodness, and as a pattern for us all.

It is not difficult for the boys and girls to learn from Him what they could never have learned from all our efforts to show them the beauty of holiness. It is always so; goodness embodied in a life is the supreme power which makes for righteousness. The Gospel story is our chief means of implanting the love for virtue in the child's mind, and we must frequently have this part of the Bible before our classes. But the will must be exercised as well as aroused, and the teacher should strive to superintend its exercise. Dr. Morell says very truly: "Theory and doctrine and inculcation of laws and propositions will never of themselves lead to the uniform habit of right action. It is by doing we learn to do, by overcoming we learn to overcome, by obeying reason and conscience that we learn to obey."

III. It is in the sphere of the emotions, which is the third part of our subject, that the will finds its natural opportunity for exercise, or, as Dr. Morell puts it, for doing and overcoming.

Amongst the numerous emotions to which the human mind is subject (though this is only a popular way of expressing the matter) there are many which ought to be checked and restrained, and others which should be encouraged and developed. Examples

of each class will readily suggest themselves. On the one hand, there are hatred, envy, ambition, and the like; on the other, sympathy, admiration, love, and many others. Some emotions may be termed neutral, such as anxiety, expectation, and eagerness. These, however, though not wrong in themselves, may often require controlling by the will. It is, of course, difficult for the teacher to help the scholar in the struggle which he has between his good and bad emotions. It is a struggle we all experience ourselves. But it may be possible in some degree to assist by pointing out what feelings ought to be cherished, and what feelings ought to be crushed ere they master us. For many boys and girls, to say nothing of older people, seem ignorant of the earnest necessity which exists for everyone of us to check the first beginnings of hatred, jealousy, ambition, and lust. I say earnest necessity, for these things are like fierce hounds straining at the leash—if once let go it is impossible to bring them again into subjection. Psychology certainly emphasises the need of subduing our grosser passions, if they are not to control us and, finally, destroy us. It is our work to impress the mind of the scholars with the urgency of the case, so that their will may be braced for the task, and become strong by overcoming.

As one means of repressing the evil emotions, fitting and ennobling feelings should be commended and encouraged. No mind will remain blank for long together, if, indeed, it is possible at all. There are healthy impulses leading to proper enjoyments, which the teacher can indicate. Such are the natural sympathies, the æsthetic emotions, the moral sentiments, the religious feelings.

Of course, these things need exercise and development. The wholesome influence of music, the fine arts, scientific study, and the like, may prove sources of endless pleasure, if once a young mind is aroused to their charms.

But beyond precept there must, of course, be example. The teacher will not only expound the moral law, but will illustrate it in his own life and character. Imitation is not only the sincerest flattery, as our copybooks used to inform us, but, as science has now shown us, the main factor, on one side at least, in the progress of young life from birth to maturity.

The maxim "Do as I say, and not as I do" is out of place in the

Sunday-school as well as elsewhere! Eager little eyes are on the teacher in school and out of school, and wise little heads are drawing their own conclusions. Let us think of this, and by temperance, self-control, patience, sympathy, reverence, and love for God and man, help our scholars to shun the evil and seek the good; to repress the ignoble, and to cultivate all that is wholesome and good.

There is one further matter upon which I want to touch before I conclude, for it seems to me that psychology has a word to say upon it. It is in reference to the all-important subject of the conversion of our scholars. For this great end we work, and for it, too, we pray. That God may incline their minds to turn from evil to good, and, above all, to Himself, is, I believe, our hearts' desire. We recognise here that we are only the instruments in His hand, that the most we can look for is that the Holy Spirit may use us to lead our boys and girls to God.

Nevertheless, since this is, as I have said, the great end for which and up to which we are working, we ought to be eager for any hint which may prove of value at such a crisis in another's life. And the suggestion which I humbly beg to make is this: that there is such a thing as "the psychological moment" at which a child, who has been faithfully taught, is most prepared to make a religious decision, and take his or her place as a follower of the Lord Jesus Christ. To let such an opportunity slip may be disastrous. As Christian workers we pray for such occasions to arise. Let us also watch for them and work for them, that when they come we may be ready with quiet earnest advice and exhortation. A word or two may, perhaps, be sufficient, and a young man or woman, or even a boy or girl, may pass out of that state, in which they may be described as "not far from the Kingdom of God," into complete submission to its King. That such moments come and go again without the happy change occurring is to me, at least, a sad, sad fact, but that they do occur at all ought to give us hope, and afford us opportunities of securing what we so much desire, the whole-hearted surrender of young lives to God.

H. LENTON STAINES.

GOOD INTENTIONS COUNTED FOR RIGHTEOUSNESS.

BY REV. W. J. ACOMB.

“My purposes are broken off.”—JOB xvii. 11.

“Thou didst well in that it was in thine heart.”—2 CHRON. vi. 8.



ACCORDING to some authorities hell is paved with good intentions. It is submitted here that there is as much ground for assuming that heaven is paved with good intentions—that the spacious floor of the City of God presents one exquisite mosaic of disappointed hopes, unrealised dreams, broken purposes, and good intentions—all more or less the result of Divine opposition, human counteraction, or personal limitation.

Job's history is well known. Just as he, good, easy man, thought his greatness was a-ripening, lo, a killing frost! and then he fell, like to a frozen dahlia in the month of November.

David had spent his mature life in the battlefield. As soon as he had rest on every side, he bethought him of the inadequate and inelegant sanctuary of God. The king dwelt in a house of cedar; the ark of God dwelt within curtains. David set himself to this work of temple-building with all his accustomed ardour, but was soon stopped by Divine command. The erection of the noble structure was to be reserved for his son.

Balm was poured upon his disappointed mind by the assurance that in degree he would be accredited with the undertaking—“Thou didst well in that it was in thine heart.” Though God would not allow him to proceed, his earnest desire for its accomplishment was recognised—put down, as it were, to his account. His purpose was broken off, but his good intentions were counted for righteousness.

This discourse may prove a gospel of relief to some broken-hearted people. It, perchance, appears to them as if failure were written large across their life because they have not realised all they proposed in early years. Possibly, the fault was not theirs; for some other was reserved the work, the plan of which they conceived.

Very few of us are masters of destiny; the majority are the servants of destiny; but if we are doomed to be thwarted, not the less will stand accredited to us the fact that we sincerely intended to do it. Our purpose may have been broken off, but we did well in that it was in our heart.

This sermon must not be regarded as an apology for the unstable Reubens, who encumber the field, nor for those who, lacking courage or conviction sufficient to attempt its reformation, resolve to "let the world slide." It is for the comfort of those who earnestly desire a change of character, or to accomplish a good work for God and man. Serious souls abound in this our day who are the salt of society, who set their hearts on great enterprises, who feel that life is not an empty dream, but a field for noble designs. This throbbing life of ours is choke-full of purposes, ambitions, and intentions, impenetrated with the same philanthropic quality which rendered the life of the Master so beautiful.

I. Let us consider some of the obstructions and limitations which may render inoperative so many good intentions. Job complained that his purposes were broken off. God said in substance to David: "You are not the man to carry this thing through; your son shall develop your design."

Probably most of us have come to see that many good things, as well as evil things, are hindered by the Lord. History and experience teach that we may be frustrated by impaired health, or shortened life; through the plans and counterplots of others; through the incapacity of our own character; and also by the decided interposition of Providence—this last being made clear in a variety of ways.

Occasionally there would appear to be all-sufficient ground for the interference of God in earthly affairs. In David's case the law of fitness demanded it. A man of war from his youth, he was not fit to build a temple—a building associated with peace and brotherhood. His hands were stained with blood, and all the perfumes of Arabia would not sweeten them. This rule holds still. There should be a consistency between the man and his object. God has reason, then, when some purposes are broken off, and does not act from mere arbitrariness in the matter.

The ancient cynics affirmed that the gods found their pleasure

in thwarting the plans of mortals, but the Christian mind resents such a suggestion in relation to the Father of our Lord Jesus Christ. As God has no pleasure in the death of the wicked, so has He no pleasure in the perplexity of the just. At the same time, we must concede that we are frequently disconcerted, yea, dismayed, by the incidents of our life.

Robert Burns, ploughing in the fields, stops his horses in view of a blossoming daisy, and apostrophises it :

“ Wee, modest, crimson-tipped flower,
Thou meet'st me in an evil hour ! ”

Yes, the daisy was met in an evil hour by the farmer's ploughshare, which a minute later would turn it upside down, just as the affairs of men are oft met by the ploughshare of Fortune or Fate—whichever it is—and well-nigh overwhelmed. Burns almost offers an apology for thus subverting his modest “ day's eye,” but we too oft get no apology from any source for the overthrow of our most cherished hopes.

Again, what a misery some find in the prison walls of narrow circumstance ! How irksome at Christmas time to have a large heart coupled with a slender purse ! What a pain to discover that some defect of mental or moral organisation negatives our chances of success in life ! What a dead wall confronts some men in the ministry of grace, yea, in all the professions ! Incarnations of indecision complain, Hamlet-like, that they are born to set the world right, hating the obligations of life ; others can only grieve that small opportunity is afforded in which to exercise their rusting talent.

Take the leaf marked 1899 out of this tradesman's journal. What a chapter of disappointments last year was to him. The previous year had treated him badly ; but with the turn of the year he had hoped for the turn of the tide. He made new plans, rose early, brooded late. Patience had her perfect work. But the rising tide did not reach his stranded bark ; the reward of intelligent industry was not made his. Memory is the only thing that is fuller—fuller of dispiriting records.

In the province of moral, spiritual, and intellectual things such experiences are common enough. Many a minister on accepting a

new charge has, under the inspiration of new environment, thought to win his whole congregation, nay, the whole parish for Christ, but has found old Adam too strong for young Melancthon. Many a choirmaster has in vain hoped to work in his high calling until there were no discords in the singing that were not in the music copy. Many an audacious youth has imagined that he could turn the world into the true path if he had but the chance. Old men have dreamed dreams, and young men have seen visions of a nobler humanity, and have striven to bring in the golden age by prayer and speech and deed. But, disenchantment! disillusion! All these have found the world too much for them; they tried to set it right, but it went on its way. The wisest of such have come to the conclusion that an individual, aye, a score, might as well try to arrest the centripetal motion of the earth as to seek to alter the moral trend of their day.

The element of "what is to be, will be" enters largely into all these matters. One cannot protest too strongly against the atheistic notion that success or failure hinges simply upon the sagacity or strength of the person concerned. The doctrine of cause and effect, or sowing and reaping, does not cover the whole question, though it may play a subordinate part. In our philosophy we must make room for God. The element of divinity which shapes our ends is one of the factors with which we have to reckon. The election of individuals to certain ends may be taken to explain a good deal that occasions jar and fret in this brief life. How frequently it is seen in our endeavours that another steppeth in before us, and with larger brain, mightier will, and, perhaps, Diviner purpose, to accomplish in his strength what we in our slow feebleness should have failed to do. Our poor little plans! The masterly craft of a greater enterprise swamped our tiny coracle which had ventured upon the stream of Christian endeavour.

Some fail to accomplish certain ends because they happen to possess a conscience. It is more honourable for them to fall short than it would be to reach the goal. They have detected an immoral or unchristly flaw in the process, and have, in consequence, held their hand, where an unscrupulous man would have won easily. It will be an ill day for this world when the Church

comes to hold the detestable doctrine that the end justifies the means.

II. Let us consider God's recognition of the good intention, notwithstanding the broken purpose.

To lessen the effect of the stunning blow administered to David by the veto on his temple-building there came the word from the excellent glory: "Thou didst well in that it was in thine heart."

In the world men get credit when a plan is successfully carried out; but that is not the rule of the Kingdom of Christ. God's ways are not our ways. He goes further back, reads the motive, discerns the intent. When Napoleon's attention was called to any man, he always asked, What has he done? Napoleon represented that hard, foot-rule materialism which takes no account of spiritual forces or phenomena, but judges solely by tangible, measurable results. But God is a Spirit, and asks not, What has he done? but What was in his heart to do? He sees, if we do not, that motives and intentions determine the value of a thing. Men scoff when this or that man begins to build and is not able to finish, but God sees otherwise.

It may help us to understand this to remember that good intentions are the protoplasm of noble deeds. Atoms are the seeds of all material forms, so thoughts, conceptions, purposes, are the seed-corn of the moral and spiritual world. The conversion of a soul begins in a thought, develops into an aspiration, ripens into a resolve, culminates in a purpose—to serve God and His Christ. The dying thief was saved by his good intention; the Lord saw that all the rest would follow.

Look at an acorn. Poised in your hand, let imagination play. Behold the tiny lobes, the ascending fragile stem, the amber-green leaves, the vigorous sapling, finally, the sturdy, gnarled oak with sinewy branches and scalloped foliage, and myriads of cup-sustained facsimiles of the acorn in your hand. Thus Omniscience reads the possible history of your Christian intention—did not an adverse fortune hinder—the purpose, perchance, being some form of ministry, a crusade against a great social evil, a philanthropic institute, or, if not thus specifically religious, a centre of commercial activity conducted solely on Divine principles.

As we know so well, "the best laid schemes gang aft agley,"

and perhaps you are to-day heart-frozen amid the winter of your discontent. It is sadly true that so many whose hopes are wrecked in life's jostling competitions become paralysed in the matter of religious affections and enterprises. It may help to pluck some rooted sorrow from the breast, to minister to a mind distraught, to be assured that not in vain were those faithful vigils, those earnest prayers for a purer life, those loving plans for doing good, those efforts to establish a house of fair fame—your purpose may have been broken off, but you did well in that it was in your heart. Are you grieving on account of your so-thought unprofitable life, so characterised by unfulfilled intent and thwarted purpose? Ah, do not think that our Father in heaven is unmindful of any travail of soul. Your holy resolve, sincere promises of repentance, the buddings of Christian faith, are not lost, but treasured in the heart of the Eternal, who sees with appreciative eye every precious thing. In the Prophet Jeremiah, Ephraim is represented as smiting himself for the sins of youth, and likening himself to a bullock unaccustomed to the yoke—sinful and undisciplined; but in the same word picture we see God yearning over Ephraim, and protesting that he is "a pleasant child." Surely,

"The heart of the Eternal is most wonderfully kind."

There is great satisfaction in the thought that nothing essential is really lost. Our thoughts or intentions are oft like so much thistle-down which God causes to waft into fruitful soil in other minds. Two astronomers discover Neptune at the same period. Two scientists enunciate the doctrine of evolution at the same period. Christian purposes oft coincidentally possess two or more minds. If one cannot do justice to them, another may be commissioned to develop them. In the Kingdom of Christ there can be no heart burnings, such as we find between rival scientific discoverers. If a noble idea is conceived in a Christly soul, it will make that one happy to see it blossom and fructify under another's culture. Perhaps the highest water-mark of Christian character is reached when we delight in devising plans of usefulness, while possessed of an undertone of conviction, that we shall not be competent, or live to carry them out. How nobly John Baptist

figured when he said of the Master: "He must increase, but I must decrease."

Happily, many of our broken purposes are mendable in after years. It may be that God thwarted our early intentions in our interest. You have reared a rare plant from the tropics which too early puts forth its delicate blossoms. Why do you nip off that promise of beauty? It is too premature, and must by the chemistry of Nature acquire strength and capability; then it will produce a blossom worthy of itself. A simple parable which carries its own application.

We are sometimes prompted to accomplish in the years of our discretion what we were not permitted to attain in the crude years of our moral apprenticeship. To some men it may be said, that what was denied you in your fleshly, unsacred years, shall be accorded in the days of your devout seriousness. God seldom utters the absolute No!

Be of good cheer, my down-cast brother. The Lord reigneth! Life, with all its possibilities, is still yours. What may not the future bring to us all! Perhaps a broad beam of light may fall right along the path of some one who has hitherto walked in shadow. The hitherto impossible may become the only possible. The insuperable obstacle may collapse or become your stepping-stone, and your hope be realised, and as you stand amid the certainty of an assured position, may be able to lend a helping hand to earth's burdened ones.

Meanwhile, we must cheerfully meet our fate, arguing not against Heaven's will, but steering right onward, as did the blind poet, guarding against the possible hardening of the heart, and blunting of the sensibilities, which these defeated intentions are so apt to induce.

When a branch is broken off a great tree in a storm, we can see what the tree is made of; and thus, when a man's purposes are broken off, we get a revelation of his character—the world discovers at a glance whether it be heart of oak, or merely rotten touchwood. Quit ye like men!



ON ADVERTISING SERMON TOPICS.



WITHIN the last twenty-five years the practice of advertising the topics of sermons in the Saturday papers has grown up, and now prevails extensively. Probably there is a good deal to be said in favour of this practice, or it would not be so generally followed. There are certainly some things to be said against it.

An examination of these announcements, week after week, gives the impression that the ministers seek to put their subjects in a striking and catchy phrase, in order to arouse enough curiosity to lead people to come to hear the discourse. It occurs to us that curiosity might be as effectively aroused if a man who was known always to have something to say was never to announce in advance the topic of his discourse. But the effect of the announcement of a quasi-sensational topic must always be bad upon the preacher, and upon those who are led by it to come to his church. In the preacher's mind it creates the consciousness that his first duty is to get and to hold an audience; and in the hearer's mind it lowers the pulpit to the level of the lecture, the success of which is measured by the box-office receipts.

In addition to this, a congregation that is built up by such methods is a rope of sand. When the preacher has an unattractive topic people do not go to hear him, and when he announces no topic they assume that he has nothing of special interest to say. How much better is it for a minister to create the impression in the community that he will always have a thoughtful message from the Word of God to give to his congregation! Then people go to church not to hear a certain subject discussed, but in a frame to listen to any message that may seem to the minister most opportune. In the long run, we doubt if, in a congregation of three or four hundred, on the average, ten persons are drawn to attend church because the minister announces his topics.

The really effective advertisement of the Sunday services is not any notice in any paper, no matter how seductively it may be worded; the effective advertisement is the public estimate of the minister's sincerity, good sense, learning, devotion to spiritual

things, and power of presenting his ideas with power and charm.

We do not animadvert upon this matter because we think that ministers, as a class, believe in this practice. We have no doubt that the majority of them believe that our position is theoretically correct; but they are a little too ready to let some "hustling" brother in the church persuade them that the advertisement of bright, catchy topics is the way to build up a congregation. Let them have the courage of their convictions. The "hustler" in church matters never knows as much as he thinks he does. He is the last man whose advice should be implicitly followed. If a minister cannot command a congregation by faithful and sympathetic pastoral work, and sensible, clear-cut preaching, he will not build up a congregation by any of these patent devices. He will find that a series of crowded congregations gathered by sensational advertising, or a Sunday evening stereopticon lecture, is the prelude to a resignation.—*South Australian Baptist.*



SUNDAY MORNINGS WITH THE CHILDREN.

X.—GOD'S KNOWLEDGE OF OUR HEARTS.

"I know the things that come into your mind, every one of them."

EZEKIEL xi. 5.



WHEN I was a boy I sometimes spent my holidays with friends who lived in a little cottage on the edge of a great wood, far from any village or house, with only the trees and the fields and the garden about it. There was very much in the old garden that interested me, especially when the fruit was ripe.

But not the least interesting of the things in it were the bee-hives, which stood on slabs of stone under the hedge among the flowers. The bee-hives then were made of straw, twisted and coiled into pretty little cone-shaped houses, with a small opening near the bottom, through which the bees went in and came out. And that was all I could see—the bees flying in the sunshine among the flowers, and swarming about the little doorway of the hives, because the moment they entered they were lost, and I was left to guess what they were doing inside.

Now, however, the hives are made of wood, with a sliding door, which can be drawn aside, so as to allow a person to look in. Some time ago, at

an exhibition held in the Crystal Palace, there was one hive which was an object of great interest. It was not made of straw or of wood, but of clear, transparent glass, thus enabling those standing near to see everything that went on inside. It was possible to see the bees making their wonderful waxen comb, with its tiny cells for the storage of the honey, and to see them deposit the honey therein when they had gathered it from the flowers outside. In short, everything that the bees did could be observed, because the hive was made of glass.

Well, now, children, I want you to remember that what that glass hive was to the people at the exhibition our minds are to God. To everybody else they are very much like the old-fashioned straw hives into which no one could look, and which kept all their secrets to themselves. But "all things are naked and opened unto the eyes of Him with whom we have to do." Sometimes, when a person is very quiet and reflective, we say: "A penny for your thoughts." We are curious to know what are the things which are in their minds, but we cannot know unless they tell us. But God has never any need to say to any of us: "A penny for your thoughts." He says: "I know the things that come into your mind, every one of them."

Now this is a very solemn thought, isn't it?—the thought that God is able to see into our minds and to observe everything that comes into them. It is a very dreadful thought if we are allowing wicked things to come in—things that pollute the mind and make it vile and unclean, or if we are allowing mean and contemptible things to find access. Let every boy and every girl remember, whenever a base or ignoble thought enters the mind, that God knows it, and let them pray for the Spirit of Jesus to cast it out. But this is also a very encouraging thought. It is encouraging to know that God is sufficiently interested in us to take notice of the things that come into our minds. We sometimes say of a person for whom we have no regard: "I don't care what he thinks." But God has such affectionate regard and such tender love for us all that He cannot say this about the least of us. He *does* care what we think, and He wants us to *know* that He cares, so that we might not cherish in our minds thoughts that defile or degrade us. The thought is especially encouraging when we try by His grace to be inwardly pure and holy. When any beautiful thought is in our mind and we do our best to keep it there—when we so live as to encourage good and beautiful things to come in and dwell with us—God knows that and is pleased. And when we long to do some noble thing and cannot—when we form some beautiful purpose in our minds and fail to carry it out because we lack the ability or the means—God knows that also, and is as pleased as if we had realised it. And so, children, let the thought of our text fill us at once with a wholesome fear and with a gladsome joy—"I know the things that come into your mind, every one of them."

A GRAVE CONCEIT.

O GRAVE, thou'rt but a pawnshop on our way,
 Wherein we pledge with death the worn-out clothes
 Of our mortality!
 And there we're quite content to let them stay,
 Until redeemed and changed by heavenly alchemy into our robes
 Of immortality.

Thy dark and dusty shelves are so arranged,
 There's not one single bone or lock of hair
 But what is numbered.
 And though to human eye all seems deranged
 Yet, on the resurrection morn, not one shall then be missing there
 Of them that slumbered.

Do I believe this? Yes, I do! And know,
 Though worms devour this body, when it dies,
 Yet my Redeemer lives!
 And, rising from the dusty grave below
 Immortal, I shall see His face with sinless eyes,
 Which God Almighty gives!

Tientsin.

JABEZ WYMONDLEY.

**NOTES AND COMMENTS.**

THE RESTORED METROPOLITAN TABERNACLE.—It is about two years and a half since the Metropolitan Tabernacle was destroyed by fire. The details of the conflagration are fresh in the memory of our readers, and there is no need to recall the many painful feelings excited by the event. The restoration has been effected with remarkable expedition, and though the building is not exactly the same as that in which Charles Haddon Spurgeon ministered for so many years and invested with unique fame, it is as near a substitute for it as can be obtained. Towards the cost of the restoration, which amounts to £45,000, £22,000 came from the insurance of the old building. The remaining £23,000 have been raised by voluntary contributions, in which friends in all parts of the world have shared. It is gratifying to know that every penny of this sum was raised before the opening, and that the collections at the opening services are to be devoted to the support of the various institutions of the church and to the extension of its work. As Mr. Thomas Spurgeon said on the opening day: "The Tabernacle stands on the old foundations, the pulpit is supported on the very pillars that supported the old pulpit, and the old portico remains untouched by the fire, so that, as a friend has facetiously suggested, there is to be 'no change of

front.'” We know that all our readers will join us in the hope that Mr. Thomas Spurgeon may be spared for a long and an increasingly successful ministry. May the God of his father be with him as his God; and, if it be possible, may the glory of this latter house be greater than of the former.

THE SITUATION IN CHINA.—The condition of affairs in China is full of anxiety. Up to the occupation of Peking the accord of the Powers seemed fairly complete; now, to everyone's surprise, Russia has begun, apparently, to pose as the friend of China, and counsels the immediate withdrawal of all the foreign forces from the Capital, in order to allow the Empress to return to resume the reins of Government and to treat for terms. France will almost certainly follow Russia's lead, and, at any rate up to the Presidential Election, America will incline more or less in the same direction. Yet the more the facts of the case are known, the more impossible such a step seems, unless China is to be completely abandoned to chaos. The Boxers are the mere tools of the Empress and her associates. To the latter are due the murders and massacres which have taken place in so many districts; they planned the slaughter of all the Europeans in Peking, and only the slightly previous murder of Baron von Ketteler prevented their scheme coming to a successful issue; while, if the relief of the Legations had been delayed by a single day, Imperial troops, under Imperial orders, would have completed and fired the mine tunnelled beneath the besieged garrison, and no European would have lived to tell the tale. If the distinguished and able correspondent of the *Times*, who went through the siege, at all represents the feeling on the spot, there is intense indignation felt that the Chinese Ambassadors at London and Washington are still courteously received at the respective Foreign Offices; and though short of giving them their passports it is difficult for outsiders to suggest how the mind of the Government should be expressed to men who have done their utmost to delay and so prevent the deliverance of the besieged Ambassadors in Peking, there is now at least no real difficulty in telling them the truth in plain English—or Chinese. Germany has provided the true answer to the Russian proposals in a note to all the Powers concerned, stating that “a preliminary condition to the resumption of diplomatic relations with the Chinese Government is the handing over of persons who have been ascertained to be the prime and real instigators of the outrages against international law committed at Peking,” and suggesting that the representatives on the spot should nominate those whose guilt is beyond all doubt.

MISSIONARIES AND THE CHINESE MASSACRES.—In any case, the missionary losses in China are extremely heavy, and the greatest anxiety and concern will be felt for the large number of missionary brethren and sisters who so far have not been heard of one way or other since the commencement of the serious disturbances. Mr. Goodnow, the United States' Consul

General, has been making careful inquiries in every direction, and reports that the number of British and American missionaries and members of their families who have probably been murdered is 93, while 170 in the provinces of Chi-li and Shansi are unaccounted for. The deaths of 56 are "absolutely proved," 34 British and 22 American; and besides there are not less than 37 in Tai-yuen-fu concerning whose massacre the native story is constant and consistent. It is believed that the latter took place on July 9th, and included Mr. and Mrs. Farthing and children, Mr. and Mrs. Whitehouse, Mr. and Mrs. Pigott, Mr. and Mrs. Underwood. Besides those included in the above figures there are Swedish and Danish Protestants, and large numbers of Romanist priests and sisters who have been killed. A public meeting, attended by 400 missionaries, has been held in Shanghai, representing twenty different societies. Resolutions were adopted urging on the Government at home a permanent settlement of the present crisis on the following basis: (1) The restoration of the Emperor to full power; (2) guarantees that China will hereafter fulfil her treaty obligations towards Missions; (3) that official protection be extended to native law-abiding Christians, who should be exempted from the observance of the customs of any religion other than their own; (4) the prompt and adequate punishment of all official instigators of outrages, from the Empress downward; (5) that a proclamation embodying the terms of the settlement be posted for two years throughout the Empire." The statement which has been prepared and issued to the Press on behalf of eleven English societies is a calm and dispassionate disposal of the charge that their missionaries are in any sense the cause of the present difficulties. In the words of Rev. W. L. Thompson, of the C.I.M.: "As a matter of fact the missionary is hated wherever he goes because he is a foreigner, but when he has been some time in a place he is loved because his life is so different from what they expect, and his conformity to their customs so at variance with what they have heard."

THE DISSOLUTION OF PARLIAMENT.—When these lines are being read the country will already be in the throes of a General Election. As we write, the leaders on both sides have not spoken, and the greatest uncertainty prevails as to the issue and the issues of the contest. Never within living memory has the appeal to the country been made amid so much political uncertainty. The Government is hoping everything from the success which has ultimately attended their war policy. Though to be able to say, "We have muddled through somehow" is not an inspiring cry for the hustings; and, so far as the Government is concerned, that is the best that can be said. No doubt multitudes will support Mr. Chamberlain and Lord Lansdowne, under the impression that they are honouring Lord Roberts and General Baden-Powell. But thousands of lives and millions of money have been wasted by the incapacity and ignorance of the Home Government, and sooner or later these bills will have to be met. So far as the Liberal party is concerned, the general impression seems to be that it can be but little strengthened by the

election. But if it fights a losing battle well, honestly presenting the true issues to the electorate, daring to stand for justice and truth and pity, and against the oppressions of wealth and vice and crime, its defeat will not be its ruin, but the precursor of a glorious victory before very long. Some of us still remember Armenia, and shivered again when within a few days of the announcement of a fresh batch of massacres we read that the Mediterranean fleet had taken part in the celebration of the Sultan's Jubilee, and that our Government had presented to him its felicitations. On many points the Government has not known its own mind, its vacillations have been pitiful, while its "doles" to the classes have been shameless. Will these things be forgotten? For the moment, by most men, they will. But not always. And that day will come all the sooner if, setting aside with scorn the divisions which are due to mere personal pique, the Liberal party will work for the sobriety, the religious freedom, and the equality of opportunity of the people of this great Empire.

CHURCH CONTROVERSIES AND THE GENERAL ELECTION.—The Protestant party has spluttered a good deal, and somewhat alarmed High Churchmen by its threats and by its organisation for influencing the election by securing Protestant candidates and the promise of votes for them irrespective of party. We shall be greatly surprised, however, if anything comes of it. Some of our friends express surprise that Sir William Harcourt, who has returned to the fray with renewed energy in the columns of the *Times*, does not propose to support any fresh coercive legislation for dealing with refractory clergymen. But surely the reasons are plain enough; he knows as well as his critics the slowness and uncertainty of action of the present law, but he knows better than they the temper of the House of Commons and of the country, that legislation of the sort desired would only be obtained with immense difficulty, even by a responsible government, and it would incur endless odium in carrying out its task. No government will touch the matter so long as it can find any reason for further delay. There is no remedy but disestablishment, and allowing the Church of England to become a church in reality as well as in name. Whatever else is done will leave the rich man, whether in the pulpit or the pew, master of the situation and lord over God's heritage.

THE BRITISH ASSOCIATION AT BRADFORD.—The meetings of this Association were well attended, and in many respects the attitude of the scientists towards religion was less hostile than in many former years. In connection with the meetings sermons were preached by ministers of all denominations. Two were especially notable. The Bishop of Ripon preached in the parish Church from the text, "Did not He that made that which is without make that which is within also?" He pointed out that there is a world within as well as a world without, and that over both God reigns supreme. The world that appeals to us through material phenomena, a flower, a sunset,

or the majesty of unchanging law, is not more real than the inner world of deep spiritual consciousness and lofty aspirations. Between the two there is no real discord. The natural and the spiritual worlds are inseparable. Each is blended with the other in the hands of God, their Creator. The other sermon was by Dr. R. F. Horton, and dealt mainly with the reconciliation of science and religion. Each occupies its own sphere. The spirit of the one is distinct from the other, and the one cannot do the work of the other. Religious people should allow the supremacy of science in its own sphere, and it is no less a scientific duty to be religious. At present science is suffering under the irritation caused by needless opposition, but from that mood it will recover. "Had science found a form or a conception superior to the Christian? Did history present a personality which more embodied the idea of God than Christ? Did any idea of God, the One Spirit, excel that which the Christian truths exhibited? Was there any ethical system so complete, so simple, so furnished with a sufficient sanction as the Christian? Supposing we surrendered in Christianity all that to which science objected, what essential had gone? Supposing we insisted on all to which science could raise no objection, what would be more commanding or more sufficing? The key to all disordered life was a Cross, reconciliation to God was in a Crucified One. To all this science could take no exception. But this was the power which, through all changes and all obscurities, had been working for these nineteen centuries towards the deliverance and redemption of man. He could imagine a time when science would not only require a man to be religious, but would also bid him to be a Christian, pointing to the clearest light and the surest truth in the realm which was not her own, and reminding him that it was her method also to welcome all truth, and to turn aside from no wonder, however great, if it were fact?"

OUR SUNDAY SCHOOLS.—Mr. Howard Evans, the compiler of the statistics in the "Free Church Year Book," is rendering good service in calling attention to the serious decline of numbers indicated in the Sunday-school returns of the last two or three years. In the latest official return our own denomination takes a dishonourable first place, being bracketed with the Church of England with a decrease of 7,000 in the number of scholars, though we believe that this is to a considerable extent accounted for by the omission from the list of the schools which did not actually send returns, no computed estimates being given. The chief loss, probably the entire loss, is amongst the elder scholars, who are less and less held by our ordinary Sunday-school work. It is a matter which deserves the earnest and prayerful attention of our churches in their own church and school work, as well as the help and direction which may be given by conference on the subject in connection with the annual meetings of our Associations and of the Baptist Union. Many reasons or excuses will suggest themselves. Perhaps the most serious cause, and the one

most difficult to deal with, is the amount of pleasuring which takes place on Sunday afternoons. There is the omnipresent bicycle; there are the Sunday bands; even the Pleasant Sunday Afternoon movement must be taken into account as having attracted from regular Bible study and instruction many of the older boys and girls. It is also worth while inquiring whether the intellectual and educational standard of the average teacher has been raised with the growing knowledge of the children. In many cases there is certainly great weakness in this respect, due in part to indolence and low ideals, and in part to the growing indisposition to engage in Sunday-school work. These things can only be really cured by a deeper sense of the reality of God's call to this special form of Christian service, and by an intenser sympathy with the purpose of Jesus Christ, that not one of these little ones should perish.

IAN MACLAREN ON BAPTISM.—Dr. Watson has been giving his mind on the subject of Baptism in the pages of the *Expositor*. Like every honest student, who sets out to be an expositor of the New Testament literature, he comes to the inevitable conclusion that "baptism" in its "perfect idea" is the immersion of believers on the profession of their faith in our Lord Jesus Christ. So Mr. Vernon Bartlett, of Mansfield College, Oxford, in his recent most valuable book on the "Apostolic Age," also affirms, and he concludes that "consecration was the main idea in baptism. Like most, if not all, sacred washings of antiquity, it had indeed, two aspects—purification from a sinful state and into a holy state in the future. It was on the later aspect that the stress of Christian baptism lay, as indicated by the prepositions added to define its scope." But unlike Mr. Bartlett, Dr. Watson is unwilling to let the matter rest there, but must needs endeavour to defend infant sprinkling as the more excellent way. He affirms that in "infant sprinkling the same picture of spiritual things is still retained." But immersion is of the very essence of the picture of our allegiance, as represented by the utmost allegiance of Jesus Christ to the will of God in His death and burial, and the triumphant issue of such allegiance in the resurrection life, and the strong statements of Scripture from which even Baptists sometimes shrink as to the place of baptism in the soul's salvation. Dr. Watson in vain seeks to apply to the case of unconscious and unwilling infants, for they can only worthily be used when baptism includes not only the symbol but the spiritual factor of the heart's surrender to God, which makes it a reality.

