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FOR

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

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THE  
BAPTIST MAGAZINE

JANUARY, 1904.

REV. W. W. SIDEY, OF TOTTENHAM.

**T**HERE are some things which might be written in a sketch of a friend if you were sure he would not read them, and there are other things which would find a place if the picture were meant only for the inner circle of his acquaintance. To many who turn these pages the name of the Rev. W. W. Sidey will be a new one, and it is not easy in this public fashion to tell or explain the hold which so modest a man has upon the veneration and affection of his friends, while to those who count themselves happy to be of this number some apology is due for the meagreness of the portrait.

Mr. Sidey is a native of Tweedmouth—a Borderman, with no signs of the traditional cattle-stealer in his blood, yet with a mind stored with many a choice memory of boyhood's freaks in and on the sea, and by river and road, and to which the spirit of adventure never appeals in vain. Not quite a Scotchman, and not altogether an Englishman, but a choice blend—canny, sure of his own judgment, suffering fools, but not gladly, with tender feeling lying very near to the surface, and, beneath a thin veil of melancholy, a most sparkling humour. The influences of home were on the side of virtue and piety in no ordinary degree, but they were gentle and encouraging rather than fashioning and restraining, withal commending truth to the conscience, and setting a high example of uprightness and honour. In his early boyhood he attended the ministry of Rev. T. V. Tymms, at that time pastor of the Berwick Baptist Church, and later he was baptized and joined the same church, then under the care of Rev. W. S. Chedburn, now of Aberdeen. When schooldays were over, he was apprenticed to an accountant, the Berwick Harbour Master, for four years. And then, eighteen years old, his thoughts already directed to the Christian ministry, he declined an advantageous opening which would have bound him three years longer to the desk, and determined to see the bigger world of London, and measure himself and be measured by others than those of his native place. In London he again came under the ministry of Dr. Tymms, and made some of his most valued friendships, the dearest of which was with Mr. Bentley, now our great missionary, but

then an adventurous and most original young worker in the cause of Christ. With him Mr. Sidey tried his 'prentice hand at some unconventional pieces of Christian work, besides filling a place of service in school and choir and mission. He took evening classes at the City of London College, and joined its Debating Society, where Mr. H. C. Richards, now K.C. and M.P., was a leader, and had already begun to deliver brilliant political speeches. The appreciation of his new friends, added to the judgment of those he had left behind him, encouraged him to make application for admission to Regent's Park College, where he entered as a student in 1876. He was not exactly the kind of student that tutors are supposed most to delight in. He did not seek for academic honours, or confine his studies at all exclusively to the class work. On the one hand, he attended with great advantage Dr. Martineau's wonderful lectures on "Theism," and on the other he occupied himself with a wide range of careful reading in general literature, an exercise which has been of permanent value to him as a preacher. Within the college, Dr. Angus was practically the only tutor, and Mr. Sidey was the one man of all the students whom I have known to whom the Doctor came to speak with least reserve, and who estimated most accurately the venerable president's gifts and graces. No less a severe test is the judgment of one's peers, and here Mr. Sidey appeared to great advantage. At his entry, one of the youngest, he at once, by the maturity of his Christian life, and his wisdom in practical affairs, won for himself the friendship of the senior men; while, looking back over now five-and-twenty years, I think his judgment of others has been amply vindicated. In college, he became the student pastor of the church at Great Marlow, and was successful in keeping the little craft afloat in a time of strain and storm, and guided it at last into smoother waters. On completing his course, he accepted the invitation of the Baptist Church in Cupar, Fife, to become its pastor. The church had a distinguished history, and held up its head bravely enough among its aristocratic Presbyterian neighbours. Jonathan Watson, a truly remarkable man, who afterwards was at Dublin Street, Edinburgh, had been one of its ministers, as had another, who, though not so great, had a name that was a household word in Scotland—Francis Johnstone, afterwards of Edinburgh. Dr. Landels was also pastor there early in his history, and Rev. J. T. Forbes, M.A., now of Glasgow, was Mr. Sidey's immediate successor. Here he spent five happy years, perfecting his methods, storing his mind, making himself a true physician of souls, determined above everything else to be a workman that needeth not to be ashamed, rightly dividing the word of truth. Here began the days of his courtship, and he won the heart of Miss Fotheringham, now for many years his like-minded wife, the daughter of a Scotch artist.

In 1885 there came the call to London, to the Tottenham church, of which he is still the minister. Here a most difficult task lay before him, which few men could have carried through with honour and satisfaction. The venerable minister who had just retired had been troubled with