RECOGNITION IN HEAVEN.—The doctrine of the recognition of saints in the heavenly home is of great practical importance. It sanctifies our intercourse with those whom we love, and comforts us when we lose them by death. It is very clearly taught in the writings of St. Paul and the sayings of our Lord, and confirmed by the incidents of the resurrection of Christ. It may be interesting to note that it was

believed in centuries earlier, and may thus be considered as a datum of natural religion prior to revelation. In the magnificent Anhai Papyrus, a facsimile of which has just been issued by the Trustees of the British Museum, and which in all probability dates back to the days of King David, there is a representation of the future home of the blessed. The lady, a priestess of Thebes, is represented as entering the fields of Paradise, and bowing low to the first person she meets, over whose head is written an explanation, "Her Mother Neferitu." In three places in the Book of the Dead, which must have been written centuries before the age of Moses, we have the deceased promised that they shall meet their parents in the future world. These are found in chapters 52, 110, and 189. On the "Leyden Coffin" is an inscription in which the dead man is told that on arriving at the mysterious gate he will find his father and mother; the sentence which follows is not clear, but has some reference to the resurrection of the body. In the Ani Papyrus, of the date of the Exodus, or thereabouts, the deceased Ani is accompanied at times by his wife Tutu through the scenes of the future state. This is interesting as showing that the expectation of reunion in future happiness with those loved on earth is indelibly written on the human heart, and has been a joyous anticipation of earnest souls in ages long, long ago. A hope, however, which, like all spiritual anticipations, becomes a reality to us by faith in the words of our Lord.



OBITUARY.

REV. BENJAMIN EVANS, OF GADLYS, ABERDARE.—Mr. Evans has been called home from the midst of an active minister's life at the age of fifty-six. He was a child of the mine, and began underground life when only eight years old. At twelve he gave his boy heart to Jesus. By tongue and pen he soon began to preach the Evangel and the Social Gospel and was marked for the ministry. He got his college training at Haverfordwest, and after five years at St. David's he went to Gadlys, Aberdare, and has laboured there with fidelity and success for twenty-four years. He has filled a multifarious ministry, and well earned his title among the Baptist Churches of "bishop of Gadlys."

AMONG the deaths of the month must be included that of FRIEDRICH NIETZSCHE, "the mad philosopher" of Weimar, at the age of fifty-three; Dr. HENRY SIDGWICK, until recently Professor of Moral Philosophy at Cambridge, occupying there a position not unsimilar to that of the late Mr. J. R. Green at Oxford; Sir WILLIAM STOKES, F.R.C.S.I., a great Irish surgeon, and a victim of the war, having died of pneumonia at Pietermaritzburg; Dr. BENJAMIN GREGORY, Wesleyan Methodist editor, author, and preacher, quite of the old school, somewhat pugnacious and narrow, but brave and true, one of whose sons, of the new school, succeeds Dr. Stephenson as head of the Orphanage.

LITERARY REVIEW.

LUTHER AND THE GERMAN REFORMATION. By Thomas M. Lindsay, D.D. 8vo., pp. 300. "The World's Epoch-Makers" Series. Edinburgh: T. & T. Clark. 6s.

WE have to thank Dr. Lindsay for one of the most charming works of biography that has been issued from the press for some length of time. It may be that there is very little to tell of the life of the great German Reformer, especially after Kostlin's elaborate and erudite work. The value of this book is, so to speak, in the scenery. The writer has gained a full knowledge of the events and character of the age, and that gives a life and freshness to the biography. To see Luther aright we need to consider "the environment of the common social life of his time." He was the "most outstanding figure of the sixteenth century," and "saw the beginnings of our present social life in almost everything, from our way of looking at politics and our modes of trade to our underclothing." In this work we see Luther at home, and he appears as grand in his simple life there as when debating the stormy questions of his age and shaking to its fall the hoary apostacy of the Papacy.

Amidst the many splendours of his career there are none which seem more to touch our hearts than Luther's love for his wife. His biography is a charming love story. But we miss the narrative of the courtship. "How Luther and she came together, and agreed to become man and wife, is unknown. Luther said more than once that such matters ought to be left in the hands of God and the two persons most concerned, and he kept his own counsel." We have the curiosity to wish that he had not. It must have been an extraordinary story. There was the learned monk, bound by tradition and the laws of the Church to celibacy, looking on the marriage state as a lower grade of existence. "Martin is of medium height; his body is slender, emaciated with cares and study; one can count almost all the bones; he stands in the prime of his age; his voice sounds clear and distinct." On the other hand, there was Catherine, of noble birth, holding a similar view of marriage, a proud young nun. "She was a dignified maiden of four-and-twenty, with a high, fair forehead and bright black eyes." She was a leader of women in a convent of Cistercian nuns at Nimitzsch. The light of the Reformation penetrated the nunnery. Nine of the nuns met in solemn conclave in the cell of Catherine von Bora. They had written to their homes to ask for freedom, but their relations were shocked at their impiety. Then they wrote to the great Dr. Martin Luther. Eventually these nine nuns got out of a window, climbed a wall, and found a large cart with some empty beer barrels. Into these barrels the nuns got, and after three days' journey reached Wittenberg. What could be more romantic? There they appear to have given the doctor trouble enough. But he succeeded in finding

shelter for them in the houses of respectable citizens and in getting most of them married. His letters of this period are full of his successes and failures to find husbands for these nine barrel-brought brides. Catherine was not content with any of the gentlemen who were introduced to her. There the curtain drops. When next it rises it shows the marriage of Luther and Catherine, and the union was one of the deepest love, which continued unto death.

It is an unfathomed mystery how it was that Luther, who was so clear on the doctrines of salvation, and so brave in his antagonism to the apostacy, should have been so befogged on both the ordinances. The dislike of both Luther and Zwingli to scriptural baptism is unaccountable, and the irreconcilable quarrel between Luther and Zwingli on the Lord's Supper is a blemish on the character of one of the greatest men the world has known. Dr. Lindsay treats this at some length, with, perhaps, more sympathy with Luther than we feel, for Zwingli had undoubtedly the best of the argument. Our author's view is that "each theologian held implicitly what the other stated explicitly. Zwingli put the relation to the death of Christ in the foreground, but implicitly admitted the relation to the risen Christ. Luther put the fellowship with the risen Christ in the foreground, but admitted the reference to the crucified Christ." This is acute as well as antithetical, and we believe accurate, but it does not touch the real variance. The fact is, Zwingli was convinced that the words of our Lord, "This is My body," exactly corresponded with the words of the chief of the ancient feast when he explained, "This is the Lord's Passover." The lamb was not the pass-over; it was the commemoration. So the bread was not the Lord, but broken in commemoration. Luther believed in some mystery; Zwingli held there was none. Luther held some indefinite scholastic idea about Christ being omnipresent, and hence in the bread "this natural presence becomes a sacramental presence." And because Zwingli objected to this, Luther positively refused to enter into any brotherly relations with him. But Zwingli was right. There should be nought but clear, straightforward teaching about the ordinances of the Lord. It is not the doctrine of the Real Presence we have to discuss. That is assured by the Lord whenever we are gathered in His name, and is far more in the little rude gathering at a village church than in the splendid cathedral mass. But what of the real *absence*? Has the bread gone? The Romanist says it has; we assert that it has not, and it is vain to hide the real issue in a smoke of verbiage.

Luther was, perhaps, lacking, as is here contended, in true democratic sympathies, and so crippled the power of the movement which bore his name, and he lacked Calvin's power of systemisation.

Dr. Lindsay writes lucidly. We have never gone through a three-volume novel with greater interest than that with which we have read through this book, and we strongly commend it to our readers. In an appendix is given a chronological summary of the life of Luther, with contemporary events, in six columns, exceedingly valuable for reference.

A DICTIONARY OF THE BIBLE, dealing with its Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings. M.A., D.D. Vol. III. Kir—Pleiades. Edinburgh: T. & T. Clark, 38, George Street. 28s.

WE have had a treat of no ordinary kind during the past few weeks in going through this third volume of the "Dictionary of the Bible" and testing its value at all salient points. Even to go through it in this cursory manner is to have one's interest in the subjects which are dealt with intensified. The Dictionary as a whole will undoubtedly be one of the greatest of the *magna opera* of our generation, and in its production publishers and printers, editor and contributors, have happily combined. To give an idea of the wealth of its contents is here impossible. The editor has gathered around him the most skilful and scholarly men of all Churches, and while allowing free play to their individuality, has succeeded in giving to the work a decided unity. The position assumed towards critical questions is, though decidedly advanced, at the same time marked by moderation and sobriety. Among the most notable articles are those on Law in the Old and New Testaments, by Canon Driver and Professor Denny. The three Synoptic Gospels are treated separately, and in each case in a manner which demands the frank acknowledgment of our appreciation: Luke, by Professor Bebb; Mark, by Principal Salmond; and Matthew, by Professor Vernon Bartlet. The New Testament Canon has been assigned to Professor H. V. Stanton, and that of the old Testament to Rev. F. H. Woods. There are masterly articles on such subjects as Nature, Miracles, Mediator, and Messiah. Professor G. G. Findlay contributes a lengthy article on Paul, the Apostle, which may, without disparagement, be placed by the side of Dr. Sanday's on Jesus Christ in Vol. II., while that on Peter, by the Rev. F. H. Chase, is little, if at all, inferior in its calibre. The long discussion on the Petrine Epistles is scholarly and incisive. Mr. Chase's conclusion with regard to 2 Peter is that it is a document which must be assigned to the second century. A word of praise should also be given to Professor Kilpatrick's luminous article on Philosophy. The editor's shorter articles, especially those dealing with words such as "limit," "meat," etc., are, as before, a noteworthy feature of the dictionary, and display a remarkable genius for linguistic and philological studies such, indeed, as we have rarely met with. The third volume of this great work maintains in every way the high standard of Vols. I. and II., and for ministers there is no working dictionary of the Bible of anything like equal value. We hope to return to several of the more important of these articles on a subsequent occasion.

THE RELATION OF THE APOSTOLIC TEACHING TO THE TEACHING OF CHRIST. Being the Kerr Lectures for 1900. By the Rev. Robert S. Drummond, B.D. Edinburgh: T. & T. Clark, 38, George Street. 10s. 6d.

MR. DRUMMOND is not only a scholar, but a thinker of marked individuality, and his individuality appears not as a passion for novelty or an aiming at

eccentricity, but in a frank acceptance and chivalrous defence of traditional views when demanded by sound reasoning and loyal Christian principle. The subject of his Kerr Lectures is of vital importance, and in view of the persistent efforts which have been made to distinguish between the teaching of Christ and that of the Apostles, not only in form and legitimate development, but in substance and radical principle, it is imperative that Biblical students should face the problem fearlessly and thoroughly. Much depends, of course, upon the sources of our knowledge of this teaching, and Mr. Drummond's first task has been to show—and here Harnack's researches help him—that these, alike in the Gospels and the Epistles, are thoroughly reliable. Christ's mission to the world was essentially redemptive. All that He taught may in a sense be said to gather round the word "Salvation" and its implicate and corrolate "Sin." Thoroughly to understand these words is so far to gain the truest conception of His mission; to understand Christ and the Apostles who were inspired by His spirit. Even the Ritschlian contention that the Kingdom of God was the supreme subject of our Lord's teaching can be accepted only with considerable deductions, not only because of the prominence given by Christ to such terms as the Church and Eternal Life, but that there was always implicated in "the Gospel of the Kingdom" the idea of a King through whom and whose work good news could alone become effective. That there can be found in the gospels the germs of all apostolic teaching, that the Epistles are a legitimate and necessary development, Mr. Drummond has, in our view, proved to demonstration. There is a true as well as a false development. It is a spiral round Christ, and mounts higher by returning upon Him. It can never leave behind what it has once learned of Him. Let it do that, and it goes astray. To read these lectures is a healthful tonic, and we cannot but be grateful that one who is thoroughly abreast of modern scholarship has spoken with such plainness and courage in the interests of evangelicalism. Mr. Drummond's criticism of Dr. Watson's "Mind of the Master," and of Dr. MacGiffort's "History of the Apostolic Age," are pointed and piquant, and in these and other parts of his lectures he admirably shows us how to avoid "the falsehood of extremes." Here and there Mr. Drummond is perhaps too unsympathetic with modern criticism, not only in its more extreme forms, but as advocated by men as sober as, for instance, Bruce and Sanday. But on the whole we are heartily in agreement with him.

CATHEDRAL AND UNIVERSITY SERMONS. By George Salmon, D.D., F.R.S.
London: John Murray, Albemarle Street. 3s. 6d.

WHENEVER the name of Dr. Salmon appears on the title-page of a volume, it is a sure sign that that volume is well worth reading, whether it be in apologetic or homiletical literature. Dr. Salmon is perhaps best known by his controversial lectures on the "Infallibility of the Church," and his "Historical Introduction to the Study of the Books of the New Testament,"

though his two volumes of sermons entitled, "Non-Miraculous Christianity," and "Gnosticism and Agnosticism," have deservedly taken a high place. His sermons contain much of his best work. He throws into them the whole strength of his scholarship, and makes them the medium of conveying his thoughts on the profoundest problems of life. Many of these sermons, delivered before University audiences, where many undergraduates would be present, deal specifically and in a masterly fashion, with the difficulties and aspirations of young men, and throughout there is an exhibition of lofty ideals, a protest against contentment with low and ignoble things, and a summons to all that is great and good and holy. The very titles of the sermons are suggestive. "Christ's Reward for Faithful Service," "The Worth of the One Talent," "Do we Love Our Lord?" "Colour Blindness," "The Colour-Blindness of Judas." The sermon on colour blindness, the defective moral and spiritual insight of men, is illustrated from facts familiar to most men in ordinary experience, resulting from the limitation of our faculties. The following passage, illustrating the main thesis for the love of scenery, is worth noting:—

"The power of feeling delight in the beauty of a landscape for its own sake we may regard as a specially human endowment, if, indeed, we can give that name to what all men do not possess. Indeed, I doubt if children, as a general rule, show signs of it. In fact, during the century now coming to a close, the feeling of delight in the contemplation of nature has received so much development that mankind may be almost said to have developed a new faculty. Men whose faculties are entirely engrossed with providing sustenance for themselves and their families, or with guarding against impending dangers, have no leisure for admiration of scenery. Times were when districts, whose loveliness or whose grandeur now annually brings to innkeepers a golden harvest of tourists, were hastily passed through by anxious travellers with no eye for tree or rock save to ascertain that it did not furnish a shelter for some plunderer. Times were when the Alps, now the playground of Europe, were regarded as a hideous excrescence on the face of nature, wastefully occupying space which a more kindly Providence would have reserved for verdant pastures or waving corn."

Again, the story on page 86, illustrating the same principle, from another standpoint, should not be overlooked.

"The ideas which I have been dwelling on to-day were suggested to me by a story told me by my late friend, Professor Houghton, not long before he died. He had had with Professor Huxley a friendship, the warmth of which was not affected by their wide differences in religious opinion. Huxley one day said to him: 'There are those who profess to believe what I consider to be false; but I do not regard their opinions, because I doubt the sincerity of some and the intellectual capacity of others; but I respect you, and I know how sincerely you believe what you hold so strongly, and should like very much to know how it is that you believe what I can't believe.' 'May I speak frankly?' said Houghton. 'Certainly,' said he.

'Then,' he said, 'I don't know how it is, except that you are colour-blind.' Huxley was much struck. He said, 'Well, it may be so. Of course, if I were colour-blind, I should not know it myself.' "

On page 89 the name of Richard Baxter is given in connection with a story which is told of John Bradford. In discussing the crime of Judas, Dr. Salmon makes no attempt to whitewash his character, and repudiates a theory which was very prevalent a few years ago, to the effect that Judas simply attempted to force our Lord's hand, that he was guilty rather of mistaken zeal and of miscalculating the forces at work around him than of intentional crime. The words which follow contain a suggestion in regard to this difficult problem, which is, at any rate, worthy of consideration: "The Government were sincerely anxious that only one man should suffer, and it could be represented to Judas that he would be doing the greatest possible service to his companions if he helped to have the arrest made quietly. It seems to me no impossible supposition that a promise was made to Judas that in return for his service his companions should not be molested. How else was it that, notwithstanding Peter's attempt at rescue, he and the rest were allowed to make their escape quietly? From this point of view the betrayal with a kiss, one of the features in the incident which shocks us most, may probably have been regarded by Judas himself as the most creditable part of his conduct. All the rest would be saved if only one were taken; but that one must be the right one. So it was arranged that he should be the first to make his appearance, and giving his Master the usual respectful salutation of a disciple returning to the company, should thereby indicate to the captors the single person whom there was need to apprehend." In the sermon "The Days of our Fathers," Dr. Salmon has addressed himself to the national questions which have been so much to the fore in consequence of the South African war, and his words ring with the encouragement of a wise and brave patriotism. He shows that at different times in our history, *e.g.*, during the Crimean War and the Indian Mutiny, we have been in sorer straits, yet God has delivered us from them, as He will, we believe, deliver us now.

"Nor need we murmur, nor deem that God has dealt unlovingly with us, if He has allowed the present war to begin with reverses, and seems as if He regarded those lessons to be the most profitable for us which are taught in the school of adversity. The kind of glory that men are most apt to desire for their nation is such as was gained for France by the First Napoleon—*viz.*, perpetual victory in war, giving a right to dictate the policy of all surrounding peoples, and to levy contributions on them for the benefit of the leading state. But empire of this kind can never be perpetual, for it excites both jealousy and fear; and though a state may be stronger than one or two of its neighbours, it will not be stronger than all together when they come to be united by common apprehension of one too powerful empire. If our national vanity had been gratified by the easy victories on which some sanguine spirits had fondly counted, we should certainly have

incurred the reproach from outside spectators of the ill-matched contest, that we had tyrannously used our strength to deprive a weaker neighbour of his liberty and gratify our own sordid greed. And possibly, puffed up by success, we might have shown arrogance that would have suggested and justified an attempt to pull down our pride."

CHINA, THE LONG-LIVED EMPIRE. By **Eliza Ruhamah Scidmore.** London: Macmillan & Co. 8s. 6d. net.

MISS SCIDMORE is so thoroughly convinced of the apparently interminable life of China that she emphatically repeats, in reference to the current catchword, "the break-up of China," Colonel Yule's laconic phrase of thirty years ago, "It has broken up before." She has visited the flowery kingdom seven times, and owns that "the mystery of its people and the enigma of its future have only increased." She has seen much and conversed much with men of all ranks, and has a distinct faculty for extracting information and presenting it to others in a telling style. But she makes no pretensions to infallibility, and is convinced that the last word on the Chinese question has not yet been spoken. Miss Scidmore took the customary trip to the Great Wall, visited Peking, went a thousand miles up the Yangtze, and ended in the City of Canton. She did not find travelling a luxury, and her experiences will not be tempting to globe-trotters. She found the people "sunk in dirt and disorder, decadent, degenerate, indifferent to a fallen estate, consumed with deceit, selfish, vain, cowardly, and superstitious, without imagination, sentiment, chivalry, or sense of honour." Peking, which she knows well, is "the most incredibly impossible, anomalous, and surprising place in the world; the most splendid, spectacular, picturesque, and interesting city in China; a central Asian city of the far past, a fortified capital of the thirteenth century handed down intact." It is fascinating, but offensive. Miss Scidmore says comparatively little of Protestant Missions, but her tone regarding them is less hopeful than that of many travellers, and her knowledge of them is less comprehensive than we should have expected it to be. She is more intimately acquainted with diplomatic matters, and speaks as if she had been, or known someone, behind the scenes. She has portrayed as if from life the Empress Dowager (whom someone has called "the only man in China"), the Emperor, and Li Hung Chang. The Dowager Empress is largely the source of the recent troubles. She is ambitious, unscrupulous, having risen to supreme power by sheer ability, overbearing all the shackles of Oriental etiquette by her "masterful strategy and remorseless will." "Hers has been a charmed, relentless, terrible life." She has been the enemy of all reform. And our acquiescence in her virtual dethronement of the Emperor was, according to Miss Scidmore, one of the gravest of our many diplomatic mistakes. Again Miss Scidmore tells us that one progressive Chinese official said to her: "Oh, why did not the English keep the country when they were at Peking in 1860? Then we should have had progress in an honest and rational way."

Now we have been delivered over, sold to the Russians, and all Europe will devour us peacemeal. Our end has come." From another official she quotes the following: "It is impossible to regenerate China from within. The motive power is not here. They do not want to be regenerated. They do not see that there is anything the matter. It would not disturb the Pekingese to have France seize all Kwangtung, nor excite the Cantonese to have Russia seize all north of the Yangtze. . . . They do not realise that China, the nation, was whipped by Japan. It was only Li Hung Chang and those Manchus up north who lost 'face.' Not until the foreign bayonet actually pricks them do they feel. As a province of Asiatic Russia, North China might improve. A strong government is good for them. See what the Dutch have done with them in Java. Until they cut their queues there is no hope of their awakening. They can never be men while they wear those petticoats and soft-soled shoes. A century of subjection, of good, hard European tyranny . . . might make a man of him. After that, a century or two of enlightened struggle for liberty, then united China and the millennium." Among the books which the Chinese crisis has called forth there is none more thoroughly up to date than this. It is, moreover, finely and copiously illustrated, and in this respect is unique.

A HISTORY OF GREECE TO THE DEATH OF ALEXANDER THE GREAT. By J. B. Bury, M.A., LL.D., &c. With Maps and Plans. London: Macmillan & Co. 8s. 6d.

PROFESSOR BURY has here done for the history of Greece what the late Professor Green did for English history. A volume of moderate compass, embodying in a compact and lucid form the results of recent archæological research, is certainly needed, previous handbooks being already out of date. Buried civilisations have been brought to light, monuments of immense value have been unearthed, even literary remains, such as the odes of Bacchylides, have been recovered, and new light has thereby been thrown on the whole subject. It is when treading on the *terra firma* of authentic history that Professor Bury is at his best, though his introductory chapter, dealing with ancient civilisations, where there is of necessity much that is uncertain and tentative, are also marked by more than ordinary ability. It is, perhaps, startling to read of millenniums of civilisation B.C., the early Ægean (3rd millennium), and the later Ægean (2nd millennium). The Greeks of history, who appear on the scene about B.C. 1,000, were a semi-Aryan race, and the legendary traditions of their conquests are embodied in the Homeric poems. Nothing could be finer than Professor Bury's picture of the growth of Sparta, as later of the growth of Athens. We can almost hear the clash of arms in the Persian and Punic invasions and the Peloponnesian war. Marathon and Thermopylæ are again invested with glory, though several popular ideas of that glory are subjected to searching criticism. Although Professor Bury touches upon literature and art only when they illustrate or come into connection with politics, he has dealt effectively with

them at many points. His luminous statements, his sober and well-balanced judgments are of the highest value to the student, as witness his chapter on Homer, the remarks on Æschylus, the appreciation of Thucydides, and, above all, the brilliant discussion on Socrates. Nor can anything be finer in its way than the section on Aristotle and Alexander. Memorable is the saying with which the book closes: "The republics of Greece had performed an imperishable work; they had shown mankind many things, and, above all, the most precious thing in the world—fearless freedom of thought."

THE BIBLICAL THEOLOGY OF THE NEW TESTAMENT. By Ezra P. Gould, D.D. Macmillan & Co. 3s. 6d.

OF the "New Testament Handbooks" published by The Macmillan Co. in London and New York, we have already received "The History of the Textual Criticism of the New Testament," by Professor Marvin R. Vincent, and "The History of New Testament Times in Palestine," by the editor of the series, Professor Shailer Mathews. Dr. Gould is known among us as the author of the valuable "Critical and Exegetical Commentary on the Gospel of Mark," in the International Series of Commentaries. In this volume he gives us the substance of studies with his classes, dealing in succession with the teaching of Jesus, the teaching of the Twelve, the later Apostolic writings, the Johannean writings, &c. Brief as are the chapters of which the volume is made up, they are weighty and suggestive; and with most of our author's conclusions we cordially agree, though here and there we should insist on modifications, and possibly record our dissent, especially in the section which deals with the personality of our Lord. Dr. Gould's position is, broadly speaking, that of a liberal evangelicanism. We are greatly indebted to him for a thoughtful, discriminating, and devout book, one which might serve as the basis of a series of Bible-class lectures in schools and colleges of the highest value. The bibliographical notes supplied by the editor of the series are an admirable guide to the best literature on the subject.

CHURCH DISCIPLINE AND AURICULAR CONFESSION. An Essay on Discipline in Christian Churches According to the New Testament Teaching, with Special Reference to the Confession of Offences, and the Historical Development therefrom of Auricular Confession. By Frank Slater. London: A. H. Stockwell & Co., 17, Paternoster Row. 1s.

MR. SLATER is not a man to write upon a subject merely because "it is in the air." He has a deep interest in it, and has something to say about it which needs to be said. He has pondered it long and deeply, read all the authorities to which controversialists on both sides are accustomed to appeal, and, piercing to the heart of it, disentangles the true from the false, the illusive from the reliable and satisfactory. Churches must maintain discipline, alike for the honour of Christ and the restoration of the offender,

and auricular confession to a priest is no substitute for it. The usurpations of the priesthood, in coming between the individual soul and God, have wrought untold mischief, and must be withstood at all costs. This little book is as timely as it is masterly and incisive.

CHRIST AND HIS CHURCH. Chapters on the Protestant Faith. By the Rev. H. W. Webb-Peploe. James Nisbet & Co., 21, Berners Street, W. 3s. 6d.

MR. WEBB-PEPLOE'S position is clearly understood. While strongly attached to the Church of England he is a devout evangelical, and preaches doctrines which would be acceptable to most of our own congregations. Here he proves that the Ritualistic party misinterpret and transcend the limits of the Prayer Book, not less than they violate Scripture. He has little hope of accomplishing a reconciliation by a Round Table Conference, and is convinced that the only hope of peace is that the High Ritualists should withdraw from their extreme and illegal position, a consummation for which, we believe, he will look in vain. As an exposition of invaluable Protestant truth, this work is sure of a wide welcome.

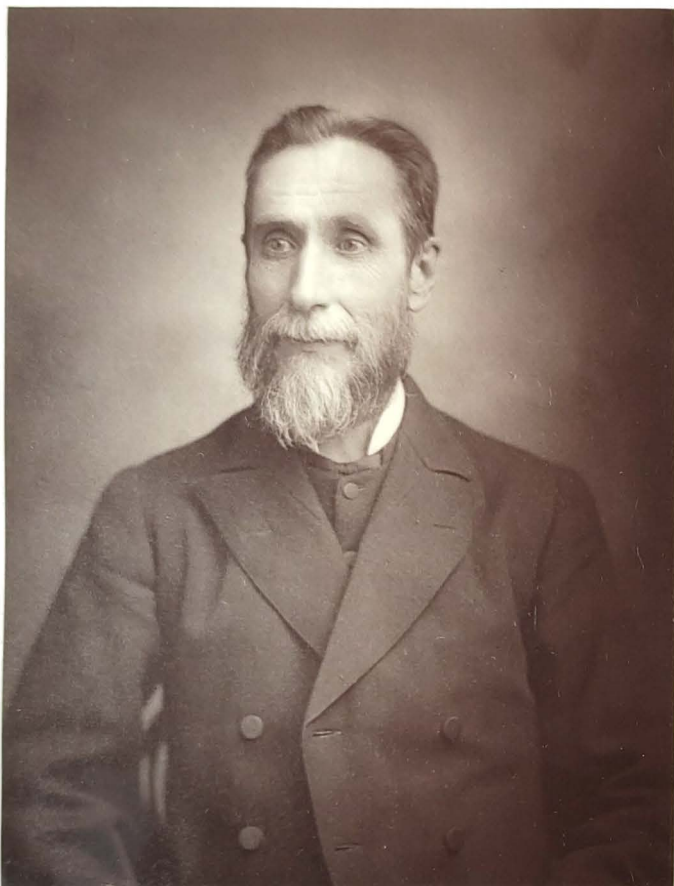
JOHN RUSKIN. A Biographical Sketch. By R. E. Pengelly. Andrew Melrose, 16, Pilgrim Street. 1s.

WE have already noticed since Mr. Ruskin's death two valuable biographies: one by Mr. Spielmann, and the other by Mr. Collingwood. Mr. Pengelly's work is on a smaller scale, and is less a critical appreciation of Mr. Ruskin's writings than an account of his life. The work has been well done, and we cordially commend it to all who have felt the charm of this great prose writer.

THE LIFE AND WORK OF D. L. MOODY. By the Rev. J. Wilbur Chapman, D.D. James Nisbet & Co., 21, Berners Street, W. 6s.

AMONG the lives of Mr. Moody, the "official" one by his son will, for evident reasons, take precedence of all others. The present volume, by Mr. Wilbur Chapman, will, however, probably stand next to it. Mr. Chapman worked for many years in close association with Mr. Moody, and saw him under every possible condition. He not only knew him, but revered and loved him, and has given to his readers a singularly complete presentation of the great evangelist's life and labours. He has possibly loaded his pages with too many extracts from Mr. Moody's sermons, and given too many testimonies to his greatness from distinguished friends, and generally there might have been more rigid compression; but the book, as a whole, is well worthy of its subject, and will be read with interest even by those who are already acquainted with the general outlines of Mr. Moody's life.

MESSRS. NISBET & Co. have also published in a shilling brochure **LESSONS FROM THE LIFE AND DEATH OF D. L. MOODY**, by T. R. Torrey. A successful attempt to depict in brief compass the salient features of the evangelist's character and work.



Woodburyprint.

Waterlow & Sons Limited

*Yours truly truly
W. H. J. Page*

THE
BAPTIST MAGAZINE

NOVEMBER, 1900.

REV. W. H. J. PAGE, OF CALNE.



THE Rev. J. A. James, preaching, on behalf of Spring Hill College (now Mansfield), at the meetings of the Congregational Union at Cheltenham, in 1857, commenced thus: "We want a better world, to make a better world we need a better church, in order to have a better church we need a better body of ministers." Some of the best illustrations of the influence of the ministry upon the church, and of the church upon the outside community, may be found in some of the small country towns, such as that at Olney, in Bucks, where Mr. Page's early life was spent, or that at Calne, in Wilts, of which he is pastor for the second time. In each, a succession of godly ministers have built up the church upon the One Foundation, and the church has been a powerful factor in the town life.

Olney, celebrated as the town of Cowper and Newton, has had a Baptist Church since 1694. Of this, the Rev. John Sutcliffe, one of the founders of the Baptist Missionary Society, was at one time pastor, and William Carey was for a short time one of its members.

Mr. Page was born on September 14th, 1842, of Christian parents, whose desire in early life had been to enter upon foreign missionary work, and though this desire was not fulfilled, they took a deep interest in all good works at home and abroad. Though Independents, they worshipped at the Baptist Chapel, where the Rev. James Simmons, M.A., was at that time minister. His memory is still cherished by many, and by none more than by Mr. Page, who feels that he owes a debt of gratitude not only for public ministrations but also for private lessons given to him after leaving school.

Mr. Page, senr., was for many years an acceptable preacher in the towns and villages around Olney, and was often accompanied by his son. The church at Olney has sent out many ministers and missionaries. One of the latter, F. R. Laughton, who laboured and died in China, was one of young Page's most intimate friends, and helped to bring him to spiritual decision. Pike's "Persuasives to Early Piety," lent to him by a friend, greatly impressed him, and when about fourteen years of age the great choice was made which determined all his future course. On a Sunday morning in August, 1857, he was baptized in the River Ouse with several young men, of whom he was the youngest. A month later he gave his first address at a children's service, conducted at five o'clock on Sunday-evenings by a worthy deacon of the church, Mr. Thomas Cobb. The next Sunday he took a service in a little chapel at Weston Underwood. It was a small congregation, but two persons, who afterwards became members of the church at Olney, attributed their conversion, one directly, the other indirectly, to this service. From that time he preached almost every Sunday in one or other of the villages around.

Some years were spent in business life at Olney, his employer, Mr. James Bass, now senior elder of the church at Melbourne Hall, Leicester, and Mrs. Bass, both helping him in his spiritual life. During this period, and two years spent at Uppingham, many opportunities for preaching were found. In 1864 a letter from C. H. Spurgeon, telling him he was free to enter the Pastors' College when he pleased, fulfilled a long cherished desire to enter upon a course of study preparatory to the Christian ministry, and in September of that year he entered that institution.

In 1866 Mr. Page became pastor of the church at Calne. The church here, which dates from 1660, is said to have been founded by Parliamentary soldiers after the close of the Civil War. Among its ministers have been the Rev. Isaac Taylor, one of the earliest contributors to the BAPTIST MAGAZINE, the Rev. Joseph Stennett, a member of the well-known family of that name, and the Rev. James Wall, who has rendered such noble service in Rome. Here Mr. Page laboured for fourteen years with great acceptance and usefulness. When, at the close of 1879, Mr. Page felt it right to accept a call from the church at Lower Sloane Street, Chelsea, the

members of the church and congregation at Calne received the tidings with great regret, and took the opportunity of testifying to the great success which had accompanied his ministry throughout and to the joy it had afforded to both pastor and people. Many tokens of affection were presented to himself and to Mrs. Page, who has ever been her husband's beloved companion and fellow helper, and has shared with himself in the abiding love of the people of his charge.

Mr. Page commenced his ministry at Lower Sloane Street early in 1880. Thirteen years of happy service were rendered here, and considerable improvement took place in the congregation, but the work was rendered especially difficult through the reconstruction of the neighbourhood, by which dwellings, chiefly occupied by the poorer classes, were swept away, and their places occupied by first-class mansions. A long and serious illness made it necessary for Mr. Page to seek relief from the toils of a London pastorate, and the church at Calne, being at the time without a pastor, sent him a very hearty and affectionate call to resume his ministry amongst them. Mr. Page left Chelsea to the general regret of his people, who, however, recognised that the separation had become inevitable. The members of the South-West London Baptist Ministers' Fraternal presented him with a purse containing £40, as a token of their esteem and love.

Mr. Page entered upon his second term of ministry at Calne in September, 1893, receiving a "Welcome Home" of the heartiest description. He continues to minister to the people with great acceptance, the church having increased to a higher number than it has ever before reached. He has had the great joy of baptizing his five children, all of whom are active Christian workers, his eldest son having been secretary of the Hospitalities Committee of the recent C.E. World's Convention.

During his first pastorate Mr. Page had been appointed secretary of the Wilts and East Somerset Association, on the removal of the Rev. T. G. Rooke, B.A., from Frome to Rawdon, and had rendered such efficient service in that office that soon after his return to Calne he was invited to take it again. In this capacity his sound, clear judgment, business habits, and graciousness of spirit, have been conspicuous, and have enabled him gently to guide the

association in times of difficulty, and to promote its harmony and usefulness,

Mr. Page's preaching is characterised by intelligence, is thoroughly evangelical in sentiment, and shows the fruit of a ripe experience. The great aims of the Christian ministry are kept steadily in view. As an ambassador for Christ he beseeches men to be reconciled to God, and as a steward of the Divine mysteries he seeks to lead them to a fuller knowledge of God and of His will. Two volumes of his sermons have been published under the title of "The Castle Street Pulpit."

The late C. H. Spurgeon cherished a warm affection for Mr. Page, from whom he received considerable help in the compilation of several of his works, and of whom he speaks in the preface to "Salt Cellars" as an "invaluable assistant in my literary work."

E. SPURRIER.



FIFTY YEARS OF OUR CHURCH LIFE IN CALNE— 1849 TO 1899.

THE fifty years have glided by telling of the goodness and mercy of our God, at the same time calling up before us the sense of our weakness and sin. May the memory of both be of use to us. It has seemed to me that a plain and homely record of some of the facts may be of service to others as well as to ourselves, and with this aim it is inserted in the BAPTIST MAGAZINE.

OUR CHAPEL.—In 1849 it had just been shown out to the people by the removal of several cottages, and a neighbouring peer of the realm gave us a lease of the site of the cottages for £1 a year for ninety-nine years. The stone tile roof, hipped back on the four sides, and the leaded glass windows with the stove pipe heading all, were before us. Now we have the front gable carried up, slate tiles, a modest porch right across the front of the chapel, giving outside admission to the gallery; the front windows have pleasing headings, cathedral glass is in all the windows, there is a schoolroom on one side, and another schoolroom at the back. The interior shows a rostrum instead of the old pulpit, which was ascended up five or six steps. The pews covered only a part of the building, the rest being

filled by benches somewhat rough in style. Now comfortable leaning pews cover the whole space; even the old square pew before the pulpit is gone, and its sleepy and sleeping occupants too—the general appearance of ease and comfort belong to these easier going times and fit in with it. We have now pointed doorways like the windows; these were formerly square and domestic. The lighting was then by gas and from pillars springing from the pews. Now we light from the ceiling, and incandescent burners and mantles shed out rays of light almost electric. The heating, which was from a coal or coke stove with a hideous iron pipe piercing the ceiling, is now by heated air, and the fire is outside. This is a marvellous change for the better, although we have had no costly ideas to work out. How gratifying, after the jubilee, to look on the erection greatly added to and of more than treble the value it was at the beginning!

OUR STATIONS.—We have two: one a nice little chapel, with vestry, about five miles off; the other in a cottage, soon to be in a public room, two miles out. God blesses both, and it does our people good to support and help them. No one thought fifty years ago that we should ever have a station at all. I think we shall have more stations before long. How are the villages to have the Gospel if the nearest towns do not take it to them? In these days of High Church teaching many, very many, of the villages are left to a religion of rite and ceremony. The work the Lord Jesus Christ began on earth will be accomplished when gatherings of Christians in towns and cities spread out among the people both poor and rich alike. Several of our young men have become acceptable preachers, owing to the claims of the stations coming into their hearts and hands. This has made them willing to walk and to talk for the blessed Lord. I am glad to say that in 1899 we have no debt resting on our village stations.

OUR MINISTERS.—We have had as many as seven. This includes the one we had at the beginning and the one we have at the end of the period. There were things to be forgotten about some of these changes, though there was nothing very remarkable for unfitness in any of them. Four of these men of God had come out of the Church established by human law—showing a somewhat remarkable drift in opinion and in practice. It is almost as remark-

able that the remaining three came from Pædo-baptist dissenting churches. These seven men were alike, yet different. Their theme—the preaching, and the lifting up, of Jesus Christ the great and everlasting Saviour—was one and the same. They all preached well, but some were more direct and forceful than others. This Church of baptized believers they all held to, defined and insisted on its principles. But some were much more Baptist than others. I cannot understand a baptized minister who does not heartily and frequently declare the laws and limits of a Baptist Church. There was but little change in the order and detail of service. One introduced a chant before the sermon, but most kept to four or five hymns, and were themselves the announcers of the songs of the church in the service of praise. Only one of the seven ministers ever referred in public to matters not public; and where there was a difference of opinion, even once is once too often. The service of the sanctuary has no time, nor is it the place, for anything but the proclamation of the Gospel of the Grace of God. So that our ministers did not lose their way nor miss their theme. About thirty minutes was the time each took for a sermon. Most were for more rather than for less. I have known some go on for forty minutes, and occasionally fifty. Would it not be wise to sometimes close in twenty-five minutes, or even less? But it is altogether wrong to measure sermons by time—twenty minutes may be long, forty minutes short. Those men who could get hold of the “divine afflatus,” and hold it or be held by it, were the men to let the time fly quickly. It is strange if the time is slow and unenjoyable when the Saviour is the subject-matter of the talk. One of our ministers, I remember, used to say that “it was better to leave the people wanting than to tire them.” That we will allow all men to settle for themselves. The pulpits of dissenting chapels should be free to those who use them.

OUR CHURCH.—Ours is a church within a church. The membership as I first knew it has entirely gone, excepting myself. I am now number one on the roll, which is made up every year. It is important that this roll should be honestly kept and regularly revised. Members are always going and should be always coming. I was just about the fiftieth on the roll when I was baptized in 1849. Our number last reported was 119, though the population

has not increased. So that in the fifty years we have more than doubled our numbers. Our church has not regularly grown; under some ministers we had large increases, under some we even went back. Now is it not a wonder, with the rivalry of three or four dissenting churches and with the unfair opposition of a State-aided Church, that our numbers have been so increased? Our people are mostly of the weekly-wage earning class with a few tradesmen, and here, as is usual with religious bodies in England, women mostly prevail. We have many old; at the same time we rejoice in young women and men in our midst. The Christian religion fits the needs of the poor, and by the poor religion is often most truly shown forth and most worthily supported. Rich and advanced people leave the chapel and church of their fathers while the poor stay on. This, until the true conception of the Christian religion is known and carried out, will continue. May it soon be! Do not think that a wealthy church is essential to the healthy progress and spread of the Gospel. God works in and by both rich and poor. It is well known and cordially acknowledged that the work of our poor and small church these fifty years has proved a good and blessed factor in the life of our town. I am glad and proud to have belonged to it, and give the praise to my God and Saviour.

OUR DEACONS.—Why do we use this Greek word? We had but two or three when I joined the church and one only of them was active; so that one may have been called the “acting deacon.” This did not work well. We have had for a long time now six deacons, and two retire every year. Every year the two are re-elected, except there is an absolute retirement. I was a deacon for some years, but getting old and being unable to be out at night I retired. A younger man took my place, and I am glad that the work of God has gone on as well as, if not better, than before. It has appeared to me that deacons do not maintain and carry out the work of servants of the church as they should. There are so many old people and so much sickness, that while the minister should see them, the church, through the deacons, should see them too. We have had no unpleasantness with our deacons; several framed and glazed addresses have been presented for services rendered. Good upright, honourable men have, according to their ability, served their

day and generation to the glory of God. There is no doubt that the raising of money for religious work can be much aided or hindered by these servants of the church. At the same time, the many coarse and ungentlemanly complaints about deacons and certain small jokes current at their expense are unjust and undeserved.

OUR PREACHING.—The advent of Charles Haddon Spurgeon in the fifty years of my life has exerted a great and lasting influence. It has also effected a great change in style and mode of address. We have always been Calvinistic, but moderately so. Another church in our town went out from us because we were not “thorough.” Mr. Spurgeon preached the Gospel and kept John Calvin well to the front. Several of our ministers came from the Metropolitan Tabernacle College, and they were of various grades of worth. The lifting up of Jesus Christ; the reality and the power of faith in Jesus Christ; boldness in preaching evangelical truth—and all on the old lines—marked the subject-matter of our men. But there was a grave difference in them. I remember that at one period we suffered—yes, that is the word—from a revival brought about by a revivalist. There was a considerable accession to the church, but the “converts” did not stand. No semblance will take the place of the reality in the work of God in human souls. Some sermons were said to be in imitation of the great Tabernacle preacher; but this I did not, nor do I now, believe. The preaching of J. P. Mursell or of William Landels has gone, so far as a small place like ours is concerned, and we have left a plain homely declaration of Holy Scripture doctrine with little or none of the application which used to close up the sermon. I remember preaching of great power here by divines from a distance. Men like Octavius Winslow, Charles Stanford, W. G. Lewis, George Rogers, C. H. Spurgeon and others, have been our visitors, and have in our chapel used the divinely appointed means of reaching the spiritual needs of human kind. It has in these fifty years been our joy that good preachers have been willing to come to so small a place as ours.

OUR SINGING.—Great changes have been made. We had a band of flutes, cornets, and stringed instruments which were a weariness to the flesh. Then we passed on to an harmonium, which, though somewhat rasping, was far better. Now we enjoy the softer strains

of a pipe organ, which, alas! has but one manual. For all that, we get a body and volume of sound with expression and sweetness which is really such as to lead the way to the land of singing on high. We have had weak and strong choirs, but never was it better than now—with a strong tenor, a deep solid bass, and a few clear altos. It is sweet and good to get the young people to be so engaged and take so gracious a part in the service of our God. Tunes have gone off entirely which once were in everybody's mouth. "Calcutta," "Mount Ephraim," and such like are gone for ever. The selection of tunes in the forties was in manuscript and altogether local; then came the "Union Tune Book" and others, ending in "The Bristol," which everybody now likes. The repeats and the fugues are also unknown—these were, at times, full of fun, but often most effective, but we never hear them now. Then in the hymn books, what a transformation! Watts' Book 1, 2, or 3, with Psalms and their parts. Then came the "New Selection," to be followed by the "Psalms and Hymns" which we all think so highly of, whose place will soon be taken by the Baptist Church Hymnal, which the trustees of "Psalms and Hymns" have published, so that our singing may be every way up-to-date. A good and cheap hymn book like our own is a real blessing, and as the profits go to the widows and orphans of ministers it adds to our joy. We have had but one minister who was a musician, but not one who was indifferent to the service of song in the gatherings of the church.

OUR PRAYER-MEETINGS.—These are alive still. Some speak of them as of the departed. The old fifteen or twenty minutes' talk—called prayer—is gone. I am glad that it is. These gatherings are finer for both spirit and number than they were fifty years ago. Then we seldom heard more than three voices, now we often have six or seven; and I do not know why they should not reach to ten. The gift of God in prayer is a marvellous gift and followed with blessings more than we can number. We have had ups and downs in these meetings. Some of our ministers have not ministered to their development. For a time ten worshippers would be about the average, now it is about thirty. I thank God for such a fact, and believe that great blessing and progress will yet come of these meetings for prayer.

OUR SUNDAY-SCHOOL.—The Church of England clergy dislike and seek to destroy our Sunday-schools. At times in these fifty years, I have known our school pulled down more than half by these gentlemen. We have reached over 200 scholars, and now we have 169, with twenty-five teachers. A great change has come over all Sunday-schools since 1849. We have felt it here. Then we had to teach the alphabet and reading; now we have to deal with lively half-educated boys and girls from the elementary schools. We find, too, the evil of there being a greater number of children in the national or Church school than in the British. But hardly any of our Churches believe in the conversion of boys and girls as they should. If they did, we should have more of the best qualified of our members seeking their conversion. A good Catechism may be useful, but the best catechised (Christian) people in the world turn from all forms of religious teaching, as in France and Italy. When our Sunday-school has been made and kept useful and practical and its teaching brought to bear on the daily life of the children, we have got and held larger numbers of them. We have for some years used the American Picture Lessons and with growing effect. The way to the heart may be through the eye, and these delightful teachers are used of God for spiritual and lasting ends. Our two schoolrooms and infant classroom have been the scenes of solid and abiding work for God amongst the young. The first room was built in the fifties and the second in the early seventies. We have aimed at the isolation of the classroom by enclosures which cut off each class pretty much to itself. I have given up school work owing to failure of health, but there is even now a strong deep call to the ministers, deacons, and members of our churches to go after the young with the yearning love of the Saviour. Oh that they may be awakened up to this most solemn fact!

OUR CHRISTIAN ENDEAVOUR SOCIETY.—This is the last come; is it come to stop? In the forties and fifties the young men and young women met separately, and there was but little go in any of these movements. This was the "missing link" from school to church. I well remember a paper on some topic and then a timid talk called a discussion, ending nowhere. Several attempts to keep it alive and in a going condition are in my memory. A minister can do

much to hinder or to help these efforts, but most men deemed it not worth the time, and so it lived and died. For several years we have had a C.E., and it numbers fifty or sixty members of all grades. I hold their half-yearly programme for the current time, and it speaks of a "go-a-head" work; certainly it is calculated for better work at the end of the period. These young people in the summer go into the villages for out-of-door work, as well as to leave tracts on the way. The winter months are full of work, and their frequent inter-communion with other Endeavourers here and elsewhere is all for good. I take it that with an earnest and believing band of young disciples like this the period ends well and full of promise.

OUR GIVING.—God gives to, us and we give back to Him and His. Up to the sixties we charged for sittings and raised a fixed sum for the minister, or tried to. It did not work well. Since then all have given as they are prospered for the preaching of the Gospel, and the minister takes the willing offerings of the people without any deductions. The income of 1849 for this work is more than doubled; but is not a round sum, nor always alike. Our gifts to the Baptist Missionary Society are five times more than they were at the beginning. No doubt our people have more money than they had, but they also have a more generous heart, and the claims of the "whole world" are more justly answered. The old saying that "we must not send away what we want ourselves" is not in the New Testament, and we have proved it wrong in action. Our County Association gets far better support than it did, but not such as it should. I should say that we give to our local claims about one-fifth of the sum we raise for the world. I do not know how that works out, but I have an idea that one-third would be more fitting and just. Every new chapel or great improvement in the neighbourhood comes for our aid, and, I believe, gets a fair acknowledgment of the claim. It has seemed to me that Baptists do not adequately support their Bible Translation Society. We give to it, but not half as much as we should. When Christian churches live without giving, or are satisfied with poor and beggarly giving, they disregard the life and teaching of their great and glorious Founder. The world has neither room nor regard for such bodies of men, and to call them Christians is an error.

OUR PARISH.—Yes, our parish was, in the sixties, torn asunder by separation and strife in the Established Church. Several times lovers of the Gospel have been driven to our chapel to get that which their souls needed. A remarkable testimony in favour of freedom in religious life and service. Besides that, other denominations came and settled here, making us an over-supplied church and chapel place. There were four more parties represented among us in 1899 than in 1849; and there can be no doubt that two-thirds of the people are in favour of one or other of the Free Churches. Now, in this working-out of our system, we as Baptists, have no reason to complain of the results, and all have been free to preach Jesus Christ in the way which appears to them right. As small towns do not in England develop or advance, it makes it the more difficult; it is good for ministers and leaders to get a growing population or even to maintain them as they were. We have two Methodist churches and two Baptist churches, besides a strong muster of the Brethren, so it will be seen that intellectual activity is kept on the stretch amongst us. What a great difference Low or High Church makes; and what acute separations of persons and families come from such a change. I do not hesitate to say that there are greater divisions and more bitter acerbities in the law-established Church than in those Churches outside it. Another good and abiding argument for liberty. In the fifties the vicar of our parish, a Low Churchman, visited our minister, then on his death-bed, and offered prayer with him and for him in the most brotherly and Christian fashion; at the end of the term 1899 the vicar will barely recognise our minister in the street, and never on the public platform if he can avoid it. What a change! This is an aspect of religious life in England which is much to be regretted.

OUR COUNTRY.—The change in our country in relation to the Baptist body, of which our church is a humble part, is marked and even wonderful. The great advance in our statutes, affecting us Baptists, perhaps, more than some other denominations, mainly through the action of the Liberation Society, bespeaks our gratitude. It is of the utmost importance that these changes should urge on all the Free Churches the necessity of working for other changes tending to the freedom of the Episcopalian Church, that its members may have and enjoy a like measure of liberty to that

enjoyed by ourselves. Our progress in these fifty years shows what a field for growth the Established Church might have if she would but forego the endowments and obligations which now hinder her. There is a remarkable and welcome coming together of the denominations, and if with that we get an Episcopal Church free to work with her neighbours and friends, there would be a great and wonderful amount of evangelical work making our land a happy and blessed England, arguing as I do from past experience. The cordiality and brotherhood of Low Churchmen with Baptists and others would be increased in the Twentieth Century. The parish churches and burying-grounds would then be common property, so far as the friendly use was concerned, and instead of going to rack and ruin, as some say, they would be nursed with loving Christian regard as an inheritance from the great past to the greater future of our land. God grant that this desire may be deepened and fulfilled for His own great glory.*

JOHN CHAPPELL.



ON MAKING RELIGION BEAUTIFUL IN DAILY LIFE.

THINGS which are beautiful are everywhere admired. They awaken in the mind a feeling of pleasure which, though it may sometimes be almost indefinable, is very real. God has so constituted the human mind that it is capable of experiencing pleasure when appealed to by outward objects of an attractive nature, and in His material creation He has made an almost endless variety of things which are beautiful to look upon.

But there is moral beauty as well as physical. Goodness has a charm about it, and the sight of it is attractive and pleasing. Religion, which includes every virtue, may be made so beautiful in the daily life as to present a charm to the minds of others, just as a lovely object in nature produces a pleasing effect on the mind through the eye which beholds it.

* An article on Isaac Taylor, a former minister of this church, appeared in the BAPTIST MAGAZINE for 1861, p. 687. There are also articles of local interest in the Magazines for 1862 and 1863 on John Noyes, M.P., etc.

To make religion beautiful in the sight of on-lookers is an object worth aiming at, and an object which should be aimed at by all who follow Christ. In his summary of Christian excellencies mentioned in the fourth chapter of the Epistle to the Philippians, the apostle includes "whatsoever things are lovely," and exhorts Christians to "think on these things" with a view to their practical exemplification in daily life. Thus the apostle would have religion made beautiful in the lives of its professors, so as to impress the minds and win the attention and respect of others. And this is possible to all who will give earnest, thoughtful, and prayerful attention to the cultivation of graciousness of character and conduct.

Strength and fervour are important in religion, and are essential to usefulness, but equally essential are those amiable dispositions and habits which impart a winsomeness to the Christian character. Want of attention to "things which are lovely" has spoiled many a Christian's influence and diminished his usefulness, and in some cases it has had an ill effect on others.

In the "Memoirs of the Countess of Huntingdon" there is a letter in which this sentence occurs: "Mr.— is precisely one of those good people with whom I wish to have as little as possible to do on this side heaven." Supposing the person referred to in that letter not to have been unfairly judged, it is evident that his conduct was not ennobled by "the things which are lovely," and his influence suffered in consequence. On the contrary, there are many good people who are so amiable in spirit, so courteous in manner, and withal so pleasing in their general demeanour, that others feel the almost irresistible charm of their example.

It is recorded of Lord Peterborough that, speaking on one occasion of the celebrated Fénelon, he said: "He is a delicious creature; I was forced to get away from him as fast as I possibly could, else he would have made me pious." Thus it is when "things which are lovely" are given their proper place in the character and conduct of the Christian; the effect is good, and religion is made beautiful in the sight even of those who are not godly persons.

One of the beautiful things we need to cultivate is reverence.

Reverence is that feeling of respect which is due to holy things,

and the exhibition of that feeling is pleasing whenever seen, whilst the lack of it is painful to persons of good taste and right principles. A few years ago a learned Brahmin, who had become a convert to Christianity, came from India for a lengthened visit to England, and one of the things which often annoyed and surprised him was the want of reverence on the part of some of the religious people he met. The good Brahmin expressed himself as sometimes pained by the flippant manner in which some would speak of religion, also the want of reverent and seemly behaviour in connection with religious worship. The lack of reverence which he noticed seemed to him most incongruous, and had he not been a decided Christian the effect on him would have been prejudicial. As one of "the things which are lovely" reverence should be more thought of and more cultivated; it should be manifest in our manner and tone in speaking of God and divine things, and in our conduct, especially in connection with religious exercises. Reverence has to do more particularly with things pertaining to God, but there are many good qualities and habits pertaining to social life and conduct which need attention if we would make religion to be esteemed by those about us. People often think better of religion when those who profess it are courteous in their treatment of others. Courtesy may certainly be included among the "things which are lovely," for who is there who does not admire it? Genuine Christian courtesy is always pleasing and beneficial it betokens a good heart and a right spirit towards our fellows, and does good in manifold ways; it not only contributes to the pleasure and happiness of those to whom it is shown, but often wins respect for religion, and in many cases it has opened the way for good influences. People, as a rule, are pleased when treated courteously, and when such treatment is received from those who are known as religious persons the result is that religion itself is honoured. When, on the contrary, there is a want of courtesy in the behaviour of a professed Christian the effect is often injurious.

Sharp tones, surly looks, rude manners, and an unwillingness to oblige may do much harm. Courtesy, it should be remembered, is due to all, and it well becomes the Christian to render it since he is supposed to be ruled by the charity of the Gospel and the golden rule: "Whatsoever ye would have men should do to you do

ye even so to them." Closely allied to courtesy is another virtue: Unselfishness. This, too, is one of "the things which are lovely." Selfishness is hateful whenever seen, but most of all in a professed Christian, who ought to practise the charity which "seeketh not her own"; but unselfishness is always beautiful and pleasing.

When religion disposes the heart to a thoughtful concern for others, and so influences the conduct that the Christian seeks to do good to all within his reach, then it is that the beauty of religion is manifest and becomes admired. "I like your religion because you think of other people and try to do them good," was said by an observant person to one whose unselfish spirit led him to perform many an act of self-denying kindness. Thank God, there are many who imitate Him who "went about doing good." Their religion, though it may be quiet and undemonstrative, possesses great beauty and a charm which is often acknowledged by those who have eyes to see and hearts to admire the loveliness of unselfish deeds. Many true servants of Christ, unknown to fame and without wealth or great talents, are daily scattering seeds of kindness and making desolate homes brighter and desolate hearts glad with the joy of sincere gratitude to God and man. Where this grace of unselfishness exists there will usually be found another which is a twin sister to it—namely, sympathy. The two have much in common, though they are not exactly alike. Sympathy is a fellow-feeling with others, and as such is one of "the things which are lovely" and which help to make religion beautiful in daily life. Sympathy, in the full sense of the word, inclines us to "rejoice with them that do rejoice, and weep with them that weep," but as the word is now most frequently used it denotes a fellow-feeling with the afflicted and sorrowful; towards such the heart of the sympathetic goes forth with a helpfulness and tenderness which are most welcome to suffering ones.

Sympathy does not necessarily mean or require almsgiving, for there are many cases of suffering and sorrow where no gift is needed, but where an expression of kindly interest and solicitude may do much good. Sympathy shows itself in care for others in distress, in readiness to afford help where it is needed and can be given, and a feeling of sincere commiseration for those who suffer.

Many well-to-do Christians, who are actuated by this beautiful

grace of sympathy, minister freely of their means to help and relieve the needy, and thus alleviate care and want, and by so doing bring rays of heaven's sunshine into sad hearts. The poor, too, are often rich in this lovely virtue of sympathy; in many cases where the purse can yield no help the hand is ready to do kind services, and even where that is not possible the heart is full of genuine Christian sympathy, which in many ways manifests itself. Children often display the beauty of their simple piety by doing or saying sympathetic things; and what can be more pleasing than the sweet sympathy of a child? It is so artless and so winsome. Of all the lovely things possible to the Christian in his daily life there is not one more Christlike than sympathy with the afflicted and sorrowful, and whenever it is seen it brings to view the beauty of religion.

"Things which are lovely" must also include a wise and charitable use of the faculty of speech. Religion is, first of all, a thing of the heart, but "Out of the abundance of the heart the mouth speaketh." When Christian love is supreme within, the tongue is ruled by its gracious influence. The quality of a man's religion is often indicated by his habits of speech with respect to others. When the tongue is unrestrained, and allowed to utter evil things, the profession of piety counts for little, but when the tongue is under wise control, and the speech seasoned with grace, the religion of its owner is esteemed as sincere and true. People are not favourably impressed by mere unctuousness of speech, but by speech which is kind and true. It is one thing to talk religion and another thing to talk religiously, and it is the latter which helps to make a person's religion of value in daily life. A wise and good man will avoid censorious, cynical, and unjust remarks about his neighbours, and when he must speak of other people's faults and sins he will do so with reluctance and without bitterness. The utterance of commendation and of words of kindness is a delight to the good, while to censure, even when obliged, is uncongenial. Kind words cost little, but they are worth much, and the Christian who makes a judicious and plentiful use of them increases the happiness of those about him, and shows that he is mindful of "things which are lovely."

Another virtue which helps to make religion beautiful in daily

life is a spirit of gentleness and forbearance with the faults of other people. It is not required of us to be blind to the faults of others, for that would be impossible, nor is it wrong to reprove faults when it would be seemly and might be useful to do so; but we are required to show gentleness and forbearance to those who commit faults.

“Be patient toward all men” is an apostolic precept which is much needed, because we are so liable to be provoked. Rashness and undue severity are to be avoided. Forbearance and gentleness are not to be regarded as signs of weakness, for in reality they are often indications of strength; the weak and those who lack self-control are generally hasty and quick to blame, while the strong who are able to rule their own spirit are usually patient and forbearing towards other people. Patience with others is a noble virtue, and when exercised in daily life it helps to make religion admired.

A word may be said also about cheerfulness as one of the virtues which should adorn the daily life of the Christian. Some good people find it difficult to be cheerful owing to a natural tendency to sadness and gloom, but even they need not give way to fretfulness. Prayer for grace and frequent reflection on the goodness of God would often dissipate mental gloom and create in the soul the light of thankfulness and joy. In some cases the want of cheerfulness is the result of sheer thoughtlessness; some who are not naturally wanting in brightness of spirit allow trials to depress and irritate them, so that the things which ought to make the heart glad are often allowed to lie buried in forgetfulness. This ought to be avoided; the Christian need not be gloomy and fretful, and should not be so. Cheerfulness is a duty; we are to serve the Lord with gladness. How often in the Bible good people are exhorted to “rejoice”!

It well becomes them to do so: their sins are forgiven, they have peace with God, and the hope of heaven is theirs.

Surely the possession of these privileges should make the heart glad and the countenance cheerful. Christian cheerfulness is of great value in the family, in the church, and in the world. Those who wear a cheerful look and speak cheery words will often help others to look on the better side of things, will drive away care

and fear, and will create an atmosphere of happiness all around them. It was said of Dr. John Brown, the author of "Rab and His Friends," that as he walked along the street "his presence was felt like the passing of a sunbeam by young and old alike." Who can tell how many hearts were blessed by the influence of such a life?

To be cheerful is one way of doing good, and is sometimes one of the most effective ways in which a Christian may help others to see the beauty and worth of religion. Space will not allow more to be said on this subject, but enough has been said to show how possible it is for ordinary Christians to exhibit the graciousness and loveliness of true religion in daily life. To do this we must, of course, be renewed in the spirit of our mind, must be at peace with God through faith in His Son, must have in us the mind that was in Christ, and must have the life regulated according to His will.

G. CHARLESWORTH.

Stacksteads, Bacup.



OUR AUTUMNAL SESSION.

THE meetings at Leicester were somewhat overshadowed by the absence, through illness, of some of our most valued and trusted leaders, both of the Missionary Society and the Baptist Union. Mr. W. R. Rickett and the Rev. Principal Tymms were prevented from taking their allotted part at the valedictory service on Tuesday morning, while the news of the serious and, as the event proved, hopeless condition of Mr. H. Wood, J.P., Treasurer of the Baptist Union, came as a painful and, for the most part, unexpected shock upon the assembly. The message brought by Mr. Shakespeare, who had seen him on Monday morning when he was almost unable to speak, to the effect that he was "at perfect peace," ready either to wait and work here, or to go yonder to pray and praise; and the letter, written with feeble and trembling hand between paroxysms of acute pain, commending the Century Fund, which Dr. Maclaren read at a subsequent session, deeply touched all hearts. In him our denomination has lost a wise friend and a generous helper, whose genial presence brought sunshine and hope into every gathering he

attended. He will be greatly missed, and his memory will long abide as a faithful servant to whom work and gifts for the Lord and His Church were a delight, of whom it may be truly said that, in regard to his time, his talents, and his means, he was "a cheerful giver." Notwithstanding these clouds, there was through all the meetings and services a fine tone of earnest enthusiasm, and though, unfortunately, the session coincided with the General Election, there were full and even crowded audiences at every gathering; to which it must be added that, with generous hospitality, the friends at Leicester made every possible provision for the comfort of ministers and delegates.

On Monday evening, the reception of the guests by the Mayor and Mayoress in the Museum Buildings afforded an opportunity for friendly greetings and pleasant chat, while the later, more formal, gathering in the Temperance Hall was marked by some good and earnest speeches. The Mayor, Mr. Alderman T. Windley, J.P., who is himself a Baptist, presided at the earlier part of the evening and gave an interesting address, pointing out the associations of Leicester and the neighbourhood with Protestant and Baptist worthies who had lived, worked, and suffered for the truth of Christ, and heartily welcoming the Baptist Union on its third visit to the town. Mr. Cuff gave a suitable reply to the Mayor's welcome, and then took the chair to receive some local deputations. An address from the Leicester Free Church Council, expressing warm appreciation of the work done by Baptists, and welcoming the Union, was read by the Rev. F. Lansdown, Congregationalist, and supported by the Rev. J. Posnett, Wesleyan, and Mr. H. T. Chambers, J.P. Dr. Maclaren, whose rising was the signal for an outburst of applause, in a most felicitous speech, which was punctuated throughout by laughter and cheers, replied to the deputation, emphatically declaring his conviction as to the vital unity of the Evangelical Free Churches. "I do not want to break down denominational walls," he said; "we are not ripe for that yet, even if it were a good thing, which is a very problematical point. We are not ready for it; but why must there be glass bottles broken on the tops of the walls, and why must they be so high that nobody whose neck is shorter than a camelopard's can look over them?" The real unity of the Free Churches, he went

on to remark, is patent to anybody "who can look below the surface, who is not befooled by the shadows of things, the things that are seen, and who can go beneath these to what the Seer in the Apocalypse called 'the things which are,' and, blessed be God, 'the things which shall be hereafter'; and we are working towards that." The Free Church deputation was succeeded by one from the Leicester Temperance organisations, to whose address a suitable reply was given by Mr. J. T. Sears, J.P., of London. Simultaneously with this reception of deputations, there was a largely attended, but not crowded, meeting of the Baptist Total Abstinence Association, in Belvoir Street Chapel, under the presidency of Mr. Alderman A. E. Sawday, J.P., at which stirring addresses were given by Revs. W. Y. Fullerton, D. H. Moore, and Arnold Streuli.

Tuesday was devoted entirely to the work of our Foreign Mission, and it was very noticeable that the recent sad events in China gave to all the proceedings a distinct tone of impressive solemnity. The day began with early morning sermons in Victoria Road Chapel by the Rev. F. G. Benskin, B.A., and in Friar Lane Chapel by the Rev. James Mursell. The valedictory service, in the forenoon, was attended by a congregation which crowded the Temperance Hall, and was marked throughout by much tender and solemn feeling. Mr. G. W. Macalpine, J.P., of Accrington, presided (in the absence of Mr. Rickett), and gave an opening address expressive of his high admiration for the work of the Society, and his deep sympathy with its present trials. Nine departing missionaries, three of whom are about to leave for the first time, gave brief farewell addresses, which were all characterised by devout confidence in the ultimate issue of the work. Whoever may falter and grow timid in view of the sacrifices which the missionary cause demands, our brethren who go forth to the field are full of courage and hopefulness. The valedictory address, by the Rev. Principal Henderson, B.A., of Bristol, who took the place allotted to Principal Tymms, was very impressive, delivered with much earnest feeling, and pervaded by deep spiritual fervour. He commenced with a pathetic reference to sufferings of missionaries and converts in China. "The absence from the group of departing missionaries of any representatives of the China Mission suggests sorrowful and anxious thoughts." "Wherever our people are they

are with God—on earth or in heaven. The ignorance which is ours is not His, and our helplessness does not mean Divine impotence, and death is fuller life." "In many senses the cross goes in the van of God's army, and the heroic sacrifices made by Christ's soldiers point to the one sacrifice of everlasting efficacy which inspires, in every age, such a passion for saving men that no cost is deemed too great." He was warmly responded to by the audience, when, towards the close of the address, he declared: "The missionary seeks to persuade men to listen to Christ Himself, and to utter the Christian faith in forms suited to each nation's God-given characteristics." "The Holy Spirit delights in variety in the Church as in nature, where oak and palm, lily and cactus, are the exponents of one life." "In what country, truly evangelised, has the Spirit refused to raise up native preachers, scholars, teachers, martyrs?" After the address the missionaries were commended to God in prayer, led by Dr. Glover.

In the afternoon there was a crowded congregation to hear the missionary sermon by Dr. Clifford. He selected as his text Ephesians iii., 8-11, and preached with great eloquence and power on the true motive and the wide scope of missionary work. "Jesus Christ bids us preach His Gospel to every creature, and to know Him, and win Him, and be found in Him, is the one unfailing source of that evangelical aggression by which the whole round world is yet to be brought to the feet of God." The sermon was listened to with eager attention, and the irrepressible feeling of the congregation, at first hushed, toward the close burst into repeated applause. His closing sentences came with great power. "Let us remember God has given us life, eternal life in its fulness, life in Christ; and it is to Him we must go, with Him we must live and commune, in Him rest; with Him, not in this or that aspect only, but in His whole wealth; and then, as we look over the wide earth and see its sinning and suffering multitudes, we shall voice our gratitude and delight in the words, "Unto us is this grace given to preach to all men the unsearchable riches of Christ."

There was a great crowd at the missionary meeting in the evening. The hall was packed, and numbers were unable to obtain admission, so that an overflow meeting was held in Dover Street Chapel. The chair was taken by Dr. Maclaren in the place of Mr.

Walter Hazell, who was kept away by the pressure of electioneering duties. In his opening speech, Dr. Maclaren made touching reference to the families who have been bereaved by the massacres in China, mentioning, in particular, the home at Rochdale, "where the agony of suspense, borne, as some of them could testify, with strangely Christian patience and fortitude, seemed at last to have passed into the comparative calm of accepted loss." "Our brethren," he went on to say, "have hazarded their lives in the name of the Lord Jesus. They fell back on no Consul, and wanted no expiatory cathedrals to be built." The first missionary to speak was the Rev. J. S. Whitewright, of China, who amply fulfilled the promise of his opening sentence, that he had a story of striking success to tell, in spite of the darker side of Chinese affairs. When he left his work there were, in the province, 4,195 baptized believers in good standing. The Rev. C. H. Kelly, Ex-President of the Wesleyan Conference, followed with an earnest, sympathetic address, which was brightened by some fine flashes of humour. The Rev. George Grenfell described some aspects of the work on the Congo. His *forte* is to do the work of a missionary rather than speak about it at large gatherings, and though, after the first sentence or two he was imperfectly heard, his audience showed that they knew the man behind his speech, and gave him a greeting which proved how fully they recognised his heroic spirit, and how greatly they valued his unique work on the Congo. At this point in the meeting, Mr. Walter Hazell appeared on the platform, and was received with a burst of applause. In a short speech he expressed his sense of the obligations under which Christian England lies to the heathen nations. The Rev. Charles Jordan, of Calcutta, gave the closing address, affirming his conviction that the day would come when India would be one of the grand Christian forces employed by the Saviour for the salvation of the world. The missionary day was, throughout, a great success, meetings and services were alike crowded and enthusiastic, and the obvious feeling was that, notwithstanding all discouragements, there shall be no abatement of energy or fervour in the great work of preaching the Gospel to the whole world.

On Wednesday there were again two early morning sermons, in Melbourne Hall by the Rev. B. J. Gibbon, and in Belgrave Union

Chapel by the Rev. C. W. Vick. The first session of the Baptist Union was opened by a short devotional service, conducted by the Rev. James Thew. On rising to deliver his address from the chair, the Rev. W. Cuff was received with loud and continued applause. His robust appearance and vigorous delivery gave no suggestion of ill-health, and the address itself was characterised by a fine tone of manliness and strength. After some introductory paragraphs on the Disruption of the Scottish Church in 1843, and the Oxford Tractarian Movement, he came to his special subject: Three Great Movements: The Federation of the Free Churches, the Twentieth Century Fund, and the Simultaneous Mission about to be held by the Free Churches. He was strongly convinced that each of these movements is distinctly spiritual in its motive and aim. One marked feature in the address was his warm sympathy with the village churches, whose position will be greatly strengthened by these movements. "They are now lifting up their heads and giving thanks." It was a worthy deliverance from the chair of the Union, and was heard with the closest attention and approval. The Rev. E. Medley, B.A., proposed a resolution amending the rules of the Annuity Fund, which, after a short discussion, on the resolution of the Rev. C. M. Hardy, B.A., was referred back to the Council. The remainder of the session was spent in passing resolutions on public questions. One, recommending all ministers and missionaries to join in a "concert of prayer and special intercession in order to gain equipment for better service in the new century," was unanimously adopted, as was a second, condemning, not too strongly, juvenile smoking. Then followed a lengthy resolution which may be best described in a sentence used by Dr. Maclaren on Monday evening, to the effect that "Our politics are Christ's ethics applied to national life." This was moved by Dr. Clifford in a speech of almost overpowering eloquence, which roused the assembly to the highest pitch of enthusiasm, and was unanimously adopted. Other resolutions of a public character followed. In the afternoon a striking sermon, equally remarkable for its thoughtfulness and humour, was preached by the Rev. W. L. Watkinson on the words "The life that is life indeed"; and the day closed with two public meetings, one for young people in Belvoir Street Chapel, and the other especially for men in the Temperance Hall.

Thursday was the busiest day of the week. In addition to two early morning sermons, there was a public breakfast meeting in the interest of the Century Fund, presided over by Dr. Maclaren, at which additional promises were given to the amount of £4,000. At the second session of the Union, held in the forenoon, Mr. Shakespeare made a statement in regard to the present position of the Fund. In the Spring, the sum promised amounted to £135,000, it has now reached £150,000, and he concluded by making an eloquent and earnest appeal for co-operation and self-sacrifice in order to obtain the further £100,000. The Rev. Charles Williams then gave a bright, interesting address on "Some Lessons learned from American Baptists." After mentioning the fact that American Baptists are eleven times more numerous than British Baptists, and reminding his audience that in America there is no Established Church, he pointed out the following particulars in which Baptists across the Atlantic are superior to us in the old country. The Sunday-school is far more efficient; members, and especially the leaders of the churches, devote more time and money than are devoted in England to church life and work. There is greater zeal and devotion in the publication and circulation of denominational literature. There is a larger liberality and a bolder policy in relation to Home Mission and denominational extension work, and an intenser loyalty to the denomination; and, finally, American Baptists teach us never to be ashamed of the ordinance of baptism. Dr. Glover followed with a most impressively read paper on "The Elements of the Revival we Require." He laid the chief stress on the following points: (1) We need a deepening of our faith in the Being of a God; (2) a greater hallowing and using of the intellect in religion; (3) a deepening of our sense of our high calling in Christ Jesus; and (4) a renewal of the Church's consecration to her work. The session closed with a thoughtful, spiritual, and quietly delivered address on "The Vision of Christ," by the Rev. T. Fisk, of Kidderminster. In the afternoon there was a well-attended Zenana meeting, at which the Mayoress of Leicester presided, and farewell was taken of a number of ladies who are shortly leaving for the mission field. The great closing meeting for the "Exposition of Free Church Principles" was a magnificent success. Dr. Henson, of Chicago, spoke with great vivacity and

force, his leading thought being that God is ever present in the forces of nature. The Rev. Silvester Horne, M.A., followed with an address on "Things New and Old," and the Rev. T. Phillips, B.A., closed with a racy, vigorous address on "The Title-Deeds of the Free Churches."

Friday was a bright, happy missionary day. It began with a well-attended breakfast meeting, at which the Rev. T. D. Landels read a paper on "How to Increase the Sympathy of our Young People with Foreign Missionary Work," which was followed by a suggestive and helpful conference. In the evening there was a Young People's Missionary Meeting, at which addresses were given by the Rev. A. Mursell, the Rev. H. R. Ross, of the Congo, and the Rev. J. G. Potter, of Agra.

W. H. KING.



THE LATE HUGH STOWELL BROWN, HIS BROTHER T. E. B., AND THEIR FATHER.*

IN introducing one of Mr. T. E. Brown's volumes to our readers many years ago we made use of words which may fittingly serve as an introduction to his collected Poems. "Mr. Brown is a brother of the late Hugh Stowell Brown, of Liverpool, and though his poems are independent of all adventitious commendation, we give them a more cordial welcome because of the fact we have stated. Many of the poems deal with Manx scenes and characters, and are written in the Manx dialect. There are among them narrative and descriptive poems as well as many genuine lyrics. Mr. Brown is specially at home with fishermen and sailors, and displays towards them a sympathy as deep as his insight into their character and ways is clear. His portraiture is vividly realistic, he has an unflinching fund of humour broad, genial, and racy, and his passion is often intense. Notwithstanding occasional irregularities of metre and literary affectations, there is more genuine poetry in this volume than in nine-tenths of the recent verse which has been more widely discussed." It is

* *The Collected Poems of T. E. Brown.* (Macmillan & Co. 7s. 6d.) *Letters of Thomas Edward Brown.* Two volumes. Edited by Sidney T. Irwin. (Archibald Constable, 2, Whitehall Gardens, Westminster. 12s.)

indeed often surprising that such veritable gold-fields should be to all but a small circle an unknown land. It is in every way fitting that poems of such exceptional merit should be collected into a single volume and appear in an edition uniform with Messrs. Macmillan's Wordsworth, Coleridge, Tennyson, and Matthew Arnold. Mr. Brown's place is among the immortals. Not one of the men whose writings adorn the series we have named—a series which contains so much of the best poetry of the nineteenth century—would scruple to meet him in his "singing robes" and to admit him to their high companionship. At present—leaving aside the dialect and narrative poems, such as "Old John," "The Doctor," "The Manx Witch," and "F'o'c'sle Yarns," we must content ourselves with transcribing one or two specimens which illustrate Mr. Brown's insight into nature, his lyrical power and his love for children, as well as his true devoutness of spirit. The narrative poems are vivid and realistic, abounding in thrilling incident from scenes of daily life. They have both humour and pathos, comedy and tragedy, and gleaming through them all we see the workings of a kindly sympathetic heart, beating true to the eternal law of right and in touch with the Infinite love. But the shorter poems have the true "lyric cry." This on "Indwelling," for example, has a high spiritual significance, and furnishes many fruitful suggestions—

" If thou couldst empty all thyself of self,
 Like to a shell dishabited,
 Then might He find thee on the Ocean shelf,
 And say—'This is not dead'—
 And fill thee with Himself instead.
 But thou art all replete with very *thou*,
 And hast such shrewd activity,
 That, when He comes, He says:—'This is enow
 Unto itself—'Twere better let it be:
 It is so small and full, there is no room for Me.'"

The "Canticle" is a fine nature poem—

" When all the sky is pure
 My soul takes flight,
 Serene and sure,
 Upward—till at the height
 She weighs her wings,
 And sings.

“ But when the heaven is black,
 And west-winds sigh,
 Beat back, beat back,
 She has no strength to try
 The drifting rain
 Again.

“ So cheaply baffled! see!
 The field is bare—
 Behold a tree—
 Is 't not enough? Sit there,
 Thou foolish thing,
 And sing.”

There are few readers who will fail to appreciate “ God is Love ” and the beautiful incident which gave rise to it—

“ At Derby Haven in the sweet Manx land
 A little girl had written on the sand
 This legend:—‘ God is love.’ But, when I said:—
 ‘ What means this writing?’ thus she answered:—
 ‘ It 's father that 's at say
 And I come here to pray,
 And . . . God is love.’ My eyes grew dim—
 Blest child! in Heaven above
 Your angel sees the face of Him
 Whose name is love.”

“ The Interrupted Salute ” gives us an exquisite peep into the poet's heart—

“ A little maiden met me in the lane,
 And smiled a smile so very fain,
 So full of trust and happiness,
 I could not choose but bless
 The child, that she should have such grace
 To laugh into my face.

“ She never could have known me; but I thought
 It was the common joy that wrought
 Within the little creature's heart,
 As who should say:—‘ Thou art
 As I; the heaven is bright above us;
 And there is God to love us.
 And I am but a little gleeful maid,
 And thou art big, and old, and staid;
 But the blue hills have made thee mild
 As is a little child.
 Wherefore I laugh that thou may'st see—
 O, laugh! O, laugh with me!’

“A pretty challenge! Then I turned me round,
And straight the sober truth I found.
For I was not alone; behind me stood,
Beneath his load of wood,
He that of right the smile possessed—
Her father manifest.

“O, blest be God! that such an overplus
Of joy is given to us:
That that sweet innocent
Gave me the gift she never meant,
A gift secure and permanent!
For, howso'er the smile had birth,
It is an added glory on the earth.”

“Dora” tells its own sad tale, whence derived it is needless to say—

“She knelt upon her brother's grave,
My little girl of six years old—
He used to be so good and brave,
The sweetest lamb of all our fold;
He used to shout, he used to sing,
Of all our tribe the little king—
And so unto the turf she laid,
To hark if still in that dark place he played

“No sound! no sound!
Death silence was profound;
And horror crept
Into her aching heart, and Dora wept.
If this is as it ought to be,
My God, I leave it unto Thee.”

The lines “O God to Thee I yield” speak not only of resignation, but of contentment and hope—

“O God to Thee I yield
The gift Thou givest most precious, most divine
Yet to what field
I must resign
His little feet
That wont to be so fleet,
I muse. O, joy to think
On what soft brink
Of flood he plucks the daffodils,
On what empurpled hills
He stands, Thy kiss all fresh upon his brow
And wonders if his father sees him now!”

“Specula” contains a good lesson in the style of George Herbert—

“When He appoints to meet thee, go thou forth—
 It matters not
 If south or north,
 Bleak waste or sunny plot.
 Nor think, if haply He thou seek'st be late,
 He does thee wrong.
 To stile or gate
 Lean thou thy head, and long!
 It may be that to spy thee He is mounting
 Upon a tower,
 Or in thy counting
 Thou hast mista'en the hour.
 But, if He come not, neither do thou go
 Till Vesper chime.
 Belike thou then shall know
 He hath been with thee all the time.”

The “Letters” are scarcely equal in our judgment to the Poems. Many of them are bright and vivacious, and discuss literature, ancient and modern, with insight and knowledge, though their judgments will not always command assent. There are also brief and vivid descriptions of scenery—in the West of England, in the Isle of Man, in Scotland, and on the Continent—and pleasant glimpses of Mr. Brown's friendships and of his chivalrous, affectionate nature. The writer's estimate of Dr. Jowett is remarkably shrewd and incisive; and, scanty as they are, his descriptions of his “servitorship” at Oxford, and his winning an Oriel fellowship, are worthy of record. We do not share T. E. B.'s enthusiasm for Mr. Hall Caine, but are at one with him in his repugnance to Thomas Hardy's “Tess.” We endorse his eulogies of Sir Walter Scott, and, in the main, of Rudyard Kipling, and are delighted by his shrewd insight into many of our old authors. It is something to come across a man who can appreciate Stevenson without sneering at Ian Maclaren. Mr. Brown—it may be mentioned—took “holy orders,” but never held “a cure of souls.” He was for a time head master of Gloucester Crypt School, and afterwards second master at Clifton, where he did most of his best work. The great defect of these letters is that they rarely let us get very close to T. E. B. in regard to the deepest element of his inner life. We are all the time conscious that there is “more behind” that is not

disclosed. The short prefatory memoir can scarcely claim to be a model of what such a memoir should be, and we are almost driven to the conclusion that Mr. Irwin had far more sympathy with the æsthetic and literary side of T. E. B.'s character than with the religious and spiritual. The fact to which we allude in the beginning of this article as to the relationship between Hugh Stowell Brown and T. E. B. would never be inferred from anything Mr. Irwin has written. For some reason he has ignored the fact, though H. S. B. was not in any sense an unknown man. He was for many years the most prominent and influential citizen of Liverpool, and as a lecturer was welcomed, as few others were, in all parts of the kingdom. Neither did he play an insignificant part in his brother's life, for T. E. B. said of him in a letter found here—

“My brother has ringed me round all my life with moral strength and abettance; I hardly knew how much. What is it? Not direct control or suggestion, but a sort of taking each other for granted. You know something of it, and you know the blank on the other side of the leaf too.

“In many ways I am well content. My brother had had a glorious life, had hit hard, and thoroughly realised his blows. In his best lectures he has said things which are contributions to the literature—hard-headed, racy, brilliant, humorous things; things most delightful, most original: things easily apprehended of and not easily forgotten by the people.

“It is a great thing for his children to have had such a father; they speak of him as their ‘glorious father.’ He was, though I say it, of a good stock. We have a Keltic root in the Isle of Man, but of that he seemed to have little or nothing. I don't undervalue it; only he hadn't it in him. He was his mother's own child. I wish you had known her. She was a great woman. A pure borderer she was—her father a Thomson from the Scotch side, her mother a Birkett from the Cumbrian side of Cheviot. I don't suppose the earth contains a stronger race, and she had all its strength; she was typical. So was my brother Hugh. Well, he has ridden his ride and made his mark in many a foray.”

It is the more remarkable that Mr. Irwin makes no reference to the matter because, in a letter to himself, and speaking of Mr. Irwin's converse with his own kin, Mr. Brown said several years after the great Liverpool preacher had passed away: “I have no brother now, and that is a sad, sad want.”

It is well known that these brothers were Manxmen, born near Douglas. Their father was at first curate in Douglas, but afterwards became Vicar of Kirk Braddon. There are not many

references to T. E. B. in Hugh Stowell Brown's autobiography, but the following paragraphs will be read with interest as showing among other things, the type of churchmanship that prevailed in the old home :—

“ Before taking leave of our life in Douglas I may mention a curious event which occurred in 1830, and which shows that my father held rather free notions as to churchmanship. . . . I, my brothers Robert and William, and my sister Dora, were privately baptized by my father, each, I suppose, after birth. But we had no godfathers or godmothers until I was seven years old and my brother Robert ten, William five, and Dora three. I never knew what led my father to alter his views. I don't think they were altered, but probably his friends were anxious about us, and to humour them he gave way. At any rate, in that year, 1830, there was a great christening ; I remember nothing of the ceremony, but have some recollection of the feast that followed it. It was my lot to have as my godfathers the Rev. Hugh Stowell, Rector of Ballaugh, after whom I was named, and Mr. Nelson, Rector of Kirk Bride ; I have not the least idea who my godmother was. My brother Tom was then an infant in arms, and he was baptized on that occasion and not merely received into the congregation as we were. He is Thomas Edward, after his godfathers, Mr. Howard, Vicar of Kirk Braddon, and Mr. Caraine, Vicar of Kirk Onchan. The ceremony took place at St. Matthew's Chapel, and I daresay that when it was all over, and the guests had left the house, my father laughed at the whole business as a piece of humbug. My godfathers never gave me any trouble. Their appointment was a matter of form, and although they were the most evangelical clergymen they never took the slightest notice of me. My father was one of the lowest of Low Churchmen, who took such liberties with Church rules as would make most Low Churchmen of these days stand aghast. I never heard him read the Athanasian Creed. When the lesson for the day was a chapter that contained anything he did not think fit to be publicly read he passed it by and chose another. He took not the slightest notice of Ash Wednesday or of Lent. I do not think that he always had service on Good Friday ; Holy Thursday was like any other Thursday, and as to honouring the saints by the observance of the days appointed in the calendar, he would never have dreamt of it.”

These “ two brothers ” were among the remarkable men of their day, and both deserve to be remembered. It is perhaps the fate of preachers to be forgotten—at any rate, by the general public—sooner than poets. But we have often wished that some of Hugh Stowell Brown's “ Contributions to the Literature,” as his brother rightly called them, could be collected into a small and attractive volume. They would be sure of permanent appreciation. That his brother's poems will last we have not the slightest doubt.

SUNDAY MORNINGS WITH THE CHILDREN.

XI.—ON BEING WELL DRESSED.

1 PETER iii. 4.



YOUNG people, little girls especially, love to be well dressed, and the feeling is right. The question is: What is being well dressed? One of the first principles is that the attire must accord with the station in life. For a poor girl to have rich silks and diamonds, like a princess, would not be to be well dressed. Now, with little children, their station in life is that of their fathers and mothers. To be more expensively attired than their means will allow would be in bad taste. The right view is that children should be contented with what clothes their parents provide for them. Then, if they keep them clean, and are neat and tidy, they are, properly speaking, well dressed, and should not be jealous of other children to whom God has given parents with more wealth.

Once a queen took notice of a very pretty little girl who was poor, and had her brought into the palace. When surrounded by the splendidly robed ladies there, she was asked to sing. And she began—

“Jesus, Thy blood and righteousness
 My beauty are, my glorious dress
 Midst flaming worlds in these arrayed,
 With joy shall I lift up my head.”

The queen was deeply affected and shed tears, and said she wished she had the same faith in Jesus.

That little girl sang of the dress of her soul, which was far more important than that of her body. We may apply the same rule here. If you are a child of Jesus, you should be dressed according to the station of your Heavenly Father. He has immense boundless wealth. You are to wear the dress of a princess, the most expensive and magnificent of all, for you are a child of the King of kings. The Apostle Peter describes this dress: “The ornament of a meek and quiet spirit, which is in the sight of God of great price.”

A little girl of wealthy parents was once taken to a large shop. Her mother was about to purchase for her a very rich dress for some especially grand party. By way of test there was placed before the child a very cheap gay-coloured coarse calico and a rich white satin, worth fifty times as much, and she was asked which she thought the best. The little girl selected the gaudy chintz. She knew no better. Of course, her mother chose for her. The little girl was like many young people, who would prefer the noise and gaiety of this world to the life of true piety. The wise young Christian thinks that the Heavenly Father knows what is best. He has immense wealth. When He says a meek and quiet spirit is of great price, then we know that it must be valuable indeed.

The great John Calvin somewhere says the warp of the wedding garment of the soul is faith on Jesus Christ, and the woof is imitation of Jesus Christ. Such a robe for the soul must be of immense value. No silver or gold could buy it. It must be the gift of the Holy Ghost. It will never wear out. It is the glorious white robe of the saints in heaven. Make it your frequent prayer and constant effort to have the spirit of Jesus. Nothing can make young people so lovely and so beloved as their trying to follow Christ.

It is very delightful to see a young maiden well dressed, having on the pure white robe of heavenly righteousness, and the raiment of fine needlework of good deeds, and the fingers covered with the jewelled rings of kind actions, and the earrings of delight in the Word of God, and the sparkling diamond necklace of praise, and the bright clear amethyst of temperance, round her waist the golden girdle of charity, her feet shod with peace, and for a brooch, near her heart, the pearl of great price. Thus clothed in the garments of salvation, she stands as one whom Christ loves, a princess of heaven, a daughter of the Lord of glory.

Two young girls, who were sisters, were left orphans by the death of their father. They went to a distant town to visit some kind friends. Each had a little money, not much. One spent what she had in fine dresses and jewellery; the other was more careful, bought for herself plain but suitable clothes, and gave some of her cash to those who were more needy than herself. In the neighbourhood there was a noble young gentleman, who had a beautiful home. He was much pleased with the appearance of the two maidens, and resolved to seek one to be his wife and share his wealth. One day he went to his mother and informed her that he had fallen in love with one, and she had accepted his offer of marriage. "Which one?" asked his mother very anxiously. "One of them seems more dashing and brilliant than the other and more attractive, but the other one has, I think, the grace of God in her heart, and would make you happier." "Mother," said he, "I have decided to marry the one with the most ornaments and who is the best dressed." "I am sorry to hear that," she said, "because I like the other the best." The next day he asked his mother to go with him to see the young lady who was to be her new daughter. As soon as she was introduced, "Mother," said the young man, taking the more plainly dressed of the two by the hand, "this is the dear girl who has consented to be my wife." "Why, I thought," said the mother, with tears of joy in her eyes, "that you had chosen the one with the best dress and most valuable ornaments." "So I have, mother," he replied. "God is a better judge than I am, and I read, 'The ornament of a meek and quiet spirit is in the sight of God of great price.' One soon gets tired of the most costly silks and most precious diamonds. We cannot take them with us when we die. But a holy Christlike spirit is beautiful for ever. It never wears out, but will be a joy in heaven."

J. HUNT COOKE,

NOTES AND COMMENTS.

THE J. A. SPURGEON HOME OF REST.—The gift of Mrs. James Spurgeon in memory of her late husband, is a most generous and timely one. Those who visited Brighton at the formal opening of the Home, and those ministers who have already made use of its opportunities, are loud in its praise, and in praise of the kindly heart which prompted so useful a gift. It is situated in what is for the tired worker by far the most suitable part of Brighton, only an hour from London. To the best sea air is added a delightful and ample home, and in general the companionship of like-minded spirits. May many generations of Baptist pastors and their wives enjoy these benefits, and live to bless the memory of Dr. and Mrs. Spurgeon; and may Mrs. Spurgeon herself be spared many years to know how great a boon she has conferred on the ministers and churches of our denomination.

THE NEW TREASURER OF THE BAPTIST UNION.—Mr. Herbert Marnham, one of the Treasurers of the Twentieth Century Fund, has been nominated as successor to the late Mr. Henry Wood, J.P., in this important office, and has intimated his willingness to accept it should his election be confirmed, as doubtless it will be, by the Council and the Assembly. Mr. Herbert Marnham is the worthy son of a worthy sire. He has inherited his father's business tact and large-hearted generosity. He is marked out for this office alike by his natural ability, his geniality of disposition, and his sterling Christian principle. We shall simply be expressing the sentiment of all our readers when we wish for him a long and honourable career in this new position.

THE CHURCH CONGRESS.—The meetings of the Church Congress, held in Newcastle during the last week of September, were well attended, and dealt with some subjects of great importance. In reading over the reports of the proceedings the wish has been felt that opportunity could be given for considering, under not less favourable circumstances, in our own denominational gatherings, matters of such living interest and pressing importance as some with which these meetings were concerned. The Reformation in England, Old Testament criticism, War, the Autonomy of the Church, the Housing of the People, the Church's Policy in Elementary Education, the Church's Progress in Foreign Missions, the Ascension of our Blessed Lord—each of these subjects had a whole meeting to itself, and was generally presented by brief papers from various points of view, and opportunity afforded for discussion. Possibly, as a reporter of one of our great dailies complains, some of these meetings were "as dull and uninspiring as ditch-water"; but certainly some of them were not, and it

must have been a great treat to hear, in the kindling atmosphere debate, Prebendary Webb-Peploe, Professors Ryle and Margoliouth, Prebendary Wace, and the Dean of Ripon on their special topics, and here and there one of the coming men, like the Rev. R. B. Rackham, of the Community of the Resurrection—a young curate who shamed a whole bench of Bishops—declaring “there is no authority in the Church . . . the only authority I can conceive of as able to win obedience all round is the Church itself.” Separate and most successful meetings for the number in attendance were held for men, working women, lads, and girls. The Baptist Union Council might well take a leaf out of the Congress Book and present us next year, or the year after next, when Century Fund business is out of the way, with an entirely new programme on similar lines.

THE RE-UNION MEETING AT NEWCASTLE.—At the close of the Church Congress, and under the presidency of Earl Grey, a public meeting was held for the promotion of Christian Union. The following resolution was brought forward: “That, in the opinion of this meeting, increased co-operation among Christians is both desirable and practicable,” and the saving clause, “where sacrifice of principle is not involved,” having been added, was carried unanimously. The Dean of Ripon made a practical speech, urging that in the cause of a united Christianity men should go just as far as ever they dare. Work with men, even if you can’t pray with them. The Rev. F. W. Macdonald, ex-president of the Wesleyan Conference, made a capital speech, but as he was only a Dissenter, the *Guardian* merely informs us that he seconded the resolution. But he managed to tell a story that points the moral of the *Guardian’s* silence. He said, going into a church once, the vicar came up to him, and, noticing his clerical attire, asked him to assist in the service. “I am a Wesleyan,” he replied, “but I could read the lessons if you like; that would not compromise you.” “Oh, thank you, but I fear that would hardly do,” and the vicar slowly retired. Suddenly he returned, with a bright smile lighting up his face, “Will you take the collection?” The Rev. A. E. Stuart spoke sensibly, affirming that fusion was at present impossible, but federation in some directions was quite possible, especially in the endeavour to overtake the work among the unevangelised masses, while fraternisation seemed to him a Christian duty. Dr. J. Hastings was the fourth speaker, and emphasised the recognition of the presence of Jesus Christ wherever He might be found.

THE CONGREGATIONAL UNION.—The autumn meetings of our sister Churches are being held in Newcastle as we write, and with every evidence of usefulness and deep interest. Rev. J. H. Jowett, M.A., of Birmingham, preached the opening sermon, which was robust in thought, full of solid Christian truth, and rich in the inspiration of hope. Mr. Carvell Williams gave a most vigorous address, and Dr. Guinness Rogers spoke with unbounded energy on their Twentieth Century Fund, which grows apace. A sitting of

the Assembly was given up, to the discussion of Congregational Federation both in large towns and villages, and a Committee was appointed to consider the steps that might be taken with advantage, to secure the end in view. There was also a well-attended and most interesting sectional conference on "The Theological Changes of the Century."

THE DEADLOCK IN CHINA. — During the month events in China, so far as any settlement is concerned, have only been marking time. Gruesome stories have come to hand of awful and atrocious work in Manchuria by the Cossacks, of the massacre of foreigners in various parts of China, and in the diaries which have been published from those who were resident in Peking during the time of siege. The Chinese Court has gone to the ancient capital of the empire at Singanfu, Count Waldersee has arrived at Tientsin, and may be on his way to Peking, while various bodies of troops under European direction have been moving hither and thither, and the Russian forces have withdrawn from the capital. But the problem seems no nearer getting itself solved, and the question of questions goes unanswered, Will the guilty mandarins be surrendered and receive their deserts? First it was the Russian proposals, last month it was Germany's turn, this month it is the French Note to China which seems to have secured some sort of general acceptance. We shall all have to possess our soul in patience while the slow machinery of diplomacy works towards its ends, and when they are reached we shall be extremely thankful if the European Powers have awakened no fresh cause of discord among themselves. (Since the above was written news has been published of an Anglo-German agreement. It is at present too soon to speak of all that it involves. It may effect a settlement if the two Powers concerned in it are really bent on effecting one. Many of the comments in our own and Continental papers contend that it will, as is usual with Lord Salisbury's negotiations, cripple British power and aid the designs of Germany, especially as it will prevent what was understood to be our predominant interest in our special sphere of influence in the Yang'tze Valley. But this is doubtful.)

AN AMERICAN DIPLOMATIST ON MISSIONARIES IN CHINA.—The Hon. Charles Denby, who was formerly United States Minister to China, has been speaking on Chinese affairs with combined wisdom and courage. He regards the proposed withdrawal of troops as a grave blunder, pointing out that while the Legations have been rescued nothing else has been accomplished, and that there should be a settlement with China for the heavy claims of the past, and the securing of adequate guarantees for the future. The words which follow are particularly timely, and it need not be said that in this respect America and England are one. "There are many writers who advocate the offering up of the American missionary as a sacrifice on the altar of peace, while some advise that he should be restricted in his operations to the treaty ports. Both of these suggestions are

impracticable. It may be asserted with absolute certainty that the Catholi missionary will remain in China. He would stay there if the land were sowed with dragons' teeth, destined to spring up armed men. No tortures will keep him out of China, and where he goes his Protestant brother will go. There is not much use of trying by argument to deter men from doing what conscience and duty command them to do. Especially they will not be deterred by danger while men of a rival religion eagerly confront it. As for confining our missionaries to the treaty ports, that policy would never be submitted to by the Catholics, or the Governments which represent their missionaries. Besides, it would be undermining an edifice of law and practice which has been built up with great and enduring labour. After years of diplomatic labour, the right of the missionaries to go into the interior and settle there was conceded. I speak only for myself, after some experience in China, when I say that it is not in the least degree probable that missionary work laid at the foundation of the uprising of the 'Boxers.' The missionary suffered because he was a foreigner, and the convert suffered because he was a friend of the foreigner. It was a racial, and not a religious, antagonism which originated the disturbances. The real causes were envy, jealousy, resentment for the loss of trade in the past, and the overwhelming fear that the new inventions and machines that the foreigners were introducing would pauperise the people. Added to these sentiments was the dread of foreign domination over the whole of China, which was caused by acts of spoliation. Whatever the causes of the riots may have been, it is plain that discontent was deep-seated, and that antagonism to foreigners is almost universal. Of course, a plain, simple remedy for existing evils would be to give back to China the portions of her territory which, by one method or another, have been taken from her. Such an act would convince her at once that the Western world was in earnest in the desire to win her goodwill; but no man of affairs dreams for a moment that such recession will ever be made. The danger is that not only will the territory seized be held, but that other concessions will be demanded. At that point, at least, those countries whose interests demand that the autonomy of China shall be preserved should make their voices heard."

THE RESULTS OF THE GENERAL ELECTION.—The General Election has come and gone, and so far as the position of parties is concerned it leaves matters very much where they were, the Government majority of 128 having been increased to 132, twenty less than it was at the 1895 election. Such a result can hardly revivify the parliamentary machine; yet it is one which the Liberal party may be thankful for, as every possible disadvantage, through the state of the register and the appeal on the sole issue of the war, was against them. Speakers and candidates on both sides have conducted the election with a good deal of personal rancour. Mr. Chamberlain brought down on his head the reproaches of his own party organs, such as the *Times* and the *Daily Mail*. While the balance of parties remains about the same,

there are many striking personal changes. Mr. Goschen has retired to the Upper House from work at the Admiralty which, on the whole, he has done well. But some who have lost their seats will make, in most cases we may hope only for a little while, a break in the forces of the Opposition. Baptists and Congregationalists will be sorry to miss such men as Mr. Augustine Birrell, Mr. Albert Spicer, Mr. Hazell, and Mr. Sam Woods, and the temperance cause will miss the advocacy of Sir Wilfrid Lawson. The Rt. Hon. Horace Plunkett will be a loss to the Government, while Mr. Winston Churchill is a dark horse amongst their supporters. We are glad to see Mr. Caine, Sir E. J. Reed, and Sir Geo. Newnes back again, and to note that our friend Mr. Alderman White, of Norwich, has secured a seat in the House, where he will undoubtedly make his power felt. Dr. Macnamara will be a tower of strength in the inevitable debates on educational matters. The Parliament, it now appears, will not meet till the usual time, making all the more unworthy the taking of an election on a register that would have died a natural death in December.

BADEN-POWELL ON JUVENILE SMOKING.—Had the hero of Mafeking been present at the Baptist Union Meetings at Leicester he would heartily have supported the resolution condemning juvenile smoking, and, indeed, to all who wish to indulge in the habit he would have repeated Punch's celebrated advice to those about to be married, "DON'T." He has recently been elected president of an Anti-Smoking Society near Runcorn, and in his letter of acceptance he emphasises the fact that *duty* rather than *pleasure* should be the watch-word of life. "I quite agree with your principles, that it is at your time of life that your habits and character are formed, and remain yours during your manhood. A feeble youth, who smokes because he thinks it is manly, is just as liable to drink or to swear because he has known grown-up men do it—not because it is any pleasure to him; then he gets into the habit of it, and the fault becomes part of him for the rest of his life. The stronger-minded boy thinks a bit for himself—as you in your, or may I say in our, club do—and keeps himself clear of faults which he recognises are failings in men. Your recognition of the good work being done by the soldiers out here in their devotion to their duty shows that you are looking in the right direction to see what is the proper example of man to follow. And I think that if boys would take the line of always trying to do what is their duty, it would become, in a short time, part of their nature, and would thus guide every action of theirs as men." There is in the letter much more good advice to the same effect. It may not be amiss to mention here that Mr. B. MacColl Barbour, of 16, Johnstone Terrace, Edinburgh, has just published a sensible pamphlet, entitled "What's the Harm: a Word to our Boys on Smoking," which, if it could be read and pondered on, would go a long way to stop this pernicious habit.



OBITUARY.

MR. HENRY WOOD, J.P.—The sudden and hopeless illness of Mr. Henry Wood created a widespread sense of grief among the delegates and ministers assembled at Leicester. But knowing the extreme pain and suffering into which he had been brought, it was with a sense of thankful relief, though of profound sorrow, that it was learned early in the following week that he had fallen asleep. Mr. Wood's death is a most serious loss to the Baptist Union and to the work of gathering in the Twentieth Century Fund. His position as treasurer was no sinecure; with unwearied devotion of mind and heart and means, and, we believe, of prayer, he has served us all. His services to the Particular Baptist Fund and to the Baptist Book and Tract Society were not less conspicuous. We shall all sorely miss him. His bright genial presence, which carried sunshine with it wherever it went, his wise and helpful counsel, his unfailing and unwearied energy, his generosity, carried to the point of self-sacrifice, gave him an influence such as few men possess. We can but earnestly pray that many may be baptized for the dead, and that hundreds will make it their special business to see that the causes which he loved do not suffer now that he is removed from the earthly service. Our sincerest sympathy is given to those whose hearts are heavy with their sense of loss, in the home and in the Church; may God comfort and uphold them all.

REV. WILLIAM HILL.—We regret to hear, as we go to press, of the unexpected death of our friend, the Rev. William Hill, the esteemed Secretary of our Bible Translation Society. Mr. Hill, who was in his seventy-first year, was well known, first of all as a missionary in Oriassa, as well as the pastor of two churches in Leicestershire, where his success was very marked. He was obliged to abandon missionary work on account of the enfeebled health of his first wife. After his return to England he succeeded the Rev. J. C. Pike as Secretary to the General Baptist Missionary Society, a position which he retained until the amalgamation of the two sections of our denomination in 1891. He has maintained unimpaired his enthusiasm for foreign missions, and has advocated their claims throughout the country with energy and success, while his services to the Bible Translation Society have been marked by zeal, persistency, and discretion. Nothing could exceed the kindness and grace of his manner. He was profoundly respected by all who knew him. His death inflicts upon us as a denomination a severe loss. To his widow and family we tender our most sincere sympathy. A short biographical sketch of Mr. Hill from the pen of his friend, Dr. Clifford, appeared in this magazine in 1896.

THE MARQUIS OF BUTE.—Though only fifty-three years of age, the Marquis of Bute has held the title for fifty-two years. Born and bred in the Church of Scotland, at one-and-twenty he entered the Church of Rome,

under the influence of **Monsignor Capel**, and has ever since been one of her wealthiest and most devoted sons. It was this conversion which led **Benjamin Disraeli** to write "Lothair," in which it is difficult even to-day to distinguish between the fact and the fiction. But **Lord Bute's** beneficence was not confined to the Church of which he was so distinguished a member, and the great town of **Cardiff**, with its docks, owes not a little of its prosperity to his initiative, while **Rothsay** and the Universities of **Glasgow** and **St. Andrews** were greatly helped by his princely gifts.

MR. ROBERT ARTHINGTON. — A far different man was **Mr. Robert Arthington**, of **Leeds**, yet in his giving recalling not less mediæval methods of using wealth. He died at **Teignmouth** at the age of seventy-seven, but it was in **Leeds** that he lived most of his eccentric hermit life. His one thought seems to have been to get the Gospel "preached as a witness" throughout all the world and so "hasten the end." The walls of his house were covered with maps of the remotest and most unfrequented quarters of the world, and from time to time he would call for the Secretaries of one or other of the great Missionary Societies, propound a plan of evangelising some unoccupied region, and offer a large sum of money towards the initial cost. In such ways he assisted our own Congo Mission, providing us with our steamer, the *Peace*, and helped the London Missionary Society to start their African Mission round **Lake Tanganyika**. It is, perhaps, not impossible to imagine loftier motives than his and a truer missionary spirit, but his devotion to what he believed to be the will of God was complete, and it has pleased Christ to use him for the inception of some of the noblest missionary enterprises in which the Church is to-day engaged.

PREBENDARY HARRY JONES has for forty years been a prominent figure in the religious life of **London**. A disciple of **Maurice**, he has cared more about the heart of religion in love to Christ and men than about the forms in which it is expressed, and has endeavoured to make the Christian faith the constant and unfailing means of sweetening the life of the great city. One who writes from personal knowledge affirms that his life has been among the best, the soundest, the most manly, and the most truly Christian which in our generation **London** has been privileged to witness. Since 1873 he has been incumbent of **St. George's-in-the-East**.

WE also regret to notice, though we are not able to comment on the fact, the death of the **REV. CHARLES GARRETT**, of **Liverpool**, one of the most genial and brotherly of men, a distinguished temperance advocate, a strenuous philanthropist, and a preacher of rare popular power.

SIR HENRY ACLAND, the great physician, who has done almost everything for science at **Oxford** since 1841, and **MR. ROBERT RAE**, for many years Secretary of the National Temperance League, and sturdiest of Temperance champions, are names to be found on the death-roll of the month

LITERARY REVIEW.

WILLIAM LANDELS, D.D. A Memoir. By his Son, Thomas D. Landels, M.A. With an Introduction by Rev. John Clifford, D.D. Cassell & Co. 6s.

It is but little more than a year since Dr. Landels passed away from among us, and as we gave at the time of his death an extended account of his life and ministry, we need do little more than notice the publication of this admirable volume, though there are many important points in it to which we hope to return. Dr. Landels was for many years one of "the three mighties" among the Baptists of London, sharing the honour with Dr. Brock and Mr. Spurgeon. There were many who regarded him as far and away the ablest preacher in the Metropolis. He was a man with clear views and strong convictions, of inflexible purpose and fearless utterance—kindly and generous, even when by some who did not know him he might be considered stern and self-assertive. His rise from a very humble position in life to the foremost rank of preachers and denominational leaders was altogether honourable to him, and the Memoir may, on this ground, be commended as a stimulating study to young men. Dr. Landels' pastorates at Cupar-Fife, Birmingham, Regent's Park, and Edinburgh were scenes of an almost unique success. As a lecturer he had few equals, and many of us used to think no superior. He threw himself heart and soul into denominational work, and the service he rendered to the Annuity Fund cannot be overestimated. Mr. Thomas Landels has told the story of his father's career with a manly straightforwardness, and we get exquisite glimpses of his home life as well as of his public work. The Biography is free from exaggeration, and is a worthy tribute paid by a son to a noble-hearted father. If we had it in our power we should place this Memoir because of its power of stimulus in the hands of all the students in our colleges and of every minister in our churches. Would to God that we had among us more such men as Dr. Landels.

CHURCH FOLKS. By Ian Maclaren. London: Hodder & Stoughton. 3s. 6d. To review this book is impossible. We should want to linger over every page, and enlarge upon point after point of surpassing interest. In none of his previous writings has Ian Maclaren touched so deftly on pressing and delicate questions of Church life, especially on the relations of minister and people. There are pages here which, if they could be fully digested, would work a revolution in the conceptions which many people have of ministerial duty, the purpose of preaching, and of the means which alone are legitimate to make Church work prosper. Now and again the writer indulges in genial sarcasm, and exaggerates tendencies which undoubtedly exist in all congregations. But the seriousness of his purpose never leaves him for a moment, and we cannot but thank him for a book that is as instructive as it is pleasant, sensible, racy, and versatile, and in which there is not a dull page.

GEORGE WHITEFIELD, M.A. Field Preacher. By James Paterson Gledstone. London: Hodder & Stoughton. 6s.

IN 1871 Mr. Gledstone published what we have always regarded as the classical Life of Whitefield, in two large volumes, which were carefully reviewed in the BAPTIST MAGAZINE of that date. The only possible objection that there can be to the original Life is that it is too long, especially in view of the multitude of claims on the time and attention of ordinary readers. The present volume is not merely an abridgment of that Life, but is written throughout as an independent work. We welcome it with the utmost cordiality. Its intrinsic merits are conspicuous, both in a literary and theological sense. Mr. Gledstone draws a full-length portrait of Whitefield, which is accurately outlined, beautifully coloured, and exquisitely shaded, and which gives us, so to speak, not only the form and features of the man, but the expression of his innermost character, so that we are able almost to see and hear him for ourselves. What a marvellous and magnificent life Whitefield's was! His energy was unparalleled and unceasing. As Mr. Spurgeon was the greatest pastor-evangelist of whom we have any knowledge, so Whitefield was, in our judgment, the greatest of all field preachers. Robust Christian faith was in him allied with an overmastering passion for the saving of men. He was a living embodiment of earnestness, eloquence, persuasiveness, and though he neither founded a college nor gave his name to a sect, his influence was in many ways as extensive and abiding as that of his distinguished friend, John Wesley. The glimpses we here get of the Countess of Huntingdon and other notable people are profoundly interesting, and the reading of this volume cannot fail to be stimulating and encouraging to all Christian workers. In prospect of the Simultaneous Mission of 1901 it ought to be read and read again.

DIFFERENT CONCEPTIONS OF PRIESTHOOD AND SACRIFICE. A Report of a Conference held at Oxford, December 13th and 14th, 1899. Edited by W. Sanday, D.D. Longmans, Green, & Co. 7s. 6d.

THE Conference, of which we have a full but by no means a verbatim report in this volume, appears to have originated in the mind of Dr. Sanday, who invited a number of the most distinguished Anglicans (High Church men and Evangelicals) to meet a number of no less distinguished Nonconformists. Such a gathering could scarcely fail to be profitable, when it was marked by the frankness and mutual respect expressed in every page of this volume. Sacerdotalism is indeed the most important question of the day, and although absolute agreement upon it cannot be expected for a long time, much of the bitterness of controversy may be removed and mutual explanations may clear the air. It is impossible in this notice to follow the course of the discussion, but we are glad to see that the position alike of High Churchmen and Nonconformists has been sharply defined. The High Church, as represented by Canon Gore, Dr. Moberley, and Canon Scott Holland, allows the absolute completeness and the unique significance

of Christ's work ; and, on the other hand, men like Dr. Fairbairn, Professor Salmond, and Dr. Forsyth, concede the priestliness of the Church *as a whole*, though, of course, there are wide divergencies as to the nature of the Church and its exact relations to Jesus Christ. Dr. Moberley, whose position is the most advanced, regards the clergy as "the ministerial organ of the Church's priesthood," a phrase which involves a considerable concession, and which, if pushed to its logical issues, is destructive of the exclusive claims to which we have been too accustomed. We are pleased also to find that Dr. Moberley does not deny the work of the Holy Spirit among those whom he considers outside the Apostolic Succession ; and we imagine that if Dr. Fairbairn had had the opportunity of pressing home his questions as the result of this position, Dr. Moberley would have found himself compelled to allow the position that where the Spirit of God is there also is the Church and every grace. As an honest attempt to reach agreement on keenly controverted points we commend this volume to the thoughtful attention of our readers, and trust that other conferences of the kind will be held.

THE WORLD'S EPOCH MAKERS: BUDDHA AND BUDDHISM. By Arthur Lillie. Edinburgh : T. & T. Clark. 3s.

MR. ARTHUR LILLIE'S position in regard to Buddhism is not made known for the first time in this volume, as he has written several works on the subject, and may perhaps be considered an expert. That he has read extensively in Buddhist literature, and is conversant with the various stages of its development, may be freely admitted, and perhaps some will admit as valid the distinction he draws between Buddha and Pyrrho - Buddha, attributing atheistic tendencies and positions to the latter only. The parallels he draws between the Gospel narratives and the Buddhist legends are in many cases slight and worthless. It is indeed preposterous to compare the Gospel history, with its calm and sober records of the life of Christ, with the meaningless superstitions we find here. Mr. Lillie reads into these superstitions that which could never have been found in them but for the light drawn from Christ. The pro-Buddhist and Antichristian bias of Mr. Lillie's narrative makes painful and unsatisfactory reading. To us, at any rate, notwithstanding its curious learning, his is a misleading and disappointing book.

THE SETTLEMENT AFTER THE WAR IN SOUTH AFRICA. By M. J. Farrelly, LL.D. Macmillan & Co. 10s. net.

DR. FARRELLY has produced a study of the South African question which is at once minute, painstaking, and comprehensive. He went out in 1896 with the view of gathering information from men of all parties, but seems to have had considerable sympathy with the Boers, as he became Advisory Counsel to the Transvaal Government, his office being to deal principally with the legal questions arising under the Conventions. He disagreed with Mr. Chamberlain's assertion of suzerainty. He also believed for long that the war might have been avoided and that it would not occur.

His advice, which seems to have been wise and judicious, was far from palatable to Dr. Leyds and the Hollanders. He warned them that they were taking a dangerous and suicidal course, and after the Bloemfontein Convention he resigned his connection with the Transvaal. He is now convinced that the Boers, aided by the Afrikaner Bond, meant absolute independence, and that they were bent on war with Great Britain. His estimate of the Boer character is on the whole unfavourable, though he admits their many good points. He has traced the progress of the controversy between Briton and Boer from the Great Trek in 1836 down to the present time, with a glance at previous history. If Dr. Farrelly is severe on the Boers, he does not spare the frequently weak and vacillating policy of the Home Government. He advocates the annexation of the Republics, and their government for a time as Crown Colonies. There must be a thorough reconstruction of the Police and Judiciary, of the Railways, Post Office, Mines, &c. Dr. Farrelly would appoint a Governor-General over the four colonies, who should be entrusted with a power of veto in the legislation of each. Equality of the white races is one of the strong planks in his platform, and though he sees that the native races cannot at once be raised to equality, yet, as we understand him, his dealings with them would be generous. Dr. Farrelly's views are confirmed by loyal Dutch citizens in Cape Town and by an overwhelming majority of Nonconformist ministers and Anglican clergymen throughout South Africa, and he gives in his Appendices several valuable documents. Whatever may be our view of the South African problem as a whole, we cannot fail to gather much instruction from this volume, and every right-minded patriot will pray, as we do, that the settlement may be just and honourable to all concerned, and the precursor of lasting peace and goodwill.

MESSRS. MACMILLAN have included in their Library of English Classics THE MEMOIRS OF SIR WALTER SCOTT, by J. C. Lockhart, in five volumes, 3s. 6d. each. This is one of the two most fascinating biographies in our language, and it is not easy to say whether it or "Boswell's Life of Johnson" takes the precedence. It was first published in seven volumes in 1837-38. In 1839 a second edition in ten volumes appeared, with additional foot-notes. The text of the present edition is that of the ten-volume edition of 1839, but, to make it as complete as possible, the additions and alterations which Lockhart made for the abridgment of the Life published in 1848 are given in appendices. It may be said without fear of contradiction that Messrs. Macmillan's edition will become the general favourite. So noble a series of volumes would adorn any library. Lockhart's work is independent of all praise, and those who are most familiar with it can best understand the feelings which led him to shrink from its abridgment. He would have been more willing to produce an enlarged edition, as the interest of Sir Walter's history lay peculiarly in its minute details. This is amply proved by the reception accorded to his "Journal" and his "Familiar Letters," which have been published, each in two volumes, within the past few years, by Mr. David Douglas, of Edinburgh. They contain many details which could not have

been made public when Lockhart produced his great work, although he gives everything that can be considered really essential. There can be few healthier studies than the perusal of this Life of the greatest genius next to Shakespeare whom our country has produced. Sir Walter was great as a poet, having many resemblances to Homer, and greater still as a novelist. He did more than any other writer to create an interest in the mediæval ages, alike from the political and ecclesiastical points of view, and we find in his works a gallery of characters of altogether unsurpassed interest. His life had in it many of the elements of romance, and was not without its tragic side. The story of his commercial complications, aggravated by his ambition to become the head of a country house, is well known, as also is the story of his manly and heroic resolve to pay off every penny of his debts. In some respects we know of no nobler or more majestic sight than that of Scott toiling with an absolutely amazing industry, in failing health, for the fulfilment of obligations in respect to which the blame was but partially his. Those who read Lockhart's Life of him will acquire a clearer insight into the value of his literary work, and still more will gain a higher appreciation of one of the greatest, most humane, and most generous of men that has ever lived. Scott was a Christian Stoic. At times the Stoic was perhaps more prominent than the Christian, but both were there. Beneath the philosophical calmness and rugged heroism there was a tenderness as of a child, and it is good to come in contact with such a man.

MESSERS. ISBISTER & Co. have issued an edition in two volumes, at half-a-crown each, of Mr. Stopford Brooke's TENNYSON: HIS ART AND RELATION TO MODERN LIFE. We strongly commended the work when it first appeared some six years ago, and have seen nothing to modify, but much to confirm, our opinion that it is far and away the best exposition which has been published of "the mind of Tennyson," and the finest appreciation of his many-sided art that has appeared. No other work gives so clear an insight into the central and dominant ideas of his poetry, their ethical and spiritual value, their relation to the thought and aspiration of our day, and their value for all time. It is no reflection on Tennyson to say that after reading Mr. Stopford Brooke's chapters on "The Princess," "In Memoriam," "The Idylls of the King," and other poems, they all appeal to us with more power, and to many readers they will be practically new works. Mr. Brooke is no indiscriminate eulogist. He has certainly justified his high estimate of the late Laureate's genius, and deepened our sense of the value of the services he rendered to his age, alike on literary, æsthetic, and ethical grounds. But he does not scruple to point out Tennyson's limitations, especially on the social side and in relation to the law of progress. Mr. Brooke's judgments throughout are clear, penetrating, and sane. A finer companion to the study of Tennyson we could not desire. This edition is beautifully got up, and the investment of five shillings in it will be money well spent.

RELIGIOUS TRACT SOCIETY'S BOOKS.

THE Religious Tract Society have sent out a number of volumes which are at once opportune and welcome. **KNOTS**, by Archibald Macray, M.A. (2s.), is a series of quiet chats with boys and girls, as simple, illuminating and pointed as the author's "Edges and Wedges," written for the same constituency.—**HOW TO ATTAIN FELLOWSHIP WITH GOD**, by the Rev. J. A. Clapperton, M.A. (1s. 6d.), is to some extent a sequel to the author's "Methods of Soul Culture," concentrating attention on the Christian's private preparation for life. The directions as to how these may be made effective, and the helps to such devotions, are altogether admirable, and this little book, which displays marked originality in arrangement, should become a cherished companion for our moments on the Mount.—**THE WAY INTO THE KINGDOM; OR, THOUGHTS ON THE BEATITUDES**, by the Rev. J. D. Jones, M.A., B.D. (1s. 6d.), likewise published in the Quiet Hour series, and, dealing as it does, with a memorable section of our Lord's teaching, should be widely useful. It is a beautiful book. Mr. Jones's exposition and applications of the Beatitudes are forceful and suggestive.—**THE CARE OF THE HOME**, by Lucy H. Yates (1s.), contains a number of practical hints on matters of household life and economy which may seem trifles, but attention to which may ensure the perfection which trifles are said to make up.—**THE GREAT REST-GIVER**, by William Haig Miller (2s. 6d), is the re-issue of a book which has already been extensively useful in the ministry of consolation, showing the beneficent power of Christ to give relief under every form of human suffering and distress. The chapters are short, but rich in the elements of instruction and stimulus.—**JOURNEYS TO JERUSALEM** (1s.) is intended to combine instruction and amusement for children on Sunday afternoons or evenings. The zig-zag lines lead to the centre. Black and red squares and dots with the names of places occur at various stages of the journey, and information about them is expected to be forthcoming. It is an ingenious contrivance, and we are indebted for it to the daughters of Prof. Handley C. G. Moule.

THE SPIRIT OF GOD. By the Rev. G. Campbell Morgan. London
Hodder & Stoughton. 3s. 6d.

MR CAMPBELL MORGAN has devoted much time to the study of the great subject with which he deals, and his book contains many practical and helpful thoughts. It is not theologically a complete and systematic treatise, although it covers a considerable portion of the more important ground. The first part, which deals with the personality of the Spirit and the relation of the Spirit to the Trinity, is, from our point of view, decisive; but a more pertinent and effective treatment, from a philosophical standpoint, of this special branch of the theme is to be found in Dr. W. N. Clark's "Outlines of Theology," and we should like to see the lines there laid down more widely followed. But it would be ungracious to complain that a really good book does not contain everything that one could desire.

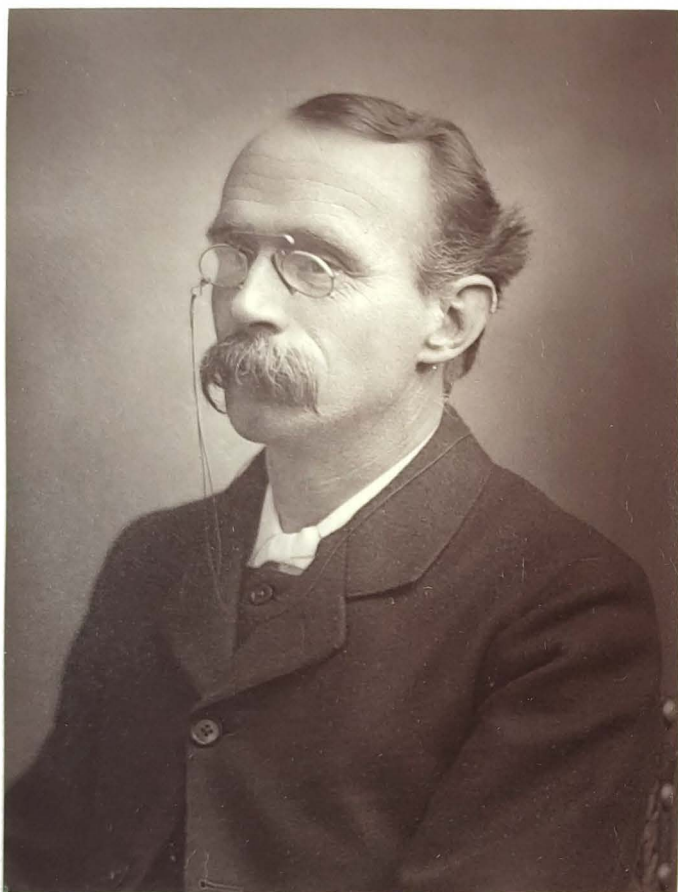
JOHN THE BAPTIST. By F. B. Meyer, B.A. Morgan & Scott. 2s. 6d.

MR. MEYER'S books follow one another in rapid succession, most of them dealing with Scripture characters. He has felt the fascination of the life of the great forerunner of our Lord, and has entered very fully into the spirit and purpose of his mission. From the expository standpoint this is a remarkably comprehensive volume, embodying as it does the result of much reading which has been carefully digested and much independent thought. Its spiritual power is keen and penetrating, while the simplicity of its style lends to it a singular charm. Sermons like these must constitute a ministry of power; and let those who doubt the value of expository preaching read them and be convinced of their error.

To judge from the specimens before us, Messrs. RAPHAEL TUCK & SONS have not fallen this year an inch below their high-water mark in the production of Christmas cards, booklets, and calendars. The calendars are indeed among the best they have hitherto produced—such, *e.g.*, as the Golden Words from Tennyson and Browning, the Beauties of the Year, the Days of Sunlight, the Woodland Memories, and many smaller ones. The Platino Panels are exquisite works of art. Children are admirably catered for in Father Tuck's Annual, with Stories and Poems by Nora Hopper and E. Nesbit, and illustrations innumerable by artists of repute; in the Animal World, with its gorgeous figures of elephants, dogs, cats, cows, *etc.*, such as delight a child's heart; in the Little Artists' Series, the Printing Book of Texts, God is Love; in the Old Nursery Rhymes and the New A. B. C. The Christmas cards proper comprise an indescribable variety of different degrees of price and excellence to suit all kinds of taste and all pockets. The At Home Series, comprising calendars and diaries, are specially choice. The catalogue, giving a complete list of Messrs. Raphael Tuck's productions and full particulars of the most important, is itself a finely-finished piece of work, well worthy of study, and offering a good beginning in an artistic education.

MR. ELLIOT STOCK has sent out LIFE'S GOLDEN COUNSELS: Occasional Papers on Questions of Everyday Life. By James Henry Dingle. 1s. 6d. A series of simple and practical talks such as would be strongly appreciated among a working-class population. The Counsels are wise and sensible: and though, of course, there are higher aspects of life than those treated here, a failure in regard to these common duties would be absolutely fatal.

WE have been reluctantly compelled, in consequence of the pressure on our space, to hold over several important reviews, among them Prof. W. Medley's Angus Lectures, "Christ the Truth," Prof. Sneath's "The Mind of Tennyson," and various Sunday School Union publications. Next month we shall give, as usual, special illustrated reviews of Christmas and other books.



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Yours very sincerely
Arthur James Kay

THE
BAPTIST MAGAZINE

DECEMBER, 1900.

THE REV. ARTHUR SOWERBY.



ARTHUR SOWERBY was born in London forty-three years ago. He was the youngest of five children, three of whom are now missionaries. His parents were devout Christians (members of the Established Church of England), who did their utmost to bring up their children in the fear of God. Both the father and mother took an active part in the religious training of their little ones, diligently teaching them from the Bible, the Prayer-book, and the "Pilgrim's Progress." Their home was almost Puritanic in its simplicity; but it was pervaded by a bright, happy, Christian atmosphere, very conducive to healthy spiritual life. This was largely due to the influence of his mother (a most beautiful and gracious character), for whom Arthur Sowerby cherishes a loving reverence that no words can express.

As the children grew older, their parents attended with them the ministry of such men as the Rev. E. H. Bickersteth (since Bishop of Exeter) and the Rev. Henry Sharpe, late of Trinity Church, Hampstead, and they all became devotedly attached to the church.

Arthur commenced his education at St. John's Wood Collegiate School, and made good use of his opportunities, but his school days were cut short by the death of his father, and the boy was obliged to begin business-life early. In 1873 he was apprenticed to Mr. H. K. Lewis, a publisher and bookseller, in Gower Street, with whom he remained till he entered college, four years later. The business training he received in that situation was just the thing he needed. He had been a very delicate child, and had grown into a clever, sensitive, imaginative, sort of boy, who might easily have

been spoiled by codling. In that situation, however, he had to work hard from early morning till late at night, and learned lessons of punctuality, industry, and self-control, and gained a knowledge of human nature, and an insight into practical life, that did much to fit him for his future career. Business did not absorb all his energies even then. His scanty leisure was occupied in strenuous efforts at self-improvement. And in that home presided over by the gentle, loving, delicate, widowed lady there was a strong current of mental and spiritual power carrying him ever onwards to higher things. Soon after going to business he was confirmed, and the ceremony, with the preparation that preceded it, was a real means of grace to his soul. Many things at that time combined to awaken serious thought in the lad's mind. He was fatherless. His mother's health was failing. He had just had his first glimpse of the great world. Death had again entered the family circle, and taken away his eldest sister, and other relatives had also been called home. In his chastened mood, the earnest and faithful preaching of Mr. Sharpe had a great effect. For months he was in a state of great anxiety about his spiritual welfare. Business went on as usual. His home was as bright as ever, but there was a cloud upon him that grew darker and darker as the year drew to a close. On the last Sunday of 1873, however, a special prayer-meeting was held after the evening service at Trinity Church, Hampstead; and at that meeting Arthur Sowerby was enabled to believe on the Lord Jesus Christ, and the dawn of the new year—1874—found him a true Christian.

That event made a vast difference in his life. It turned the drudgery of business into a means of grace. It gave point and zest to his studies, and it fired him with zeal for the salvation of souls. Other members of the family were converted about the same time, and they all entered heartily into Sunday-school work and other forms of Christian service in connection with Trinity Church.

Some time after conversion the subject of baptism claimed their attention. For many months it was eagerly discussed among them, and after much searching of the Scriptures, and comparing of authorities, three of them were convinced of the Scriptural doctrine of believers' baptism by immersion, and with their mother's consent were baptized by the Rev. T. Hall, of Kilburn. Their

mother was greatly influenced by the Rev. C. H. Spurgeon's sermon on baptismal regeneration, and she ever afterwards found much comfort in reading the weekly sermons of the great preacher of the Metropolitan Tabernacle, though she still clung to the church of her early days. Arthur and his sister (now Mrs. Drake, of the Baptist Missionary Society), with their brother Herbert, felt compelled to leave the church that had become so dear to them, and join the Baptists. What that step meant to them can only be really understood by those who have been born and brought up as strict "Church people."

It is not surprising that having passed through such an experience Arthur Sowerby should be led on to a deeper and more careful study of the Word of God. This resulted in more earnest efforts to fit himself for the Master's service, and in due time he was convinced that God had called him to be a preacher of the Gospel. His employer willingly cancelled his indenture that he might be free to follow his new vocation, and in 1877, at the age of twenty, he was admitted, with his brother Herbert, as an outdoor student to Regent's Park College. He soon afterwards joined the church at Regent's Park, then under the ministry of Dr. Landels.

In 1879 his mother died, and the home was broken up. That home had surely fulfilled its purpose! All the children had been converted. Three of them were preparing to become missionaries. The home was no longer needed. The tired mother lay down to rest, and the children who had been her care and her joy, and whom she had so nobly trained for God, went forth to toil in the great harvest-field. Herbert joined the China Inland Mission, and went to China. His sister was longing to go also. Arthur took up his abode in college, and continued his studies, but the missionary call was ringing in his ears, and by the time his college course was finished he too had yielded himself up to be a missionary.

He was accepted by the Baptist Missionary Society, and after a special training in medicine and surgery at University College Hospital he sailed for China in August, 1881, accompanied by his sister, who was sent out by the Baptist Zenana Mission. On arrival at Chefoo they adopted the Chinese costume, and proceeded to the province of Shansi, which has ever since been the scene of Arthur Sowerby's labours.

At Tai Yuen Fu (the capital of Shansi) the young missionary, applied himself, with characteristic energy, to the study of Chinese, in which he afterwards became very proficient.

He at once gained the affection of all who came in contact with him. There was always a great charm about Arthur Sowerby. He was a thorough gentleman, kind and courteous to all, a good student, a shrewd man of business, a clever accountant, an accomplished writer, an artist, poet, and musician, a delightful preacher, and withal, a bright, genial, brotherly man, ever ready to help those among whom he lived. Such a character is a great acquisition to a small English community in the midst of a heathen land, and he soon became deservedly popular.

After finishing his probation, he was married to his charming wife, and their home became a centre of social life and good cheer, and a haven of rest to missionaries from all parts of the province.

It would be impossible, in a short sketch, to give any detailed account of a work extending over nearly twenty years. That must be gathered from the pages of the *Missionary Herald*, to which Arthur Sowerby has been a regular contributor. The promise of his early days has been amply fulfilled. In evangelistic work among the heathen, in the teaching of native Christians, in the training of native preachers, and in literary work, he has been very successful. He has always been an enthusiastic medical missionary, and besides relieving a vast amount of suffering his medical skill was of great value in winning a way to the hearts of the people, and in opening up new districts to the messengers of the Cross. As a doctor he was often of great service to his fellow-missionaries. Of course he was not legally entitled to be called doctor, but he was well qualified to undertake most serious cases. He had a good start at University College, and constant study and practice rendered him skilful both in medicine and surgery.

On one occasion we had seven members of the missionary community in Tai Yuen Fu down with typhus fever at the same time. Our only "fully qualified" medical man, Dr. Edwards, was among the patients, and lay for some time at the point of death. Arthur Sowerby had to take charge, and act as doctor to them all, and right well he did it. One of the patients died. His was a terrible case of malignant fever, utterly beyond hope, but Arthur Sowerby

did all that could be done for the sufferer. I stood with him at the bedside of the dying missionary in the dim twilight of a cold winter morning, and watched him as (after long weeks of anxiety and strain) he fought with death in one of its most loathsome forms, and a gentler, calmer, braver man in the face of danger and death I never expect to see.

For many years it was my privilege to be associated with him in Shansi, and I have many happy memories of him as a missionary and a doctor, but I dwell with most delight upon my recollection of him as a preacher.

In Tai Yuen Fu we used to have an English service every Sunday conducted by the missionaries in turn. There were some splendid workers there at that time; but Chinese missionaries are often very indifferent English preachers. They are too much absorbed in their work, and neglect the study of English in their zeal to acquire Chinese. At those meetings some would preach sermons of their own, others would give Bible-readings or read a sermon by some noted preacher. Most of us found it a very difficult task to conduct that meeting to the satisfaction of all. But Arthur Sowerby seemed to glory in it. He had a decided gift for preaching. It was a joy to him, and a natural outlet for his mental and spiritual energy. After careful preparation he would stand up and deliver a thoughtful and eloquent sermon upon some great theme that would lift us out of our narrow surroundings, and send us back to our work strengthened and refreshed. In those days a service conducted by him was like a brief visit to the homeland, and the sermon was as rivers of water in a dry place. Perhaps in that ministry to tried workers Arthur Sowerby attained his highest usefulness.

Our friend is now in England again. He had a narrow escape of losing his life. He did not run away from danger: all was peaceful in Shansi when he left the province. His well-earned furlough was due. His wife and children had already come to England, but he intended to remain longer at his post. At the request of his brethren, however, he hastened his departure in order to accompany a missionary lady to the coast who was too ill to travel without medical help. That change of plan probably saved his life. Soon after he left Shansi the storm burst, and all his


colleagues (it is feared) were killed by order of the Governor. Had he been there he would have laid down his life as bravely as any in that noble band, but God has spared him to us, and all his friends are right glad to see him safely home once more.

When he left Shansi it was with the intention of remaining in England. The climate of North China had sorely tried his health of late, and the education of his children seemed to demand his presence at home. But when he heard of the massacres in Shansi, he at once volunteered to forego his much-needed rest, and return to reorganise the shattered work. The way, however, is at present closed, and what the future may be no one can tell. For the sake of the work in that needy province I hope he will be able to return there, but if it should be decided otherwise, I know that wherever his lot may be cast he will find his greatest joy in preaching the Gospel of Christ. That God will guide him, and abundantly bless him, in all his future labours is the earnest prayer of his sincere friend and sometime fellow-worker,

J. J. TURNER.



THESE FORTY YEARS : THE STORY OF ST. GILES'S CHRISTIAN MISSION.

N the first Monday in January, 1860, therefore more than forty years ago, a group of young men, all members of Dr. Brock's church at Bloomsbury, gathered in Mr. Hatton's* parlour, at 99, Chancery Lane, to talk over the deplorable moral and spiritual condition of St. Giles's, lying immediately behind the fashionable West-end thoroughfares.

The immediate outcome of this informal conference was the setting in train of fresh mission work in this degraded portion of the metropolis. A small society was formed for the visitation and relief of the poor, each member promising to contribute fourpence per week to the funds. These early and voluntary contributions were, it is interesting to note, dropped into a tea-caddy, which is still preserved as a cherished memento of the small but hopeful beginning. From the very outset business-like principles were

* Mr. Hatton was a law and general stationer.—ED.

adopted and practised. A secretary and treasurer (both, of course, honorary) were appointed, and a statement kept of the cases that were visited and relieved, and presented at the weekly meetings of the members.

The practical character and bright promise of the undertaking at once attracted attention, and, with the help of a few other friends at Bloomsbury Chapel, the modest income soon swelled to about a pound a week. It quickly became apparent that a centre of some kind in the district, where Gospel services could be held, was imperative, and additional moneys would be urgently needed ; but, undaunted with apparent difficulties, these warm-hearted young men determined to advance, so a small shop and parlour were secured in Queen Street, just running off the well-known Seven Dials. The rooms in question would seat about sixty persons, yet after the most strenuous efforts, by advertising and other means, only six or seven old ladies were present at the opening service, and these thought more of the possibilities of a loaf of bread or a packet of tea than of any spiritual benefit they might receive from their attendance. However, it was a beginning, and is eminently characteristic of the state of things then existing. The truth is, the people had sunk so very low that they had not even a sense of their degradation and their need of better things ; they had been so long left to themselves, and allowed to grovel in their filth and sin, that they were not only utterly callous, but were very suspicious and jealous of interference in any shape or form. Thus the pioneers of the now well-known St. Giles's Christian Mission found themselves at the outset confronted on every hand by a deep-seated prejudice and dull despair. Consequently, even after their visits began to be accepted, few were venturesome enough to attend the services in the Queen Street room, and it took fully three long years of hard toil amid exceptional discouragement before a respectable number could be gathered to listen to the Gospel story. But eventually the workers were encouraged and gladdened by the ingathering of several of the most unlikely of their hearers to Christ, the sinner's Friend. This made a good beginning, and quickened faith, aroused much interest among the people, and led to the little room being over-crowded.

It would be extremely difficult to describe these three years of

uphill toil in the early days of mission work in St. Giles's. Many strange and startling stories could be told of the shameful degradation into which the people had fallen, of the double-dyed open sin and unheard of wretchedness and misery that met the eye at every turn. Enough could be said to make the blood boil with indignation and mantle the cheek with the crimson blush that such things could be possible in the middle of the nineteenth century in the richest and most cultured city in the world. But the Gospel was destined to win many grand triumphs during the next ten years in a larger building in an adjacent thoroughfare. This place had seating accommodation for 400 persons, and became in its turn so thronged on Sunday evenings that not even standing-room could be found for those who came. The congregation would consist of a strange motley throng that defies description.

Large as King Street Hall had seemed in 1864, it became quite inadequate, and many new operations had to be set on foot. What was to be done? After much prayer and anxious consideration the workers resolved to purchase a plot of ground then about to be sold by auction, in order to erect suitable mission premises for the ever-growing work. A certain price they agreed was to be given, and no more. If the bidding rose above that figure it was to be taken as an indication that the Will of God was otherwise. At the public sale the price went higher, and the idea was therefore abandoned.

Now let the issue be noted (and such providential dealings mark the whole course of the Mission story). On the very next day a letter was received by Mr. Hatton from the few members remaining of the Little Wild Street Baptist Church. That body having become very small, and unable to keep the building open longer, they offered to hand over the fine chapel to be used freely for the purposes of the work. Here was a mission centre ready to hand—and such as had not been dreamt of. It was too plainly of the Lord to be gainsaid, although it would be necessary to expend a considerable sum for needful alterations and repairs.

This historic structure demands a brief notice ere we pass on. In the sixteenth century a Roman Catholic church stood in the corner of Mr. Wild's garden, and here the Portuguese and Spanish ambassadors are said to have worshipped. In the first half of the

seventeenth century a Baptist church, originally formed in Bow Street, acquired it, using it until 1788, when the present chapel was built on the site. Here three generations of Stennetts ministered, and John Howard, the famous philanthropist, worshipped. This latter fact is of great interest, considering the peculiar pre-eminence this mission chapel now enjoys in regard to work among discharged prisoners. We find the great prison reformer, writing from Smyrna in 1786, where he was on prison visitation, speaking of his ardent longing for the quiet Holy Sabbaths spent in Wild Street. "God in Christ," he writes, "is the rock and portion of my soul, and of His fulness I have learned in the Wild Street Chapel." Thus both earlier and later in its history this famous chapel has been peculiarly identified with efforts for the reformation of the criminal classes. Among other notable names associated with the chapel are those of Daniel De Foe, Joseph Hughes (founder of the Bible Society), and Lord Justice Lush.

This historic building, having been accepted by the St. Giles's Christian Mission, was thoroughly repaired at a cost of £3,700, and opened on May 13th, 1874. The late Rev. C. H. Spurgeon preached in the morning, and in the evening the building, holding 1,000 persons, was crowded in every corner, and the good Lord Shaftesbury thrilled all hearts by the vivid manner in which he unfolded the vast needs of St. Giles's.

The ensuing years were marked by steady hard work, gradual progress, not a little blessing, and many notable conversions.

The Mission, between 1874 and 1877, was settling down, and seeking fully to occupy the ground possessed, and in this effort it succeeded to the joy of all concerned.

But at that time came a new and remarkable departure. It was in February, 1877, that the now widely-known prisoners' branch took rise. Destined as it was to become so important and far-reaching, it began in a natural and simple way. Joshua Poole ("Fiddler Joss," as he was often called) was holding a series of special services in the chapel, and among those attracted were many of the criminal classes infesting St. Giles's. One evening during this mission some of these men expressed a strong desire to forsake their evil ways and live honestly. The matter was taken in hand. A load of wood was bought, and they were set to work

chopping and selling it. Visits meanwhile were paid to the thieves' kitchens, which, with their appalling scenes, resulted in the determination (by the help of God) to do something for thieves. Invitations were sent out for a thieves' supper, held on February 19th, 1877—first of the famous series. Crime was the only passport, and a motley crew assembled—about one hundred and fifty—of whom forty-three gave in their names as anxious to lead a new life.

No one guessed whence this would grow, but for these forty-three something, it was felt, must be done. By-and-by a home was opened to shelter the hopeful cases, and save repentant men from having to go to the thieves' kitchens for their night's shelter. This house had been a public-house called "The Napoleon," and had at one time been a well-known thieves' and cock-fighting den. Indeed, some of the first inmates received under the new auspices had actually been arrested in earlier days in that house. From the start of this new work, Mr. William Wheatley, the present secretary and superintendent of St. Giles's Christian Mission, was to the front; for this evidently God had called and fitted him in a special manner. A second "thieves' supper" was held in November, 1877, and very soon after it was deemed a necessity to meet the discharged prisoners at the gates of the gaols on the morning of their discharge; and the House of Correction, Cold Bath Fields, was the first prison to which special attention was given. The workers had to stand outside the gates, and follow the men as they came out, and persuade them, if possible, to attend a free breakfast provided for them in a room a short distance away. It was a difficult and thankless task for the lady helpers, who were found to be more successful than the men. They sometimes had to bear the jeers of hardened roughs of both sexes, waiting to greet a release, but nobly and bravely they endured it, and so helped in laying the foundation of this great enterprise. Of course, all this is now vastly changed, as the Home Office authorities have granted a piece of freehold ground outside two of the London prisons for the erection of an iron building, and the third has a comfortable room provided by the mission just outside the gates, and in each case Mr. Wheatley is allowed to enter inside the gaols, and speak to the men before they are set at liberty.

The Prisoners' Home is now removed to what was formerly

known, singularly enough, as "The Wellington" Public-House. The first home was, as has been stated, "The Napoleon." Here the men, who are taken in hand and cared for, have a most comfortable dwelling, with good light workshops for boot-making, tailoring, &c. Accommodation can be found for about forty inmates at one time.

In 1879 the boys began to receive special attention, and Mr. Howard Vincent (now Sir Howard Vincent, C.B., M.P.) framed what is known as the First Offenders' Act. It passed the House of Commons with some few alterations, and opened another wide door of usefulness, which the Mission were not slow to enter. New premises were taken in Brooke Street, Holborn, for a Boys' Home, and here lads who were charged with a first offence, but released by the judges and magistrates on parole (provided they consented to be placed under Mr. Wheatley's care and control), were received in considerable numbers, and situations were in due time provided for them, thus giving them a new start in life. So amazingly has this branch of the work grown that now five homes are in working order, and some five hundred fresh boys are received and sent out to work every year.

In the autumn of 1888 another new and important departure took place on behalf of lost women. A friend in the country, who was deeply interested in the Mission, stirred by the notorious East-end murders, sent £100, and afterwards increased it to £600, to inaugurate work amongst women and girls in St. Giles's, a work the need for which had been already burdening the hearts of the Mission workers. A lady in Yorkshire sent £100, and on the publication of these facts yet another, living near Ipswich, sent £500. Thus the indication seemed clear that God was calling to fresh effort. A large and roomy house was secured in Drury Lane, and many a lost and hopeless woman has here found a shelter and kind friends to lift her up into respectability and godliness.

At this juncture, when this many-sided useful Mission was in the zenith of its prosperity, the health of its founder and superintendent, Mr. George Hatton, entirely broke down, and he was compelled to retire altogether from the work he so dearly loved, and had striven so hard to promote; but his dear friend and valuable coadjutor, Mr. William Wheatley, is carrying on the

Mission with unabated zeal and enterprise. He has succeeded to a remarkable degree in gaining the respect and confidence of all in authority—judges of the High Court, magistrates, police, and Home Office officials, all join in praise and admiration at the marvellous work that has been accomplished.

In the last statement, given at the meeting in November, 1899, the following amazing figures were quoted with regard to the prisoners' branch of the work:—

During the twenty-two years in which attention had been given to discharged prisoners, 361,000 had received free breakfasts; 92,000 had been assisted with tools, money, or employment; while 83,000 had been induced to sign the temperance pledge. About 400 men were dealt with annually on being discharged from penal servitude. About 500 friendless juvenile offenders were each year received into the five homes and maintained, while about the like number entered the home for women and girls. The suffering wives and children of prisoners were also cared for, and at Maldon, in Essex, a children's holiday home, an orphanage, and a convalescent home for the poor, were all in active operation.

A word as to the manifest results of all this. That crime has rapidly decreased is beyond all question. Within this period of twenty-two years no less than five metropolitan prisons have been either pulled down or utilised for other purposes—viz., Tothill Fields, Westminster; Millbank, Westminster; House of Correction, Cold Bath Fields; House of Detention, Clerkenwell; and Newgate, in the Old Bailey; and, happily, no new ones have had to be erected in their place. Besides this the Prison Commissioners in their last annual statement make it clear to all who will take the pains to look into the matter that the number of prisoners, both for long and short terms, are very perceptibly diminishing year by year. Surely all this is a cause for much thankfulness, especially when it is remembered that over and beyond all that has been accomplished under God for the reclamation of the criminal classes, the general mission work in St. Giles's—comprising faithful preaching of the Gospel indoors and out; the visitation of the careless, sick, and dying by a competent staff of both paid and voluntary workers; the large Sunday-schools, with more than 1,000 children; the Bands of Hope, temperance agencies, coal

clubs, mothers' meetings, and almost every other form of Christian usefulness for the uplifting of the fallen, and the rescue of those for whom there are few to care—has been carried on. We would bespeak for this valuable Mission the prayers and sympathy of Christian friends everywhere, and especially for Mr. William Wheatley, the painstaking and energetic superintendent, that he may be graciously sustained and more than ever honoured of God in every effort to which he may put his hands. The chief offices of the Mission are at 28, Brooke Street, Holborn, E.C.



HELPING THE CHURCH.

NOT many Sabbath evenings ago the topic at the young people's evening meeting was, "What can I do to help my church?" The subject is one which ought to be considered, not only by the young people, but by all the members of our churches.

I. GIVING *versus* RECEIVING.—1. What can I do to help my church? In no other way will you be able to help your church so much as by continuously holding before your mind and heart the question itself. So many members never present such a question to their minds, never lay it upon their hearts. But on the contrary, they ask, What can I get out of my church? What does my church do for me? It is not overstating the matter to say that the majority of church members are inquiring, not where can I do the most good, but where can I receive the most good; not where can I give the most pleasure, but where can I receive the most pleasure; not where are the people who need me, but where are the people whom I need; not where do conditions exist which will need my help for their remedying, but where do conditions exist which will remedy me; not where is the weakness which my strength can make strong, but where is the strength which can lessen my weakness.

2. Someone has said: "The difference between a church and a lodge is, that one joins a lodge to get something, but he joins a church to give something." The difference could not be expressed more tersely, nor could the fundamental principle of the Church of

Jesus Christ be expressed more clearly. The Kingdom of God comes inquiring, What can I do for the world? Christ comes to give Himself for others. That is the fundamental fact in all His work. The sinner must give himself to God, or he cannot be God's child. The gift of ourselves to God lies at the foundation of God's work in us. God becomes ours just in proportion as we become His. The Kingdom of Christ has been spread in this world by Christians giving themselves to the work of spreading it. The gift and sacrifice of Christ are continuously repeated in Christians wherever the Kingdom of God flourishes. Such questions, then, as, What can I do? What can I give? How can I help? take hold of a basic principle of the Kingdom of God, and the question, What can I do for my church? must be a continuous question in the hearts of all the members if the church is to prosper.

3. Apply this truth to a few particulars of church life. I presume that most of the members look upon the pastor as the one who preaches to them. Not so. The pastor and the members all preach the Gospel of Christ together. The pastor will make poor work of it unless the members help him. Has it never occurred to you to try and help your pastor to preach? What experiences pastors have when they speak away from home. They stand before the curious, critical audience which has assembled to see and hear the stranger. As he speaks they measure and compare and criticise. And he feels as though he were speaking to a congregation of South Sea Islanders, and was in the most imminent danger of being eaten when the performance was over. In his own congregation there is a different atmosphere. As the people sit to listen they preach with him. They have prayed that God will send a message. As they listen there is a prayer in their hearts that God will make the word powerful. There is a light in the eye and a rapture upon the face of every listener who is striving to help the pastor to preach which react immediately upon the speaker and give him greater power. No member should come to church without first inquiring, What can I do to help my pastor to preach?

What can I do to help my church socially? It is the rule for people to go where they are best received, and where they most enjoy themselves. That is perfectly natural. Certainly, but it is

not spiritual. We are speaking about what the member can do to help the church. The church exists for spiritual ends, and if it is successful it must be conducted on spiritual principles. "If ye salute them that salute you, and love them that love you, what do ye more than others? Do not the publicans the same?" Sometimes members remain away from church or go to other churches because their own church is so cold, so unsociable. What ought such a member to do? He ought to inquire, "What can I do for my church?" What ought to be done for it? It ought to be warmed up, limbered up, some of the starch gotten out of its frills and flounces. Those who feel that coldness and stiffness so keenly are just the ones to help the church in that particular. Those who are guilty are not conscious of their guilt, but you ought to say: "By the grace of God I shall see to it that no other person receives such a frigid reception as I have received. The church needs remedying in this respect, and I'll help to remedy it. I'll be a fire that shall help to warm up this refrigerator." Where shall you take hold to help your church except at the point where you feel the greatest need?

II. FAITHFULNESS IN SERVICE.—1. One way in which members can best help their church is by faithful attendance upon its services. This is a point which can scarcely be over-emphasised. We talk a great deal about church work. And sometimes members regret that they are not more useful, and that they cannot do more to help the church. There are no members in the church that are a greater source of encouragement and inspiration and cheer to the pastor than those quiet, unassuming members who are regularly in their places at the service. These are his stay. He feels that these are back of him. He has confidence that their hearts are in the work with him. These give him courage to dare and to undertake.

2. What has just been said applies to all the church services. But, in this connection, the Sabbath evening service needs special mention. It is coming to be quite generally true in all churches that the majority of the church members do not attend the evening service. For this there are a number of reasons—We live very busy lives, and want a little time on the Sabbath to rest. In the city our homes are widely scattered, and it is a long distance to

church. The conditions of life are such that the family has little time together, and the Sabbath evening seems to be the best time for a family reunion.

Whether these reasons for not attending the evening services are good or poor it is evident that they consider the individual and not the church; that while they may have regard for the Kingdom of God in him who presents them, they do not contemplate a vigorous pushing forward of that Kingdom in the world. Let us grant, if you please, that these reasons, and many others, are all good ones; yet what of the church? What of the evening service? What of the winning of the unconverted to Christ? What of the pastor in his pulpit in the evening with a large proportion of the members in their homes? Have the members considered the problem before their pastor?

3. That problem is, how to secure and hold an evening congregation. When the members of the church, satisfied with the service of the morning, and feeling that they have received sufficient spiritual pabnum for the day, remain in their homes in the evening, the pastor must look elsewhere for his congregation. Where shall he look for it? Certainly not to the members of other churches. They should be supporting their own pastor in his service. He must look to those who are not church members and not Christians. But right here he faces his greatest problem. How shall these be brought to the church? A few of them will come to hear the Gospel. The great majority will not come to hear the Gospel, for they do not want to hear it. They will come for a few weeks to hear a man of international reputation, of exceedingly strong personality, and of exceptional ability in certain directions, like Mr. Moody. They will come to hear one who denounces the ministry and the churches, and whose discourse is filled with stories which require an exceptional personality in the speaker to make them bearable, like Sam Jones. And even from such speakers they will go away when their stories cease. But what of the pastor who stands year after year in his pulpit, and pours out his heart and life Sabbath after Sabbath in the same place? When the majority of the members are satisfied with one service, and the majority of the unconverted do not want to hear the Gospel, where is he to get his evening congregation? The

members of the church must remember that their pastor confronts, not a theory, but a condition, and that when they neglect the evening service they are placing him under the strongest temptation and almost under the necessity of introducing into his pulpit in the evening service what will amuse and entertain the people instead of what will produce conviction of sin. If the pastor is to preach the Gospel of Christ in its purity and its simplicity his people must stand by him, and hold up his hands and preach with him.

4. But the most important matter still remains to be mentioned. If all the members would attend the evening service and hold up the pastor's hands as he preached the Gospel a great advance would be made over present conditions. But the unconverted, for the most part, would still remain in their homes. It is as necessary that the members of the church bring the unconverted to hear the Gospel as it is that the pastor preach the Gospel, and there is as much of Christian ministry in the one as in the other. Andrew performed a better ministry by bringing Peter to Christ than he would have done had he himself preached Christ. The church is failing at this point to-day most lamentably. The members of the churches do not invite the ungodly to attend church. They do not pray, and work, and plan, to get them inside of the House of God. There are families living near Christian people who never have had an invitation to accompany them to the House of God. There are scores of families whose acquaintance never has been cultivated with kindly persistence for the purpose of winning them to the Lord Jesus Christ. Brethren, have we lost the individual missionary spirit? Our missionary spirit has become a matter of dollars and cents. We pay for foreign and home and State missions, while at our doors we neglect the very work which we pay men to do elsewhere. No Christian man or woman ought to rest satisfied as long as there is an ungodly man or woman in his neighbourhood who does not attend church, or a child who does not attend Sabbath school.

III. MONEY.—A church cannot be conducted without money. And the heartiness with which money is pledged, and the promptness with which it is paid, has very much to do with the whole spirit and tone of church life.

1. Everyone of us owes the Lord. We owe Him money, if we

have money, as we owe Him other things. The debt is not one of our own making. It exists. The moment I earn a dollar, that moment I owe the Lord. The debt springs out of the fact that I have the dollar. The conviction exists in many minds that one does not owe the church unless he has made a subscription to the church. One's subscription to the church does not necessarily indicate what he owes the church. We owe the church because we are members of the church, and because we attend the church, and because we owe the Lord. Our subscriptions indicate what we have agreed to pay, but by no means what we owe. We do not decide what we owe. That the Lord decides. We decide what we will pay. It may be all that we owe, or it may be more or less than we owe.

2. This debt that we owe to the Lord is a debt of honour. God never compels any man to pay what he owes Him. God says to a man, "Son, give Me thy heart." But the son does not need to do it unless he wants to. We owe Christ our lives, our service. But we may withhold them if we choose. Every debt that man, with his free will, owes to God is a debt of honour. Christian people often withhold their contributions to the Lord's work because they have not subscribed, because the proper church officer has not called upon them. One's subscription makes an obligation in the eyes of man and in the eyes of the law, but it is strange indeed that a debt of honour should wait to be subscribed ere it is paid.

3. In the conduct of church finances the members should seek the treasurer, and not the treasurer the members. It is not a specially agreeable task to collect a debt of honour. On the other hand, it is an agreeable task to receive the free and glad payment of such a debt. There ought to be that glad heartiness about church finances which would make them a pleasure, and not a drag.

4. When we have made subscriptions to the church those subscriptions should receive the same prompt attention as our grocery bills, or meat bills, or any other bills. How else will the church be kept from financial embarrassment? It is nothing short of an actual calamity to the Church of Jesus Christ that it is practically without financial standing, that it is considered slow pay and poor pay, and that it always expects a discount whenever it pays its bills. The church ought to have the best credit of any institution

in the world. In its financial dealings it ought to be the most prompt and the most honourable of all institutions. It ought to set an example to the world. But it will never do it as long as the individual members look so lightly upon their individual obligations, and defer the payment of their church bills until all their other bills are paid and many more are contracted. You can greatly help your church by prompt and cheerful attention to this matter of finance.

IV. CHRISTIAN LIVING.—1. Most important of all in helping your church is the character of your Christian life. It was the life behind Christ's words which gave them power. It is the life behind every man's words which gives them power, and which clothes them with authority. It is the daily Christian living of the members which gives to the church its power, and which gives to the pulpit both its power and its inspiration.

2. Is not the question a fair one: If all the members of the church lived as I live, and did as I do, how much power would the church have in holding up a crucified Christ to the world, and in bringing men to bow in obedience at His feet? You cannot better help your church than by a Christian life that is true, that is genuine, that is thorough-going, that is cheerfully and gladly whole-hearted.

C. S. THOMS.

From the (Chicago) *Standard*.



A CRY OF THE SOUL.

O GOD of truth, for whom alone I sigh,
 Knit Thou my heart by strong, sweet cords to Thee.
 I tire of hearing; books my patience try;
 Untired to Thee I cry;
 Thyself my all shalt be.

Lord, be Thou near and cheer my lonely way;
 With Thy sweet peace my aching bosom fill;
 Scatter my cares and fears; my griefs allay;
 And be it mine each day
 To love and please Thee still.

My God! Thou hearest me; but clouds obscure
 Even yet Thy perfect radiance, truth divine!
 O for the stainless skies, the splendours pure,
 The joys that aye endure,
 When Thine own glories shine!

PIERRE CORNEILLE.

IS BELIEF IN THE VIRGIN BIRTH NECESSARY TO FAITH IN CHRIST ?

BY FREDERICK C. SPURR, MISSIONER OF THE BAPTIST UNION.

IT is the boast of the present generation that it has “rediscovered” Jesus. The claim is made by two contrary parties, and each party exhibits a different Jesus. On the one hand, a reverent and capable scholarship has penetrated through the tangled thicket of tradition until it has reached the time of our Lord. Every document has been carefully scrutinised and every witness cross-examined, with the net result that an historic and palpitating Figure is placed before us—a Figure at once natural and supernatural—the same Figure, in fact, whom the Church has saluted for nineteen centuries as her Divine Head. On the other hand, a minute and not always respectful criticism has traversed the same thicket and reached the same epoch, with the result that it places before us a Christ wholly human, non-miraculous, and Divine only in a secondary sense. Between the two Persons we have to choose. Many of those who belong to the latter party cling with passionate tenacity to the Christian name: they repel with the utmost indignation any suggestion that they are not Christians. They assure us that the rejection of the dogma of the Virgin Birth, for example, does not imperil the truth of *an* Incarnation, although it is admitted that such a repudiation does involve disbelief in the Catholic doctrine of Incarnation. Clear away the miraculous from the Gospels, and there still remains the person of Jesus—incomparably grand—“the fairest of men,” as Rénan calls Him. In fact, the miraculous is superfluous, and we may entirely reject it; we may remodel the Apostles’ Creed and the Nicene Creed, carefully excluding all that the Church has for nearly twenty centuries held to be true and essential, and yet we may remain Christians. So pleads that criticism which has “rediscovered” a merely human Jesus. Mrs. Humphry Ward, always an echo of the notions of others, has taken to the work of advocating a new national Church in which Unitarians and Trinitarians, adorers

of Christ and patrons of Christ, may commune together in one meaningless sacrament.

Thus the whole question is raised afresh as to what is essential in faith, and as the dogma of the Virgin Birth has been specially selected as a central point of attack, let us accept battle there.

Two Gospels affirm, as a sober matter of history, that our Lord was born of a virgin; a third Gospel uses expressions which are meaningless unless there underlies them the historical fact of a Virgin Birth. Rationalistic criticism either utterly denies the genuineness of these passages, or it seeks to "explain" them in the way of metaphor, parable or "glorified exaggeration."

To understand the dogma of the Virgin Birth it is absolutely necessary that we place ourselves in thought at the point of view from which the Apostles first comprehended it. How did such a radical and utterly unique doctrine come to be accepted by them? and *when* did they come to believe it? Did their Christianity grow out of their creed, or their creed out of their Christianity? However many persons to-day build their Christianity upon a creed, it is historically impossible that the Apostles could have done so. They started with no formulated belief concerning the Saviour, they had no body of Christian divinity, no Catechism. They came from various parts, at various times, and they were men of varied temperaments, but each one of them came into close and vital relation *with a living Person*. Christ was not to them a dogma, but a Friend—a Teacher. He spake as never man spake. He was as never man was, and the Apostles, one by one, yielded to the irresistible charm of His Person. He took them as His disciples—for three years they were His travelling scholars. Little by little the truth came to them—they could not help understanding that He was entirely different from other men—they heard His words and beheld His mighty works. Not until two years had passed did He put to them the decisive question, "Whom do you say that I am?" He gave them abundant time in which to convince themselves concerning His Person ere He elicited the famous confession of St. Peter, "Thou art the Christ, the Son of the living God." From the work they had deduced the Worker and the revelation of the Father made clear beyond doubt what their hearts had for long divined. The Apostles, then, believed

in His divinity because they had *experienced* Divine things at His hands—the experience involved the dogma. Then in the growing light which filled their spirits they perceived the meaning of His death and resurrection. They knew He had died, they *knew* He had risen; again it was experience, and experience created dogma. At Pentecost the Holy Ghost descended, and marvellous results accompanied the Coming. Once more it was experience, and experience secured the dogma. Under the guidance of the Divine Spirit the Church was formed, converts were multiplied, prodigies abounded. The divine activities flourished amongst men, *and men knew it*. What Christ had commenced the Spirit continued; what Christ had promised had been fulfilled. They *experienced* these things all the time. Then to them Christ was God—it could not be doubted, the evidence of facts was overwhelming. Being God, then He pre-existed; since He pre-existed, His coming into the world *could not* have been in the ordinary manner.

An unusual entrance *was demanded by the facts*. What was the truth about this entrance? Only one living person absolutely knew; that person was His mother. She still lived, she attended the prayer-meetings of the Church (Acts i.). For years she had kept all these things and pondered them in her heart. Now the time had come to speak, and speak she did, in few, simple modest words. The facts known by experience to the Apostles demanded an unusual entrance of our Lord into this world. Mary quietly narrated the wonderful story of the Annunciation. No one was surprised; it was *convenable*.

To the Apostles the story of the Virgin Birth was *natural*, and their record of it in the Gospels bears the impress of naturalness. No story could have been more simply told; nothing could be farther removed from myth or legend or “glorified exaggeration.” Let sensible men judge; the story is before all to read. This then, was the point of view from which the Apostles regarded the Virgin Birth. As a matter of fact, it is the only point of view from which any person, in any epoch, can properly regard it. The same order of development is repeated in every believing soul. It is personal experience of the power of the Divine Christ that involves belief in the Virgin Birth and all that accompanies that fact. A man never really “believes” in Jesus, in the New

Testament sense of the term, until he becomes Jesus Christ's disciple and receives into his nature that Divine Life which Jesus likened to the mysterious, fruit-producing sap of the vine. A person may profess belief in Jesus, and declare assent to the entire series of miracles recorded in the Gospels, but if he is not supernaturally united to Jesus, then, in the Bible view, he is not a believer at all. We do not believe in the divinity of our Lord simply because the New Testament declares Him to be Divine, but also because for the long space of nineteen centuries He has acted in humanity, upon every continent, amongst all peoples, and in all conditions as only God can act. And more than that, we believe Him to be God because He has produced in our own personal lives that which God alone can produce. Like the blind man in the Gospel, we know that "once we were blind but now we see"; like that man, too, the logic of heart and intellect compels us to say, "This man is the Son of God," and like him also we worship Jesus Christ. This is our point of view. We have undergone a definite experience of Jesus Christ, and that experience forms our dogma. The more widely spread the experience, the more secure is the dogma. We stand here upon an impregnable rock.

Now those who have had no personal experience of this kind are not really in a position to comprehend the miraculous in the life of Christ.

An experience of the miraculous within oneself makes it easy to believe in the miraculous outside oneself. If Jesus Christ has wrought within my own breast a Divine miracle, then for me the question of the miraculous in Him is solved, for the Worker must be greater than His work. If, on the other hand, I have not been the subject of His miracle, then the miraculous in Him, or in anyone else, will appear suspicious, since it is a phenomenon to which I am a stranger. There is a natural tendency in humanity to discredit anything of which it has had no experience. If the testimony borne to any such event is continuous and sober, then the objectors account for it on the hypothesis of fraud, incompetency, frenzy, interpolation, or what not. *They do anything but place themselves at the proper point of view.* For the most part, they who deny the Virgin Birth are frank enough to confess that they have had no personal experience of Jesus Christ's *divine* and

supernatural power. They have seen in Him only a grand man, a noble teacher, a pure spirit, a brave martyr; but they have seen only the man, they have followed only the man, consequently the influence of Jesus upon them has been that only of a man. They have derived no supernatural virtue from Him, for they have not sought any, and the condition of finding, in religion, is that we seek. From this, their point of view, it is, of course, impossible to accept such a dogma as that of the Virgin Birth. But the story is written clearly in the Gospels, and it has to be dealt with. How have the objectors dealt with it? At the present hour, the popular method adopted by disbelievers is to offer the hypothesis of *legend*. Let us see what this hypothesis is worth. We are told that the birth stories are not deliberate inventions (that would be too much to affirm), but that they are unconscious "developments"—accretions, supplied by men passionately attached to Jesus, and who eventually came to salute in Him One who was their all. The legend "grew"; bits were added from time to time; bad exegetes like St. Matthew seized upon ancient passages in the prophets and psalms and turned them, with true rabbinical instinct, to good account, and so belief in a Virgin Birth was established. Striking hypothesis! but—*where is the proof?* There is absolutely none. The thing is a worthless guess. Worthless! yet it offers three chief reasons. First, we are told that Saints Matthew and Luke alone mention a Virgin Birth; that Saints Mark and John are silent concerning such a radical event; that our Lord Himself never mentioned it, and that there is not a word about it in the Epistles. The argument of silence is thus adduced as a reason for disbelieving in the birth story. An argument drawn from silence is always insecure; in this case it is doubly so, for the silence is only partial. St. Mark says nothing about the birth of Jesus, nor does he say a word about His early years. True: then had our Lord no early years because St. Mark omits all reference to them? St. John begins with a prologue, followed immediately by an historical record. The record commences with our Lord's thirtieth year. Shall we deny the reality of the twenty-nine years on this account? But both Saints Mark and John present to us a miraculous Christ who, in word and action, claimed to be the Divine Son. St. John, in particular, writes a prologue to his

Gospel which, unless it be the insanest of writings, demands for Jesus a unique entrance into this world. Underlying the Epistles also is the necessity for this unique entrance, since they present to us a Christ pre-existent, humiliated for a season, and finally received back into glory. The Epistles, it is true, do not definitely state the fact of the Virgin Birth, nor do they, for that matter, refer to our Lord's human life in detail at all—*they everywhere take it for granted*. The Epistles were not written to inform strangers concerning events of which they had no knowledge. They were written to people who were already believers, and who had been informed of the events of Christ's life, Virgin Birth and all, without doubt. Some of the modern disbelievers seem to have forgotten this simple fact. In the letters which I constantly write home there is not a single reference to several remarkable events which occurred in the days of my boyhood. Outsiders might deny the existence of these events, but my people know them well, hence they are not often referred to. A poor illustration this, no doubt, but it will serve its purpose.

So the argument drawn from silence must go.

A second reason for disbelieving the story of the Virgin Birth is supposed to be a scientific one. "It is impossible because contrary to the common order." Presently we shall offer some reasons to show the fitness of such a birth in the case of our Lord; here and now it will be sufficient to say that the principle and fact of Virgin Births in nature is most surely established by modern science. Nature contains many examples of the propagation of life apart from two parents. Professor Alfred Russell Wallace told of a Frenchman who raised perfect silkworms from the eggs laid by a virgin moth. The story was derided at first because it was a revelation; to-day such facts are universally accepted. Professor Huxley declared that the fact of Virgin Births extends to the higher forms of life. The principle is established in nature. In the case of our Lord it was simply extended extraordinarily for a special purpose. Later we are to see the grandeur of this purpose. No person, therefore, may, in the name of science, declare the Gospel account of the Incarnation to be impossible. *Probability* is the other matter to consider shortly.

A third favourite reason alleged against the Gospel narrative is

the presence of similar beliefs in other religions anterior to the Christian era. The Orient was full of Incarnations and wonderful births, therefore the Christian Faith has borrowed its ideas from other religions. Without dealing with the vexed problems of the dates and historicity of these alleged Incarnations, and leaving entirely untouched the question of authenticity, it will suffice to call attention to one thing only. Let the most pronounced disbeliever in Christ examine with care and without prejudice the Oriental notion of Incarnation and the stories of wonderful births, then let him honestly announce his judgment, and it will be that an impassable gulf rests between those Oriental notions and the Christian dogma. In them there is no pre-existent God who so loves the world that He enters into its life, abases Himself, and chooses death as a way of redemption for man. There is nothing of all this in the non-Christian religions. The Incarnation of Christ, in its purpose and in its mode, remains unique, and it is only ignorance or prejudice that seeks to establish a resemblance between it and the notions of the Orient.

So the hypothesis of legend falls to the ground—a veritable house of cards. They who object to the Gospel story do so upon the ground of a mere *opinion*.

Let us now consider the story of the Virgin Birth from the Apostolic point of view—*i.e.*, from the standpoint of experience. It is utterly unscientific to deal with isolated incidents, ignoring meanwhile the *ensemble* of related facts. Jesus Christ can only properly be appreciated by those who have come under His spell, and who are broad-minded enough to look out in every direction over the field of His operations. That mind, however much it boasts of breadth and liberality, which confines itself to a microscopical examination of detail while it ignores the grand and extended outline, is but a poor and restricted machine. The scientific method of study is first the whole and then the parts; the majority of the objectors of our time reverse this method: with their microscopes they examine single blades of grass, but they have no notion what the field is like.

Now—let it be repeated—the doctrine of the Person of Christ does not rest upon the testimony of a few obscure fishermen who lived some two millenniums ago. Their testimony, indeed, is of the

ultimate value: it is absolutely indispensable, but it is not the only evidence that Jesus Christ is God. Were their testimony so marvellous that criticism could find nothing whatever upon which to work, yet it would prove nothing *for us* unless we, too, had experience of His Divinity. It is the universal testimony of all sincere Christians for nearly sixty generations that when they place themselves in vital union with Jesus Christ they at once become the subjects of Divine miracle. The line of testimony is unbroken, nothing is more certain. To those who know Jesus Christ thus, how does the story of the Virgin Birth appear? This is our point of view. Does the one item of the Birth harmonise with all else we know of Jesus, or does it appear as a discord—a superfluous and unrelated story?

The Christian answer is, the Virgin Birth is necessary to fully account for the established facts of our Lord's Person and activities. And the reasons are these:—

1. It is *historically* true that Jesus is God. Being God He must have had a pre-existence. Pre-existence and incarnation of the same person involve continuity of life and personality; if the person who is incarnate is really the same who pre-existed, then there can be no break in his life. Now if our Lord was born after the common manner, His humanity was not an incarnation; the law of human procreation at once settles that matter. Every child born into the world commences life for the first time: both its soul and body are derived in generation from the parents. If Jesus, therefore, had a human father, He is but one of ourselves, and His remarkable words, "The glory which I had with Thee before the world was," is not only pointless, it is a blasphemy. Deny the Virgin Birth, and logic compels the denial of a true incarnation.

2. "The Word made flesh" introduced a new species amongst men; or rather, the ideal human species became actualised in Jesus Christ. He whom St. Paul calls the natural Head of Humanity came into a jaded and disgraced world in order to restore it to its normal condition. In person the Captain of our Salvation came into the human battlefield to lead His hosts to victory. He came to be head of a new and redeemed race. His was not the offer of a volunteer to try and turn the misfortunes of war, it was the

appearance of the Eternal Commander from afar. The Virgin Birth, then, is necessary to this plan. How else could an eternal person have entered the gate of humanity ?

3. He who thus came into our world came, not for one race only, but for humanity. He dared to call Himself the Son of Man. He made His appeal to all men. He established His Church for all men. He legislated for all men and for all time. Only one possessing what Canon Gore calls a "universal impersonality" could make appeal to the entire race. A Jew could not, as a Jew, appeal to the Gentile world; an Oriental, as an Oriental, could not command the West. But a man may appeal to men. Where, however, is the man who has ever been able so to denationalise himself as to obliterate all trace of those idiosyncrasies which form an impenetrable barrier between peoples of divers spheres? There is one man only who has ever accomplished this impossible thing. He is Jesus Christ. Born of a Jewish mother, there is no trace of the Jew about Him. Living under the Roman Government, He is not a Roman; breathing the air of Hellenism, He has no trace of the Greek. Residing in full Orient, He is as much Western as Eastern. Truly He is the Son of Man. The Virgin Birth harmonises magnificently with this human universalism of His character; without the Virgin Birth and all that lies behind it Jesus Christ as Son of Man is an unsolvable puzzle.

4. One thing that no man can escape is the influence of heredity. Linked by the closest ties to our race, we become heirs of the strength and the weakness of our ancestors. We commence our career bearing within us the germs of passions which, when developed, may ruin us or establish us. In most men there is a natural bias towards evil. Now the Redeemer of the world must be sufficiently above the best of men to enable Him to raise up the whole race. He must be wholly free from weakness. He must be entirely without sin. How can this be guaranteed if He commences His human career bearing within Him the paralysing forces of weakness and evil? The Virgin Birth gives to us a double guarantee: first, that Jesus Christ is really man since He is born of a human mother; secondly, that He commences His human life free from the defect and stain of original sin. Thus we have a real man and at the same time a perfect man. The fires of temptation

which played around Him later only demonstrated the reality of that perfection which the Virgin Birth supposes.

Let us return in closing to the question at the head of this article: "Is Belief in the Virgin Birth Necessary to Faith in Christ?"

Certainly a person may experience all the power of the Divine Saviour and yet know little about the facts of His earthly life. On the other hand, a person may profess belief in all the wonderful things recorded of our Lord in the Gospels and yet entirely miss belief in Jesus Christ. But where there is an intelligent belief in Jesus Christ, a sincere attachment to His Person, a personal union with His Divine life, a recognition of His Divine action in the Church for nearly two millenniums, and a liberal knowledge of the Gospel story, it seems almost impossible to affirm that one may so believe in the Saviour and yet deny as verity that Virgin Birth which alone harmonises with the historical life and action of the Redeemer of men.



CURIOSITIES IN SUNDAY-SCHOOL EXAMINATIONS.

THE question of Sunday-school teaching, its efficiency, and its hold upon the children, is one of the questions we have ever with us. There are, indeed, not a few who contend that Sunday-schools are already antiquated—that their work has been accomplished, and that no new developments can reasonably be expected. The question of their value as an educational and Christianising agency has been brought into new prominence by the somewhat startling but undoubtedly reliable statistics recently given by Mr. Howard Evans, a well-known authority in Free Church circles. Pleas for a higher type of teaching have been made during the past year by representative men in all the churches, by dignitaries of the Church of England, and by prominent Nonconformist ministers, including our own venerated Dr. Maclaren, of Manchester. The subject has been discussed in newspapers and magazines, and has come up again and again at Sunday-school conferences in all parts of the country. We believe that the Sunday-school has still a place of

its own. No advance in general education can render its work superfluous. No other institution can so admirably fulfil the functions of a "Nursery of the Church," and on this, as well as on other grounds, it is devoutly to be hoped that the Twentieth Century will witness a marked improvement, both in the teaching and discipline of our Sunday-schools. The century which is closing has been an era of continuous progress, and manifest as are the defects we have to deplore, it would be utterly unworthy to ignore the contrasts which exist between its earlier and its later years between 1800 and 1900. Nowhere are these contrasts more manifest than in our Sunday-schools. "Within the memory of living men" the improvement in the range and quality of the teaching, not less than in the buildings in which it is carried on, has been of the most gratifying type, and in insisting on the necessity of further improvement, alike in the interests of our churches, which are the ordained witnesses of Christ in the world, and with a view to keeping a hold upon the young, whose salvation we desire, we are not forgetful of the success which has been achieved. We rather find in that success an encouragement and incentive to attempt greater things. We should endeavour to approach, even if it be by slow degrees, the ideal condition which the imagination has so often pictured.

It ought in fairness to be remembered that Sunday-schools are not the only institutions in which inefficiency is displayed. There are many spheres in which children after passing through a course of prolonged instruction can prove nothing so pointedly as their marvellous ignorance. Many children of a larger growth are open to a similar censure. In "A Book for all Readers," which has recently been published by an American house, and reviewed by Mr. Andrew Lang, we are furnished with specimens of amazing ignorance, even on the part of certain candidates who aspired to fill the post of public librarians, as the following instances will show. In answer to the question, "What is a sonnet?" we are told: "A sonnet is a short poem sometimes, and sometimes a long one." "It is generally a reflection or thought upon some inanimate thing, as Young's 'Night Thoughts.'" In answer to the question, "What is an epic?" we learn that "An epic is a dramatic poem." "An epic is a critical writing, as 'Criticism on

Man.'” Allegory, again, is “Writing highly coloured, as Pope’s works.” “Love’s Labour Lost” is attributed to Bryant, Thomas Reade, and Schiller; and Pope is said to have written “The Descent of Man”!

That our Sunday-school examinations frequently yield curious, amusing, and absurd results is known to us all. Proofs of the fact have been given in Notes which have appeared at different times in our own pages, and in articles contributed by examiners in different parts of the country. We have in our hands at the present moment a large selection of answers, forwarded to us by an examiner in a country district, where the examination was, as we understand, on the earlier chapters of St. Matthew’s Gospel. The first question refers to John the Baptist, concerning whom we are told in one case that “he was by profession a minister”; in another, that “he baptized the Saviour when He was preaching in the Temple,” and that “His father and mother went back to Jerusalem, and when they were coming back they lost Him.” John the Baptist is further said to have “lived at Capernaum”; he was “banished to Patmos, but he was brought back again.” He “wrote the Revelations and the four Epistles of John, also John’s Gospel, while he was banished to the Island of Patmos.” Another young genius tells us “John the Baptist did baptize Jesus with holy water”; and yet another that “John did baptize our Lord Jesus Christ in the River Jordan by pouring oil on His head.” We are assured that Nazareth is in “Central, or South, Palestine”; that it is “on the east of Judæa”; “on the north-east of the Lake of Galilee”; that “Nazareth and Capernaum are both in Judæa”; that “Nazareth is in Jerusalem”; that “it lies to the north-west of Capernaum”; that “it is near the River Jordan”; “in Syria”; that “Idumea is in Capernaum”; that “Tyre and Sidon are in Egypt.” Yet another authority tells us that “Nazareth and Capernaum are in India.” The Herodians are described as “a race of people living in the north”; as “the followers of Herod, who wanted Herod to be king instead of Pilate.” The Scribes and Pharisees, according to one answer, “used to gather taxes and write things down.” In another answer they are said to be “a race of people living in the west.” Zebedee was “the father of James and John, and he was a Gentile”; Levi was “the son of

Alpheus; his name was Matthew until Jesus changed it to Levi." The sons of Thunder were "disciples, and they were supposed to have been big men, and to have had very loud voices." In reference to Herodias, we learn that "John was beheaded because a young woman came to him and said, 'Give me thy head,' and they gave it her because she was so rude. The king was exceedingly sorry for what she had done, and to think that she could be so rude to come in and dance and sing as she did before a lot of gentlemen, and to think that she should be so vulgar as to come in and ask for the head of John the Baptist."

In answer to the question, "By whom was Christ opposed in His work?" we are informed; "Christ was opposed in his work by His disciples"; "by His twelve disciples"; "by a race of people called Jews"; "by Herod the Great, who tried to kill Him, by killing all the children under a certain age." A question on the character of Judas elicits the answer that "Judas gave the money to those who gave it him, and then they used it in buying a piece of ground to bury unknown people in." Matthew was a fisherman. Peter "was hung."

That Sunday-school examinations for the most part yield results very different from these is indisputable. In many cases with which we are familiar the teaching is of a highly intelligent type, and is fully appreciated by those to whom it is imparted. It has led the scholars to a thorough and systematic study of the Bible, to a knowledge of the contents and purpose of its different books, in history and prophecy, in gospel and epistle, and, better still, to an acquaintance, not simply with the letter, but with the spirit of Scripture. Work has been done at some of these examinations which would not shame the students in our theological colleges, and which Oxford and Cambridge could not surpass. The instances of a contrary kind—a few of which have been brought forward for the purposes of this article—are doubtless exceptional; but that such things should be at all, and still more that they should be to an extent of which few of us are aware, is a matter to be deplored, and we trust that a persistent effort will be made that they may speedily become a memory of the past, unknown to Sunday-school examiners of the Twentieth Century. Only so can we profit from our magnificent opportunities.

IN MEMORIAM, H. W.

OCTOBER 6TH, 1900.

THE saint of God in tigerish days of old
Oft served his Master as a belted knight;
In strong right hand an iron weapon held
To battle for the right.

Saints have appeared in days of lesser storms
Who found a calmer path of holy duty,
With prayer-dipt pencils wrought abiding forms
Of hallowing beauty.

God sent a saint in these commercial days
To show how business may be holy made,
And gold, yea gold, be handled for His praise
And sanctity in trade.

Upright he stood, mailed in integrity,
Beloved and loving, and cheerful as the sun,
Clear to perceive the thing that ought to be,
And clear to have it done.

He held the scales with strong and steady hand
In church where need there was, as in the mart,
He loved his Lord, obeying His command
With undivided heart.

Just as we saw his worth, now called away
In prime of life God's other saints to meet;
Earth's business done, he lives in endless day,
The gold beneath his feet.

J. H. C.



SUNDAY MORNINGS WITH THE CHILDREN.

XII.—LOST TREASURES.

AN ADDRESS FOR THE CLOSE OF THE YEAR.



TREASURES are things that we value very highly, either because of their use or their beauty. They are, of course, of different kinds, such as pictures, books, and jewellery—watches, necklaces, rings, and other articles made of gold and silver, and adorned, perhaps, with precious stones. These, in different ways, gratify our sense of beauty and add to the charm of life. Occasionally we hear of such treasures being lost, either because they have been stolen by a thief, or because of an accident, such as fire, or, which is almost worse, they have been lost by the carelessness of their owners. Then a

search is made, bills are printed and posted through the town, and advertisements are put in the newspapers offering a reward to anyone who bring will the lost treasures to their owners.

But gold and silver and precious stones are not the 'only treasures which have been entrusted to us, and are not even the most valuable. There are others of an entirely different kind which are more or less in the possession of you all. Thus a good character is a great treasure which will accomplish for you in the work of life what nothing else can do, and at the same time be a source of unfailing happiness. Knowledge, again, is valuable, so are skill, culture, and refinement. Scholarship is a very choice treasure, as is the ability to read and think, to paint pictures and to play some musical instrument, and there are many other such powers which I need not enumerate. No treasures are more valuable than those which are commonly called virtues—purity, truthfulness, integrity, kindness, self-sacrifice, and the like.

Then, again, there are treasures of a different kind from these, of which we are reminded by the fact that we have now reached the last month of the year, and soon shall reach its last day. Time, though not of itself an active power, achieving great results, is yet essential to the working of every power, so that nothing can be done without it. Years, months, weeks, days, and moments have all of them great value, because in them we are able to do the work and to enjoy the pleasures God has designed for us. Without time a man could not read a book, or write a poem, or build a house, or take a journey, or play a game, or do anything whatsoever. If moments were to cease, life itself would cease. These different forms of time come to us as opportunities. By the wise use of them we may acquire knowledge of almost any and every subject in which we are interested. We can increase the stores of our information and delight ourselves by reading the best which has been thought and said, whether in history or poetry, in philosophy or science, in every age of the world. We can acquire goodness and exercise kindness, mercy, and helpfulness. What is more, by the right use of our time on earth we may acquire fitness for the life of heaven, and, just as boys at school are fitting themselves for the duties of manhood, so in the larger school of life we may fit ourselves to enjoy the vision of God, that we may be with Him and like Him for ever. These, then, are very valuable treasures; but I am afraid we lose a great many of them. There is a sense in which every year, every day, and every moment must slip away from us. We cannot keep a hold of our time even if we would. But no time is really lost if we use it. Its results remain with us, and when it is gone we shall have, by means of our use of it, a wiser mind, a stronger and better character, and many happy recollections of the days that are no more. The right use of our time leaves behind it pleasant memories, and these memories quicken hope and are to us as the angels of God's approval. It is only when time is wasted or misused by being put to wrong purposes that it is lost.

The treasures of which I am speaking often slip away from us before we know it. We need to keep a strict guard over them, lest, like grains of sand, they should slip through our fingers, and the hand should be emptied of all that we thought it held. Do you ask how the treasures are lost? By indolence and self-indulgence, by our yielding to temptation, by our love of pleasure rather than duty, and by other forms of evil. Temptation is a great thief, and comes to us as the messenger of sin to destroy all that is good. It steals from us not simply time and money, but character, happiness, reputation, strength, and all that ennoble manhood and gives charm to womanhood. Let us, therefore, watch and pray that we enter not into temptation. You all have heard of the old Roman Emperor who, when he had suffered his hours to pass without using them for the accomplishment of his work, bitterly lamented, "I have lost a day!" Some people have lost not a day, but a life. I hope you will not be amongst them. Possibly, as you look back over this year, you feel that many of its days and hours have been wasted. You cannot, of course, recall the past. Time never returns. The year 1900 will soon be gone for ever. Water spilt upon the ground cannot be gathered up again. But the present is yours, and you must determine that by God's help you will at least carefully guard these precious moments which are left to you, and use them all as God wishes you to do.

JAMES STUART.

NOTES AND COMMENTS.



THE UNITED FREE CHURCH OF SCOTLAND.—We rejoice with all our heart in the union which has now been consummated between two great branches of the Presbyterian Church in Scotland—the United Presbyterian Church, and the Free Church. The United Free Church now contains within it more than half the Presbyterians of Scotland. The necessary steps were taken in connection with the meeting of the General Assembly of the Free Church in Edinburgh on October the 30th, the amendment to the proposed uniting Act being supported by 27 votes only out of 670 voting. The United Presbyterian Synod unanimously adopted the uniting Act. On the following morning members of the Free Church Assembly met for the last time in the Free High Church, those of the United Presbyterian Synod in their Hall; and each procession, headed by the Moderator of the Church, moved out, and marched through the streets and the pitiless rain to the appointed *rendezvous* by the Royal Scottish Academy, where they merged in one, and then walked to the Waverley Market, which had been specially prepared and decorated for the occasion. Here was held the great meeting of the united bodies, Dr. Rainy, the hero of the hour, who has for many years, with great courage, devotion, and faith, worked for the cause, being called to the chair. In the evening a great public meeting was held, and

addresses were delivered by the leaders of many of the Evangelical bodies, Dr. Maclaren representing the Baptists, and Dr. Parker the English Congregationalists. On the following day the General Assembly of the now United Free Church of Scotland met in the Waverley Market, and concluded its sittings with an address from Dr. Fairbairn, of Mansfield College, Oxford, and closing words by Dr. Rainy. The seceding party is a small one, and we may hope that such wise counsels will prevail on their side, and such patience and courtesy on the other, that before very long they may yield, and merge themselves in the United Church. The union cannot but be fraught with great and gracious opportunities; and we may hope that its issue may be in widespread revival and untold blessing to the whole of Scotland, and a still more magnificent pursuit of the great missionary work in which the churches have so long and worthily engaged.

THREATENED CLERICAL PROSECUTIONS.—Formal proceedings have been notified against three incumbents in the East of London for illegal practices under the Church Discipline Act of 1840. The Archdeacons of London have addressed the Bishop, requesting him to exercise his power of veto and quash the whole proceedings. The Protestant associations, possibly unduly anxious for arguments in favour of their Church Discipline Bill, somewhat ostentatiously deprecate the prosecutions. Various suggestions have been made as to who is at the back of the new move. Someone has suggested a Bishop. Why not Sir William Harcourt? The clergymen attacked are said to be devoted and conscientious parish priests, and in discussing the matter the *Guardian* is led to say: "Ritual and doctrine, religious practice and religious belief, are matters of conscience, and conscience cannot be forced. Therefore prosecution is 'necessarily and inherently' the wrong method of dealing with such things." So we think, and have always done. But what then becomes of Acts of Uniformity and a Church as by Law established, and subscription to articles, and all the rest of it? Or is liberty only for the Romaniser, and not for the man who takes his stand on the Bible and the Bible alone? There is no real freedom for the Spirit of God or for Spirit-filled men in an Established Church.

LORD HASTINGS AND HIS TENANTS.—The action of Lord Hastings in evicting Mr. James Cooper, a small cultivator, from his five-acre holding, and Mr. Burrell Hammond, a tenant farmer of sixteen years' standing, from his farm of three hundred acres or more—to say nothing of not allowing Mrs. Cooper any longer to do the servants' washing from the Hall—has aroused deep indignation not only in the neighbourhood of Melton Constable, but in all parts of the country. So far as Mr. Hammond is concerned, there can be no question as to the reason for Lord Hastings' action. His agent has attempted to suggest other reasons, but in answer to a letter from Mr. Hammond asking why, the day after the election, he received notice to quit his farm, Lord Hastings wrote frankly enough as

follows:—"Dear Sir,—The reason you have received notice to quit your farm is that I am anxious to have a tenant and neighbour who would act on more friendly terms with his landlord, and also one not so hostile to the clergy and everything connected with the Church of England.—Yours truly, HASTINGS." That is, Mr. Hammond (as well as Mr. Cooper) has made no secret of his sympathy with Liberal principles, and gave his earnest support in the recent election to Sir Brampton Gurdon, the successful Liberal candidate; and, in consequence, must give place to some good Tory. He is the deacon of a Congregational Church, and stands for religious freedom, so he must give place to some thick-and-thin supporter of the Establishment. How long will the country put up with this sort of thing? Quite recently we have heard of three estates in Dorsetshire refused to Nonconformist tenants. There is a dead set against us in rural places. It will do us no harm. It will lead to greater consistency in the holding and advocacy of our principles, and may hasten on the day of true religious freedom and of just and equal laws concerning the land, which already in theory belongs to the State, and must be recognised as in reality held for the common weal.

THE NEW GOVERNMENT.—Parliament, which was prorogued until December the 10th, is, after all, to meet on December the 3rd. More money is wanted, and the faithful Commons must therefore be summoned. In the meantime Lord Salisbury has been putting his sorely dilapidated house in order. Weary with long toils, he has resigned the control of the Foreign Office to the man who is commonly supposed to have failed at the War Office. Mr. Goschen has been followed into retirement by Lord Cross, Sir M. White Ridley, Mr. Chaplin, Mr. Powell Williams, and Mr. T. W. Russell. Mr. Brodrick succeeds to the War Office. Lord Selborne goes to the Admiralty. Mr. Ritchie takes the Home Office, for which he is admirably qualified. Mr. Gerald Balfour is translated to the Board of Trade, and is succeeded by Mr. Wyndham. Mr. Long goes to the Local Government Board. There is a Cabinet of twenty members. The changes are many, but none of them are of great significance. Lord Salisbury and Mr. Chamberlain remain the great contrasts and the master minds of the Ministry.

THE SOLDIERS' WELCOME HOME.—The concern of our military commanders for the well-being and good morals of our home-coming soldiers is something almost entirely new in the history of war, and is altogether to the good. Lord Wolseley has spoken wise words on this matter more than once, and now Lord Roberts has communicated to the Press a letter conceived in a most excellent spirit and expressed with admirable straightforwardness. It is a flat condemnation of "treating" the men to stimulants as the form in which to express our welcome home. It is difficult, on the ground of politeness and gratitude, for men to refuse what is offered, but such temptation ought never to be put in their way. It is gratifying, too, to

learn, when statements to the contrary are being so freely circulated, that in the judgment of their commander our soldiers have at all times behaved like gentlemen, and have impressed themselves favourably on the non-combatants in the countries through which they have passed. It would be a thousand pities that such a record should be spoiled by any loss of self-control when they regain our shores. Attention has recently been called to the "Scottish Self-Control Society," which may be earnestly commended to all those who do not see their way to personal abstinence from all forms of intoxicating drink. Why all the temperance work should be left to the teetotalers we do not know. The obligation belongs to everyone to endeavour to stay the hideous drink curse by all means within their power. These are the stated objects of the Society:—(1) To put down the prevalent system of "treating" which leads to much intemperance among all classes, and (2) to persuade people that it is "bad form" to drink intoxicants at odd hours. We have the highest medical testimony that morning drinking and "nipping" are injurious. The members therefore promise (1) not to drink intoxicants before noon, nor at any time, except at a regular meal; (2) not to "treat"—*i.e.*, not to offer or accept alcoholic drink, except with a regular meal; (3) not to give or accept drink in return for services rendered.

FREDERICK GODET.—The death of Professor Frederick Godet removes from the service of the whole Church of Christ one of the most devoted spiritual and enlightened expounders of the New Testament Scriptures. Most ministers remember the delight with which they first read or consulted his admirable commentaries, and though since he entered the field the names of his successors have been legion, there are some of his books with which on no condition should we be willing to part. He passed away at Neuchâtel in his eighty-ninth year on the 29th of October. In early life he was the tutor of the future Emperor of Germany, Frederick III., but early and late, and for fifty years as Professor in the Theological College, his birthplace, Neuchâtel, was his home. It is of interest to remember that at sixty-two he forsook the National Church for the Eglise Independante, and may thus be reckoned as a good Free Churchman.

PROFESSOR MAX MÜLLER.—After a long illness, Professor Max Müller passed away on October 28th at his home in Oxford in his seventy-seventh year. The son of a famous German poet, with a real gift of music, the dread of possible inherited deafness drove him to other studies—the Classics, Philosophy, Arabic, Persian—and at the age of twenty-two in Paris, with entire devotion, he entered upon his mastery of the Sanskrit language. A little later, in London, he found a friend in need in the German Ambassador, Bunsen, who was instrumental in introducing him to the East India Company; and, removing to Oxford, he began the publication of those translations of the Literature of the East which will be an undying monument to his fame, and have already rendered immeasurable service to

the workers of to-day in the fields of scholarship, philosophy, and religion. Twenty-five years was occupied in work upon the "Rig Veda" and its commentary. Meanwhile he had been disappointed of the Chair of Sanskrit at Oxford, Sir Monier Monier-Williams being preferred; but a few years later he received the Corpus Professorship of Comparative Philology. He was the first of a famous line of Hibbert lecturers, and was Gifford lecturer no less than four times in the University of Glasgow. The learned world is much divided as to the place he will finally occupy in the judgment of scholars. But he was a pioneer, and created the very enthusiasm of scholarship which will inevitably surpass him in his own line and displace many of his theories of language and mythology. His position with regard to the Christian faith was not such as can long hold the field. It must be either less or more than he held it to be—the first among its peers—and the missionary method which he proposed in his lay-sermon in Westminster Abbey, in which the missionary abstains from all direct attempts at conversion, and trusts only to the influence of good example and well-lived lives, will be accepted by no man who has heard Christ's call to seek and to save that which is lost.

THE REV. C. J. STONE, rector of All Hallow's, London, and author of the well-known hymns, "The Church's one foundation," "Weary of earth and laden with my sin," "The Old Year's long campaign is o'er," and others of a similar character, passed away on November 19th, at the age of sixty-one. He was a man of saintly life and unwearied labour. He published "*Lyra Fidelium*," "The Knight of Intercession," "Lays of Iona, and Other Poems." He was an occasional summer visitor to "the sacred isle," and entered admirably into the *genus loci*, and appreciated at its full worth the life and work of St. Columba, although he gave to his principles and the events of his history a too decidedly Anglican interpretation.

LITERARY REVIEW.

CHRIST THE TRUTH: An Essay towards the Organisation of Christian Thinking. Angus Lectures, 1900. By the Rev. William Medley, M.A. London: Macmillan & Co. 6s.

SCIENCE and philosophy, in their attempts to answer the great problems of life, appear to many a Christian thinker to exclude Christ altogether. Is he, therefore, to hold their conclusions vitiated? They commend themselves to his reason, and the reason is a God-given endowment. It would be an immense relief to him to feel sure that the opposition is apparent only: that there is that in the conditions under which Reason works which of necessity renders partial its conclusions; and that its failure to prove the Christian Truth is precisely what must be, having regard to the inherent limitations of the intellect.

It is to show that this is the case that Mr. Medley pursues the argument of the lectures before us. Science and philosophy do not negate Christ; neither can they prove Christ. They are essentially partial in their scope. Truth is wider than that section of Reality with which the scientific or the speculative intellect is competent to deal. The fulness of Christ can only be apprehended by the entire nature of man. There is in Christ that which corresponds to every side of human endowment. For the Christian thinker the supreme reality is Christ, the express image of God. He alone can appeal to our whole nature. We touch the Truth in its fulness only by communion with God in Christ. Other forms of activity are open to us, but in exercising each of these faculties in isolation we leave out of action, one after another, those endowments through which alone certain aspects of Truth can be apprehended by us. As we pass from the spiritual to the ethical, we lose the assurance that the environing reality is personal. We are under the reign of Law, the imperative of Truth. Philosophy, in turn, has no command for the will; Science cannot pass its own limits and speak of ends, origins, or the nature of force. Finally, Logic attains its certainty only by confining itself to the realm of consistency.

Each of our endowments, then, has its place in a sequence, a hierarchy in which the spiritual is supreme. But it is a sequence. We may not omit any if every thought is to be brought into subjection to Christ. The assured results of Science, for instance, are not negations of the Truth as it is in Jesus. They are true, but limited to those aspects of Reality with which Science can deal. The Christian has the fullest, the nearest touch of reality in Christ Himself, in whom are hid all the treasures of wisdom and knowledge. He is the Interpreter of Duty, the Reconciliation of the antinomies of Philosophy. Science traces His footsteps, and with Him, as the Light our world is radiant with the Divine.

Mr. Medley's treatment is beautiful and suggestive. The argument runs deep at times, but the thought is, in the main, easily followed. The purpose of the lectures is not apologetic, but rather to widen the content of an assured, but limited, faith. We believe that the book will well repay thoughtful and prayerful study, and bring new light into many a perplexed mind.

HENRY BARROW, Separatist (1550?-1593), and THE EXILED CHURCH OF AMSTERDAM (1593-1622). By Fred. J. Powicke, Ph.D. London: James Clarke & Co. 7s. 6d.

DR. POWICKE'S large and handsome volume has grown out of two lectures on the origin of Congregationalism. It is an able and scholarly work, the fruit of independent and patient research, and is brightly written. The author maintains that Barrow, rather than either Robert Browne or John Robinson, was the founder of English Congregationalism. How far this position is securely established we are not prepared to say. Probably Browne's influence, notwithstanding his unfortunate and culpable retraction,

was greater than is here allowed. Barrow was decidedly a man of mark ; his saintly character, his self-denying labours, his iniquitous imprisonment and heroic martyrdom entitle him to grateful remembrance, though he undoubtedly shared the limitations of his age, and laid stress upon points that do not excite so keen an interest among ourselves. The movement with which his name is associated aimed to establish free or voluntary churches, consisting only of believing men and women, and resulted from a desire shared by many to enter into direct personal communion with God. Individualism is one of the great keynotes of the movement, though not an individualism that ignores the rights of Christian brotherhood. Barrow and his compeers were determined, in regard to all matters of Church constitution and government, to get "back to Christ" and to found themselves on the New Testament model. They lived at a time when their testimony was indispensable, and saved England from subjection to a prelacy which in its practical workings was but slightly indistinguishable from Popery. That a man of Barrow's piety and erudition should have been so cruelly persecuted was a disgrace, and it shocks one's sense of humanity to find Bishop Lancelot Andrewes in his conference with Barrow virtually telling him that he had nothing to complain of. "For close imprisonment you are most happy. The solitary and contemplative life I hold most blessed life. It is the life I would choose." No doubt, but it would be with a difference ; and how the author of those searching private devotions, which seem to turn us "inside out" as before the throne of judgment, could allow himself to indulge in such a sneer passes all understanding. In a chapter relating to the Anabaptists, Dr. Powicke writes with marked candour and fairness, having followed the authority of Mr. R. Heath's *Rise of the Anabaptists*, which, it will be remembered, was issued as one of the "Baptist Union Manuals"—Manuals, by the way, which should have commanded a far wider circulation than they did. Barrow, as the author shows, was nearer the Anabaptists than he knew. The following is well said :—"But the Anabaptist's theology was not an accident or an arbitrary product ; it was, I think, the result of his two first principles working in combination—his faith in the Inner Light and his reverence for the written Word. For faith in the Inner Light, at least, in the case of the more deeply thoughtful and devout of its disciples, really meant faith in the highest intuitions of the spiritual reason ; and this, when brought to a study of the written Word, could not fail to operate selectively, fastening on what was agreeable to the most worthy conception of God and man and tacitly ignoring all else. And thus the Anabaptists may be said to have anticipated long ago the method which theologians have come frankly to adopt as a guiding light in all their best constructive efforts."

The second part of the work deals with the Amsterdam Church, and depicts the strife and bickerings which unfortunately arose even among these godly men, though we are glad to find that Dr. Powicke has refuted some of the misrepresentations of Professor Arber.

THE ASCENSION OF ISAIAH, translated from the Ethiopic version, which, together with the new Greek fragment, the Latin versions, and the Latin translation of the Slavonic, is here published in full. Edited, with Introduction, Notes, and Indices, by R. H. Charles, D.D., Professor of Biblical Greek, Trinity Coll., Dublin. London: A. & C. Black. 7s. 6d.

PROFESSOR CHARLES has produced a most admirable edition of the "Ascension." He has spared no pains—as the title-page indicates—to lay all available material under contribution. He has undertaken a fresh collation of the MSS. of the Ethiopic version, and is thereby able to correct some inaccuracies which escaped Dillmann in preparing his edition of 1877; he has utilised the fragmentary Greek text, recently discovered by Messrs. Grenfell and Hunt, and has found it of value in determining some important readings: and he has obtained, and presents in this volume, a rendering into Latin by Professor Bouwetsch of the Slavonic version. His own translation, Professor Charles has enriched with copious notes, and he prefaces the whole work with an elaborate introduction. The "Ascension," as is well known, is a composite work, made up of elements which had, probably all of them, at one time independent existence. In his analysis of these constituents Professor Charles does not differ materially from Dillmann. Indeed, on the main points an analysis of the entire work does not afford much scope for difference. Clearly three elements are to be distinguished—(a) a Jewish work, recounting the martyrdom of Isaiah; (b) a Christian work, the "Testament of Hezekiah," which is interpolated in the martyrdom; and (c) the "Vision of Isaiah"—also from a Christian source. With regard to the dates to be assigned to the two Christian constituents, Professor Charles sees cause to differ considerably from predecessors in the criticism of the "Ascension," and notably from the conclusions published three years since by Harnack in his "Chronologie" (see pp. 573 ff). Harnack holds that the "Vision" (which he cites as the "Ascensio") may with some probability be placed before the close of the second century, but that the "Testament" (which he cites as the "Visio apocalyptica") bears no mark of the second century, but must have arisen in the third—indeed, he would be prepared to place it far on in the third century, were it not for the fact that it is cited in another work, which cannot be dated later than the middle of the third century. In opposition to these views, Charles maintains that both the "Testament" and the "Vision" are to be placed within the first century, and we venture to think that the grounds on which he bases his judgment will approve themselves sound and sufficient. When, e.g., the writer of the "Testament," anticipating the appearing of "Beliar" (Antichrist), says that in those days few disciples would be left who had seen "Jesus the Lord Christ," we must surely suppose that some few of such disciples were still remaining, and if so we must conclude "that the author cannot have written later than 100 A.D." As to the "Vision," Professor Charles lays stress on the fact that it contains (Chapter II., p. 16) a statement as to the birth of our Lord, which is found in almost identical

terms in the Epistle of Ignatius to the Ephesians; and a comparison of the passages leaves the impression that priority must be allowed to the "Vision." The relatively early date of the latter seems thus assured. By an unfortunate, but obvious, omission of the negative (page xlv., first line) Professor Charles's statement of this conclusion is somewhat marred. It is a matter of less importance to determine when the "Martyrdom," the "Testament," and the "Vision" were worked up into the form in which they have come down to us. "It is probable that the work of editing goes back to early in the third century, or even to the second." Assuming that the "Vision" and the "Testament" do come from about the end of the first century, they throw "an illuminating, though at times lurid, light" on some phases of the life and thought of the Church of that time, and afford evidence of the presence, already in that early age, of tendencies which were to develop into some of the gravest dangers that Christianity has had to face. The student of the early history of the Church should not fail to acquaint himself with the "Ascension," and he can hardly desire a more competent and effective exponent of the work than its most recent editor.

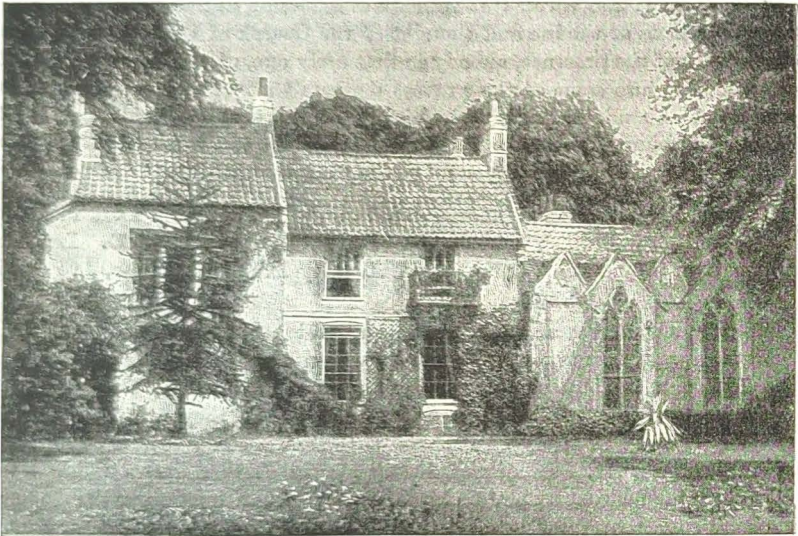
SAVONAROLA. Meditations on Psalm li. and Part of Psalm xxxi. in Latin. With an English Translation. By E. H. Perowne, D.D. London: C. J. Clay & Sons, Cambridge University Press Warehouse, Ave Maria Lane. 10s. 6d. net.

TIME was when Savonarola's meditations on the fifty-first Psalm were held in high estimation, both in England and on the Continent. Dr. Perowne tells us that in Italy they were printed in the vernacular for the consolation of prisoners condemned to death; that in England they were embodied in the devotional works called Primers, both the Salisbury Primer of 1538 and Henry the VIII.'s Primer of 1543. Martin Luther also published the exposition of Psalm li., and took the opportunity of honouring the memory of the noble martyr, who was, in a sense, a "Reformer before the Reformation." Within two years of Savonarola's death, in 1498, no fewer than twenty-one editions were published, and were translated into many languages. The Meditations were written in Savonarola's cell between his condemnation and his death, and in them we see the innermost workings of his noble and magnanimous heart, his deep sense of the sinfulness of sin, his awe in the presence of the Divine Majesty, his passionate pleadings for pardon, and acceptance through Divine righteousness. The reading of such devout and spiritually-enlightened utterances as these is profoundly helpful, and a real service has been done by the issue of this excellent English translation.

MEMORIES OF THE TENNYSONS. By the Rev. H. D. Rawnsley. Honorary Canon of Carlisle. Glasgow: James Maclehose & Sons. 3s.

CANON RAWNSLEY belongs to a family which has for many generations been connected with the Tennysons; and although it was not until late in life that he had the honour of a personal acquaintance with the late

Laureate, his reminiscences are of sufficient interest to justify their publication. He has given us not a book of essays or criticisms on the poetry of Tennyson, but a pleasantly-written account of his life and an appreciation of his character. He has described with undoubted fidelity the surroundings of Tennyson's early years, told us something of the sources of his most interesting dialect poems, given us glimpses of his home and friends, and so enabled us better to understand the manner of man Tennyson was. The chapter "From Aldworth to the Abbey" might have been omitted, or considerably abbreviated. Included in the volume is a valuable chapter of

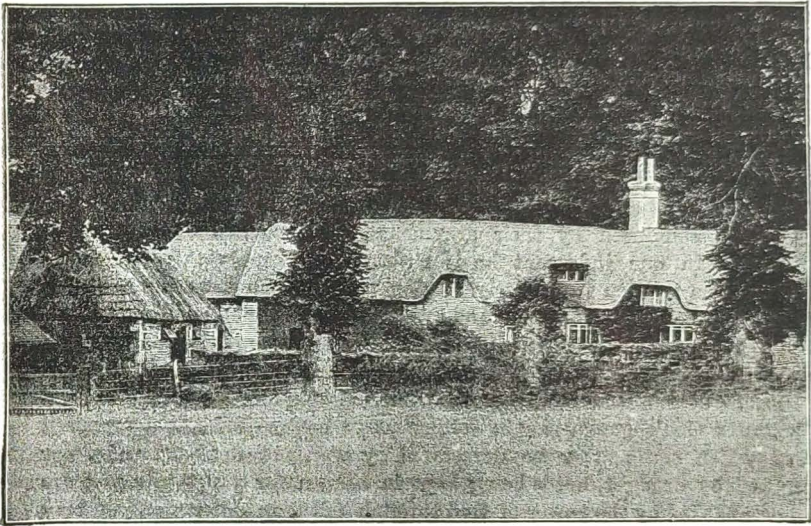


SOMERSBY, TENNYSON'S BIRTHPLACE.

reminiscences by the author's brother, Mr. W. Franklin Rawnsley, who seems to have been tutor to Tennyson's grand-children, and also two chapters by his father on "Lincolnshire Scenery and Character, as illustrated by Tennyson," and on "Virgil and Tennyson," both of which originally appeared in *Macmillan's Magazine* and were eagerly appropriated by writers and lecturers on the poet. Their value is still great. Many readers will turn with sympathy to the chapter on Charles Tennyson Turner, the poet's elder brother, whose sonnets take a high place in English poetry. The volume is beautifully illustrated, as will be seen from the views we are able to give—first, of SOMERSBY, Tennyson's birthplace; and secondly, THE HOME FARM AT FARRINGFORD, which, if we remember rightly, is on the opposite side of the private road to the house.

THE MIND OF TENNYSON. His Thoughts on God, Freedom, and Immortality. By E. Hershey Sneath, D.D. Westminster: Archibald Constable. 5s.

IN our issue of last month we noticed the new edition of Mr. Stopford Brooke's "Tennyson" and commended it as unquestionably the most comprehensive handbook to his works. Professor Sneath's book is on narrower lines, discussing not the literary and artistic form of the poet, but his ethical and spiritual ideals, or, as he expresses it, his thoughts on God, Freedom, and Immortality. There was an original vein of scepticism in Tennyson's nature, and he lived in an age of scepticism. Before men had recovered from the effects of the French Revolution and the social upheaval



THE HOME FARM AT FARBINGFORD.

caused by it, they were staggered by the rapid advances of physical science, and especially by the researches, of which the drift was imperfectly understood, of Mr. Darwin. The Tractarian Movement operated in one direction as an anti-evangelical force, the critical spirit was at work in another, and it seemed as if all the old theories as to the Church and the Bible, with the great doctrines for which they stood, were being shattered, and men saw not what to put in their place. Tennyson was strongly fascinated by the marvellous phenomena of science, and by the very necessity of his nature had to fight his way to Christian faith—

“He would not make his judgment blind,
But faced the spectres of the mind,
And laid them”;

and in the end he found "a stronger faith his own." His faith was rational, though he did not trust to intellectual and logical processes alone, but allowed full weight to the moral and spiritual instincts. He was a strong believer in the authority of "the voice within," and, even where demonstration failed, he found God by means no less convincing. Such poems as "The Two Voices," "In Memoriam," "Akbar's Dream," and "The Ancient Sage," are quite invaluable as testimonies to the faith that was in him. Much as we appreciate Tennyson's exquisite art, his rich and diverse colour, and his sonorous music, we are still more grateful for his magnificent vindication of the spiritual interpretation of the universe and life. Professor Sneath brings these aspects of the late Laureate's work out with singular lucidity and force. His book is well worthy to stand side by side with Mr. Stopford Brooke's.

THE FIRST EPISTLE OF ST. PETER (Greek Text). With Introduction and Notes by the Rev. J. Howard B. Masterman, M.A., Principal of the Midland Clergy College. Macmillan & Co. 3s. 6d. net.

MR. MASTERMAN is not unfamiliar with the fact that in recent years a few distinguished scholars—mainly in Germany, but to some extent in England also—have denied the Petrine authorship of this Epistle; but he is not convinced by their arguments, and holds to the traditional opinion. In our judgment he is right. He regards this Epistle as having been written in the early Flavian period, when the cruel Neronian policy was being abandoned. The introduction, in which he discusses this and related points, is followed by a masterly and suggestive paraphrase; and this, again, by a series of brief exegetical notes on the text. Paraphrase and notes often elucidate each other with admirable force. Thus, chap. i. 4 illustrates God's goodness "in calling us to become heirs of a promised land which can neither be devastated by war, nor defiled by sin, nor parched by drought, but is being kept in heaven for you, while you are being guarded by the power of God through faith, in order that you may be delivered from all your enemies and brought safely to the inheritance that awaits you." In the notes we read, "to an inheritance unravaged, unpolluted, unwithered," the word "inheritance" taking us back to the promise to Abraham. The joy unspeakable and full of glory—inexpressible and glorious is "a joy that even now catches and reflects the light and glory of heaven." The paraphrase, "All of you gird yourselves with the apron of humility," is rendered literally: "All of you be girded as servants with humility for each other's good." Some of the comments, again, are exceedingly suggestive, as, e.g., the following on chapter v., verse 7:—

"For He careth for you. In these few words is the central truth that Christ was manifested to reveal. It is the belief that God cares that marks off Christianity from all other religions, which, under all varieties of form, are occupied with the task of making God care—of awakening, by sacrifice, or prayer, or act, the slumbering interest of the Deity. The belief that

God cares is the fundamental fact of St. Paul's doctrine of grace, and is the summary with which St. John crowns the completed message of his Gospel, 'God is love.' So St. Peter seems to refer back to the preceding verse. You may be submissive under the mighty hand, because God cares."

Small as this work is, its value is great, and awakens the hope that in Mr. Masterman we have a commentator who may yet take rank, if not with Lightfoot and Westcott, at any rate with Sanday and Headlam.

THE SECOND EPISTLE TO THE THESSALONIANS. Analysis and Notes. By the Rev. G. W. Garrod, B.A. London: Macmillan. 2s. 6d. net.

MR. GARROD is an expert at such work as he has given us here. In the course of the last few years we have introduced our readers to other works from his pen, one on the *Colossians* and the other on the *First Thessalonians*, and the commendation bestowed on them can honestly be bestowed on this work. The analysis of the Apostle's course of thought is keen, searching and comprehensive, so much so indeed that an indolent man might be disposed to rest content with the matter thus furnished ready to his hand without exercising his own thought upon it. But that which is a danger to the indolent will be an incentive to the conscientious and active minded who simply require to be put on the right track and to receive seed thoughts which they can develop for themselves. There are few more helpful books of this type in our language. It is well worthy of the careful attention of all Bible students. As an aid to teachers of senior Bible classes it will be simply invaluable.

IN their ENGLISH THEOLOGICAL LIBRARY, Messrs. Macmillan have sent out in two volumes, "The Works of Bishop Butler," with Introduction and Notes, by J. H. Bernard, D.D., of Trinity College, Dublin. 7s. 6d. each net. The first volume contains the *Sermons*, *Charges*, the Butler-Clark correspondence, &c., together with a biographical and critical introduction from the pen of the editor. This introduction is a capital piece of work—concise and to the point. The second volume contains *The Analogy*, with the two Dissertations on Personal Identity and the Nature of Virtue. The edition is as handsome as any we have seen. The editor's notes are luminous and pithy; the work of a scholar and a philosopher—in one place explanatory, in another supplementary to the text, in all cases viewing the problems discussed in the text in the light of more recent knowledge than Butler possessed and of the results gained by modern science. It would indeed be hard to find a finer edition of Butler than we have here. It has become fashionable in some quarters to discredit the argument of the *Analogy* and to treat it as being out of date. It does not cover the whole ground of our theological problems; but it is not likely to be superseded, and no man can be a well-equipped thinker or philosopher who has not mastered Butler.

THE latest additions to Messrs. Macmillan's Golden Treasury Series are CICERO'S ESSAYS ON OLD AGE AND FRIENDSHIP, translated by E. S. Shuck-

burgh: and MISCELLANIES, by Edward Fitzgerald. 2s. 6d. each. Cicero's two Essays are probably the best known, and certainly the most pleasing, of his writings; and Mr. Shuckburgh has admirably caught the spirit of the original, and given to his translation much of the charm of the Latin. The wisdom and grace of the Essays, their pure and elevated tone, render them not unworthy of study even by the most advanced Christians, and, in an edition like this, to study them is a pleasure. The volume of Fitzgerald contains the celebrated piece, "Euphranor" (which is worthy of preservation for its dramatic force, its poetic fancy, and its exquisite style), the Memoir of Bernard Barton, the Introduction to Readings in Crabbe, and a clever parody on Sir Arthur Helps, and one or two other pieces. The Memoir of Bernard Barton is full of tender and delicate feeling, worthy of the refined and devout Quaker poet known to many of our readers as the author of the hymns, "Lamp of our feet, whereby we trace," and "Walk in the Light, and thou shalt own." Barton was a large-minded man, tolerant alike to Church and Dissent, but capable of striking a hard blow when his indignation was aroused, as will be seen from the following extract:—

"DR. E.

A bullying, brawling champion of the Church;
Vain as a parrot screaming on her perch;
And, like that parrot, screaming out by rote
The same stale, flat, unprofitable note;
Still interrupting all discreet debate
With one eternal cry of 'Church and State!'
With all the High Tory's ignorance, increased
By all the arrogance that marks the priest;
One who declares upon his solemn word,
The voluntary system is absurd:
He well may do so, for 'twere hard to tell
Who would support him did not law compel."

RUE WITH A DIFFERENCE. By Rosa Nouchette Carey. Macmillan. 6s.

THIS is a pleasant story, not specially remarkable for its incident, but containing several good characters. Valerie, the heroine, is perhaps the finest; Canon Thurston, her husband, a fluent, superficial preacher, is a powerfully drawn, if not altogether pleasant character. Gurth is, perhaps, a little super-excellent, and Madame Mercier is the quintessence of selfishness and cruelty. The story is fascinating and thoroughly healthy in tone.

PREJUDGED. By Florence Montgomery. Macmillan & Co. 6s.

THAT a novel is by the accomplished authoress of "Misunderstood" is commendation sufficient. The chief figure in this story is also misunderstood. Blanche Talbot's misapprehension of his character and her hastily-formed and superficial prejudice against him led her into many amusing and awkward difficulties. Mr. Brown, as he called himself, with his blue

spectacles and awkward limp, came by his misfortunes in a way that, when she knew, filled Blanche with shame and distress. He was a fine fellow, an ideal hero, and it was inevitable that Blanche should be conquered by him.

THE Religious Tract Society sends us a large parcel containing the ANNUAL VOLUMES of THE COTTAGER AND ARTIZAN; LIGHT IN THE HOME AND TRACT MAGAZINE, as bright and timely as ever; FRIENDLY GREETINGS, full of illustrated short pieces; and THE CHILD'S COMPANION, thoroughly true to its name. THE CHILDREN'S KING, by Annie R. Butler, is a resetting of the life of Jesus for young readers, and contains five coloured plates from Tissot, and many other illustrations. CHILD LIFE IN CHINA, by Mrs. Bryson, of the London Missionary Society, should be specially interesting just now. It is ably written and well illustrated. Among the story-books we notice NO. 6, VICTORIA WARD, a hospital story, by Bessie Armstrong; THAT SCHOLARSHIP BOY, by Emma Leslie, a story of school life; A LITTLE PROTESTANT IN ROME, by Eglanton Thorne, telling how a mother was saved from Romanism by the good sense and sound feeling of her boy; ENID DUNCAN, by Edith Rhodes, showing the effect of faithful preaching on a child's nature; THREE LITTLE GREAT LADIES, by Percy Smith; DANIEL'S FALLEN DAGON, by Louisa Bedford. Other books which the pressure on our space at this season makes it impossible for us to do more than name (though we have carefully glanced into, and can commend, them all) are:—ALLAN ADAIR; or, Here and There in Many Lands. By Dr. Gordon Stables, R.N. With Illustrations by Alfred Pearse. 3s. 6d.—THROUGH A NEEDLE'S EYE. By Hesba Stretton. Illustrated. 3s. 6d.—THE LORD'S PURSE-BEARERS. By Hesba Stretton. Illustrated. 1s. 6d.—ADVENTURES IN THE SOUTH PACIFIC. By One who was Born There. With six illustrations by Lancelot Speed. 2s. 6d.—LIFE'S ANCHOR: A Story of the Days of Dr. Johnson and Hannah More. By Harriet E. Colville. Illustrated. 2s. 6d.—ABOUT PEGGY SAVILLE. By Jessie Mansergh. Illustrated. 2s. 6d.—A WILFUL WARD. By Ruth Lamb, author of "Only a Girl-Wife." Illustrated. 2s. 6d.—GEOFF BLAKE: His Chums and His Foes. A Story of Schoolboy Life. By the late Rev. S. S. Pugh, author of "My Schoolfellow." Illustrated by Lancelot Speed. 2s. 6d.—BETWEEN TWO OPINIONS. By Mary E. Falgrave. Illustrated. 2s.—THE SCHOOLMISTRESS OF HAVEN'S END. By Ella Edersheim Overton. Illustrated. 2s.

THE GRAY FAIRY BOOK. Edited by Andrew Lang. With numerous Illustrations by H. J. Ford. Longmans, Green, & Co. 6s.

MR. ANDREW LANG'S Christmas books for children are among the delights of the season. Year after year he has without fail added to the pleasure of young readers. This is the sixth of his fairy books, whose stories are derived from many parts of the world. We find here old favourites and some that we do not remember having seen before. They illustrate, as usual, the method of popular fiction. "A certain number of incidents are

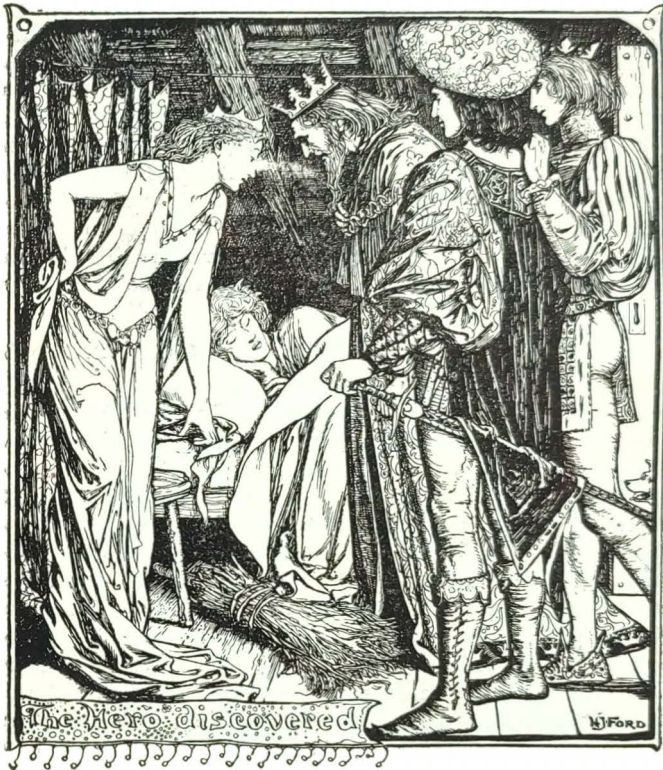
shaken into many varying combinations, like the fragments of coloured glass in the kaleidoscope." Mr. Ford's illustrations are daintily drawn, and



145 The Gardener gets the Apple.

add considerably to the delight of the book. Those which are here repro-

duced are from the charming story of the Magician's Horse, the first representing *the prince disguised as a gardener*, picking up the apple which secured him the hand of the beautiful princess, and the second the discovery of his real character after he had served his father-in-law and ensured his victory in several battles. **THE MAKING OF RELIGION.** By Andrew Lang. Second Edition. 5s.—We reviewed the first edition of this work at considerable length, and need do little more than repeat our commendation of



it. In a new preface, Mr. Lang vindicates himself against the criticisms which have been passed upon him, and shows that his method was at once justifiable and wise. He proves beyond reasonable dispute that religion is an essential element of human nature and that man as spirit must believe in God as Spirit, and that the Christian faith is essentially reasonable. Mr. Lang's anthropological studies and his acquaintance with folk-lore have been turned to good account, and his pages have an unflinching fascination.

A PARCEL from Mr. Ernest Nister, 24, St. Bride Street, at this season is specially welcome. The Christmas books and fine art calendars are among the most tasteful published. THE HOLIDAY ANNUAL (3s. 6d.) contains stories by Manville Fenn and L. T. Meade and other well-known writers, and is amusingly illustrated. THE SUNDAY PICTURE BOOK (2s. 6d.) presents familiar Bible stories in a beautiful form. THE GOOD SHEPHERD is another book of Bible stories which we can heartily commend. There is a choice illustrated edition of Tennyson's LOCKSLEY HALL, THE MAY QUEEN, and other poems (1s.), and of THE SEASIDE AND THE FIRESIDE, by Longfellow (1s.). Among the calendars we notice with special pleasure, HEAVENLY PROMISES (2s. 6d.), HE CARETH FOR YOU (2s.), SWEET NATURE (1s. 6d.), YEAR OF BEAUTY (1s. 6d.), FLORAL SHAKESPEARE, FROM MONTH TO MONTH, COME UNTO ME (all 1s.). THE ANIMALS' TRIP TO SEA (3s. 6d.), described by Clifton Bingham and pictured by G. H. Thompson, is a clever and amusing record of the "Eventful Voyage of ss. *Crocodile* from Nowhere in Particular to Anywhere in General." The illustrations are delightfully breezy. Our readers should certainly send for Mr. Nister's catalogue. They will be sure to find something according to their mind.

THE DOCTRINES OF GRACE. By John Watson, M.A., D.D. Hodder & Stoughton. 6s.

LAST month we had a brief review of "Church Folks," by "Ian Maclaren," reminding us that the distinguished Liverpool preacher appeals to us in two capacities—sometimes as a novelist, and again as a theologian. But in whatever capacity he addresses us, his voice is always welcome. The fourteen chapters of which this volume consists have doubtless been delivered as sermons, and happy must be the congregation to whom they were addressed. They are not, as a whole, as striking, perhaps, nor as bold and venturesome as "The Mind of the Master." We detect a greater caution, if not a more marked sobriety of tone. The very phrase "Doctrines of Grace" carries our minds back to the old-fashioned theology. Dr. Watson is a believer in those doctrines. Fully alive as he is to the charm of modern culture, it is not in it that he finds the solace and strength of his life. His interpretations of, e.g., the Sovereignty of God, Election and the Perseverance of the Saints, would not have satisfied the old divines, but he seems to us to retain their substance while presenting them in a form better adapted to our own day. We are glad that he insists with such emphasis on the universal need of repentance and regeneration, on the reality and power of Divine forgiveness, on the true functions of the Christian Church which Nonconformists are in some danger of ignoring, and on the spiritual basis of its ministry. We have already noticed Dr. Watson's inconsequent teaching on the Sacraments, and need not repeat the criticism here.

SUNDAY SCHOOL UNION BOOKS.

YOUNG ENGLAND. An Illustrated Magazine for Boys throughout the

English-speaking World. 5s. This year *Young England* has attained its majority, and certainly, in every way, the twenty-first volume is a great advance on the first. It is just such a magazine as boys delight in, full of pith and go, appealing to the love of adventure, and developing the manly and heroic side of a boy's nature. Its stories, its scientific articles, its papers on games, and its more miscellaneous contents are all that can be desired. THE CHILD'S OWN MAGAZINE, 1s., will be a favourite in every nursery both for its illustrations and its text. DAYS OUT OF DOORS, a Book of Pictures, Tales, and Poetry, and TEA-TABLE STORIES for Little People, written by Margaret Westrup and Gertrude E. M. Vaughan, will also be welcome to the same constituency. KEEP TO THE RIGHT! a Book of Outline Addresses to Children, by Grace Winter, 1s. 6d., may be commended as presenting sensible and happy specimens of the art of addressing so as to instruct and interest children. ADVANCE ENDEAVOUR! Souvenir Report of the World's Convention of Christian Endeavour, London, 1900. Edited by W. Knight Chaplin and M. Jennie Street. Andrew Melrose. 2s. 6d.—This souvenir is a valuable memorial of a unique gathering. Thousands of Christian Endeavourers gathered in London in July last from all parts of the world and held a series of stimulating and helpful meetings, showing that Christianity was concerned not only with its own maintenance as a theological system and a form of worship, but with the application of its principles to every phase of life. Many of the great problems of politics and sociology were ably discussed, though the privileges and duties of spiritual life were placed in the forefront. Our own denomination was admirably represented by Dr. Clifford, Dr. Lorimer, Revs. J. G. Greenhough, and W. Y. Fullerton, as well as by the Editor of this volume, Mr. Knight Chaplin, and Mr. Carey Bonner, now the General Secretary of the Sunday School Union. The volume is exceedingly well edited and beautifully got up. QUIET HOURS. By John Pulsford, D.D. Andrew Melrose. 2s. 6d.—We are glad that Mr. Melrose has issued the second series of these, we do not scruple to call them, wonderful meditations of this nineteenth century mystic. Dr. Pulsford was a man by himself. To listen to him was like listening to the voice of a modern à Kempis, but an à Kempis, if not with a keener vision, certainly with a wider outlook. We question whether there is in our language a finer exposition of the Apostle Peter's doctrine of "Precious Faith," in its origin and progress, than we find here; there is certainly no more remarkable disquisition on the meaning and value of the life of David—in its sin, its repentance, and its marvellous recovery; and how suggestive, again, are the chapters on "Christ our Judge" and "The Hunger of God"!

THE JOURNAL OF THEOLOGICAL STUDIES (No. 5) (Macmillan & Co. 3s. net) is a decidedly able number dealing with "The Gospel of Peter," by the Rev. V. H. Stanton, D.D.; "The Life of Dr. Benson, Archbishop of Canterbury," by Canon Scott Holland, a particularly valuable review;

"The Idea of Personality as applied to God," by C. C. J. Webb, a subtle and trenchant critique; "A Paper on Erastus and Erastianism," by Rev. J. Neville Figgis, from whose positions we, of course, often dissent. There is also a series of very valuable Notes on exegetical and other matters.

THE HEART'S HIGHWAY: A Romance of Virginia in the Seventeenth Century. By Mary E. Wilkins. John Murray, Albemarle Street. 6s.

HITHERTO Miss Wilkins has been known mainly by her short stories in "The Humble Romance" and "A Far Away Melody." "The Heart's Highway" is in some respects a bolder venture, but is none the less successful. The story is drawn from pre-Revolution times of the seventeenth century, and has a historical groundwork in the Virginian Tobacco Riots of 1682. There is a quaintness in the style which is very delightful. The historical spirit dominates the novel, the pictures of Virginian life are racy and attractive, and the local colouring is exceedingly fine. Mary Cavendish, the heroine, is a delightful girl. Harry Wingfield is, on the whole, well drawn. He bravely submits to an unjust accusation to save from punishment and disgrace the family of the girl whom he loves.

THE FACT OF CHRIST. A Series of Lectures. By P. Carnegie Simpson, M.A. Hodder & Stoughton. 3s. 6d.

THIS is a volume of apologetic lectures addressed to a promiscuous audience, and is well adapted for the end in view. Mr. Simpson is a well-read man, in touch with the main currents of modern thought, and able, by thoroughly scientific methods, to establish the authority of the Christian faith. There is much of special value in the section which deals with "The Final Meaning," treating of the problems of sin and forgiveness.

A YOUNG MAN'S RELIGION. By the Rev. George Jackson, B.A. Hodder & Stoughton. 3s. 6d.

MR. JACKSON'S position as one of the most popular preachers in Edinburgh secures to his words ready acceptance when they are committed to the press. The sermons in this volume are marked by intelligence, strength, devotional fervour, and broad social sympathies. They deal with present-day themes, discussing those aspects of the Christian Gospel about which men are continually inquiring, and such facts of life as Heredity and Responsibility, and Heredity and Grace. The book is full of invigorating reading.

MESSERS. A. H. STOCKWELL & Co. are issuing a series of volumes, entitled **THE BAPTIST PULPIT**, six of which have already appeared—viz., *The Evolution of Faith*, by the Rev. Charles Williams; *Christ and Men*, by the Rev. W. Y. Fullerton; *Visionaries*, by the Rev. B. J. Gibbon; *Church and Home*, by the Rev. James Stuart; *The Lord's Prayer*, by the Rev. J. E. Roberts, M.A.; *The First Sign*, by the Rev. C. E. Stone. We trust the venture will be as successful as it deserves to be. An article suggested by

these works will appear in our next issue from the pen of the Rev. T. Phillips, B.A., of Norwich.

AMONG the annuals published at this season, none are more welcome than *GOOD WORDS* and *THE SUNDAY MAGAZINE* (Isbister & Co., 7s. 6d. each). The volume of *Good Words* retains the reputation secured for it by the late Norman Macleod, Dr. Donald Macleod sharing in no small measure his brother's genius and geniality. Mr. Buchan's story, "The Half-Hearted," will take rank with the best fiction of modern times. The science papers form a treatise of decided value; while the Rev. Cosmo Gordon Lang's "Sunday Readings upon the Miracles of Christ" are among the most suggestive Biblical papers we have read. Nor need it be said that Mr. William Canton's contributions, mainly on great books of the season, are worthy of the magazine in which they appear. In *The Sunday Magazine* perhaps the most striking series is that by the Lord Bishop of Ripon on "A Religious Element in the Poets." There are admirable biographical papers, a series of homilies by the Rev. John Watson, D.D. (Ian Maclaren), and "Sunday Evenings with the Children" by various writers, who are all well qualified for their important task. Both books are copiously and effectively illustrated.

THE Society for the Promotion of Christian Knowledge sends out two volumes of great and abiding interest in the *Early Church Classics*, *THE LITURGY OF THE EIGHTH BOOK OF THE APOSTOLIC CONSTITUTIONS*, commonly called "The Clementine Liturgy." Translated into English, with Introduction and Notes, by Rev. R. H. Cresswell, M.A.; and *St. Augustine's Treatise on THE CITY OF GOD*, by F. R. Montgomery Hitchcock, M.A., B.D., 1s. 6d., each. The first of these works is a valuable witness to the forms of worship prevalent in the fourth century in Syria and places dependent upon it. There are, together with some things we repudiate, others that are exceedingly beautiful. The *De Civitate Dei* is in some respects Augustine's greatest work. Mr. Hitchcock gives a useful introduction to it, and a version which embraces the more important passages, these being connected by lucidly-written and compact summaries. For popular use, the work in this form should of course be sufficient.

THE Oxford University Press has sent out *THE TWO-VERSION BIBLE*, being the Authorised Version with the differences of the Revised Version printed in the margins, so that both texts can be read from the same page. It is on the whole an ingenious arrangement, and will prove of great value to students of the Bible. An explanatory key is prefixed, the mastery of which enables us at once to see the readings substituted in the Revised for those in the Authorised Version, as also the additional readings, while on the other hand the key enables us to see the omissions from the Revised Version of words in the Authorised; and further, we can easily find the margin

notes or alternative readings. The book will be of value mainly in the study. The plan adopted is on some grounds doubtless the best and the most economical as to space, though we should have preferred the two versions to be printed side by side as in the Parallel Bible, the different renderings or translations indicated by the use of italics, the different "readings" by small capitals, and the omissions from the Authorised Version being placed in small brackets. This would have shown the variations far more distinctly, and many students would prefer such an arrangement. We know some who have marked their Parallel Testament in this way. But the present work is one which we can cordially commend.

MR. JOHN MURRAY has issued a popular half-crown edition of *THE ORIGIN OF SPECIES*, by the late Mr. Charles Darwin. This is, of course, one of the epoch-making books of our age, and its influence has been so profound and widespread that, whether we agree with its positions or not, no wise man will remain ignorant of them. We do not believe that these positions are exactly axiomatic—a good many missing links need to be supplied—but we can afford to look at the whole question more calmly than we could a few years ago.

THE BOOK OF DANIEL. With Introduction and Notes. By the Rev. S. R. Driver, D.D., is one of the volumes of the Cambridge Bible for Schools and Colleges. To criticise, or even to estimate, this volume aright would require more space than we can command. Canon Driver takes what will be generally regarded as an advanced view of the Book of Daniel as to its date and authorship. The grounds on which he pleads for this position are familiar to all who have watched the course of the Higher Criticism; and while he has discussed the whole question with care, he has brought forward little that is absolutely new. The Notes are distinctly valuable and even indispensable. Dr. Driver is an accomplished Hebraist and a man of scrupulous candour.

THE story of the life of *PANDITA RAMABAI*, by Helen S. Dyer, formerly of Bombay (Morgan & Scott. 3s. 6d.), is deeply, and in some respects painfully, interesting, dealing as it does with the sufferings of downtrodden Hindoo widows. It is a record of persecution heroically borne, of faith continually triumphant, of prayer strikingly answered. The publishers have spared no pains to make this volume attractive. The illustrations are numerous and excellent.

THE BIBLICAL ILLUSTRATOR (Joshua, Judges, Ruth). By Rev. Joseph S. Exell, M.A. James Nisbet & Co. 7s. 6d.

IT is some time since the previous instalment of this valuable collection of sermon outlines, illustrations, &c., on every verse of the Bible was published, and the possessors of the other volumes will be glad to welcome this. The work is quite as well done and the contents as comprehensive and valuable as in any preceding volume.