broken peace during the closing period of his work. Mr. Sidey faced the difficult situation patiently, and with unwavering justice and wisdom, so that, as the years passed, no wounds were left to rankle, and he lived more and more surely in the affection and confidence of his people. His methods of work have been conventional enough; he has preached the Word, the Evangel, but the preaching has never been conventional. He does not strive nor cry, nor cause his voice to be heard in the streets; but the man who crosses the threshold of the house of prayer where he ministers cannot fail to be interested, and if he come again, finds himself under the spell of a quiet power, of a mind that deals at first hand with the soul's needs, and of a heart that is eager to share the good news of God, which is its own solace and its own sure hope. Here is nothing second-hand, no balancing of interpretations, no anecdotage, no presentation of the dry-as-dust of commentators, spiced with poetry and tit-bits. Faith's clear vision of the evangelical verities is felt to be behind every utterance, with whatever literary charm and grace of illustration it may be adorned. He who in the pulpit is a prophet in the study has been a seer. With a true instinct, the young especially have submitted themselves to his influence, and been drawn to him by a confidence in his wisdom and counsel which has never played them false. There have been no great movements, no startling revivals, to make the years memorable; but, what is better, God has crowned the faithful, unfaltering ministry of His servant with the manifest blessing of sure and steady growth of numbers, and of sure and steady growth of Christian character and usefulness. After eighteen years of service, the number on the church roll is nearly double what it was in the year of his settlement. He has been wise to win souls. His insight into character is instinctive, as rapid as a woman's, and never at fault. Yet he handles the base and common metal with all the confidence that comes from the knowledge that he holds the secret by which they may be transformed to gold, and at last bear worthily the image and superscription of their Lord. Outside the pulpit he has done admirable social work. The temperance cause has always found in him a wise and staunch advocate. On the Tottenham School Board he has put in excellent work, which we hope his successors will not mar.

No account of Mr. Sidey, however, would be complete which did not refer to his work in connection with Regent's Park College, of which he became the secretary on the death of the Rev. G. W. Fishbourne in 1892. In Dr. Angus's days the position was almost a sinecure, but on his retirement it at once became an important one. The Rev. R. H. Roberts, B.A., quite new to tutorial and college life, needed much help in the business work of the institution, and trusted Mr. Sidey's judgment to the full, and when health failed came to lean upon him more and more. Since Rev. G. P. Gould's acceptance of the Principalship, the relations have continued to be most cordial, and in all the arrangements of the college during the last ten years he has secured the complete confidence alike of committee, tutors, and students. Those years have been years of

brilliant achievement by the students in the domain of scholarship, but, better still, they have been years in which, both at home and in the high places of the field abroad, the men have taken up and carried through difficult tasks, and have served the Kingdom of God worthily, as men count worthiness, as the good stewards of His manifold grace.

This last year Mr. Sidey has made his first considerable venture as an author, publishing a volume called "The Silent Christ." It is a noble little book, quite worthy to stand on the same shelf with Stalker's "Imago Christi" and the best of the many books that have treated of the words and work of the Son of Man, and dealing with an aspect of the Redeemer's ministry which had been almost forgotten. We hope that he may be encouraged to further literary efforts, and, above all, that he may be spared for many a long year to the Church of Christ, which always, and never more than to-day, needs such choice and faithful men in its ministry.

CHARLES M. HARDY.



## IMITATORS AND EXAMPLES.

"And ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost, so that ye were examples to all that believe, in Macedonia and Achaia."—1 Thess. i. 6, 7.



It is very easy to discover proofs in this letter of St. Paul's pride and joy in the Christian Church at Thessalonica. To an unusual degree, even for him, he had taken this Church into his capacious heart, and had given his heart to them.

His letters to them are as the letters of a father, or, shall I say, of a mother to her children, breathing the spirit of tenderest solicitude and appreciation. Not a thing that was good in them escapes his grateful observation. And here, in the first line of our text, is one of the chief causes of his thankfulness: "Ye became imitators of us." We must stop there and ask for a word of explanation. We have often heard of the modesty of Paul. It is only a few weeks since we were listening to him as he called himself, "less than the least of all the saints." It comes to us with a measure of surprise that he rejoices in the fact that people are imitating him. We should naturally have expected that they would. There are some intense personalities in the world that seem bound to create a deep impression on you. They move you deeply one way or the other. They will either attract or repel you. You will either love them intensely or hate them with an ardent hatred. You will "rave" about them on one side or the other. And St. Paul was one of these. Nobody could be quite the same after contact with him as before. We are not surprised that people imitated him. What is surprising at first sight, when you consider his lowly estimate of himself, is the fact that he rejoiced in their imitation. Nay, he counselled it, he urged it, at least half-a-dozen times in his letters.



The explanation is here. He knew that he had not already attained, and was not already perfect; but he knew that he was following after. He knew that he had given up his whole life, to the last fibre of his being, to Christ. He knew that he was following after Christ with all his heart, as every man knows who is doing it. And he rejoiced when he found that others, who had believed the Gospel which he had preached, were doing this also. He rejoiced that they were saying: "We remember Paul, and we want to be like him in devotion to Christ."

Now, it would not be safe to state how many of us who profess and call ourselves Christians would find unalloyed joy in the discovery that people were imitating us. Probably not all. Perhaps we might with advantage test our lives by the question: "How should I like to see myself reproduced in my friends, in my children"; not "How would I like to see them thinking as I think on some particular matter, or taking my advice?" But reproducing me, getting up to no higher grade than that which I am on. I suppose that there are many of us who, if we looked at ourselves honestly, would admit that there are points of weakness and infirmity in us that we hope our children will not imitate; against which we at some solemn seasons would be likely to warn them very seriously. And there are few of us who would not say to a young Christian starting out on his career: "Don't look at us, look at Christ. We hope that you will be far better Christians than we are, and live far worthier lives."

Now, you cannot read the letters of Paul without seeing that in all his Christian life he kept his eye on Christ, and on men for Christ's sake. His sensitive soul never lost consciousness of either. Of his critics and judges, the men who stood coolly analysing and dissecting him, or the men inflamed with passion against him, he took no account, and never steered his conduct to please or displease them. But the young believers, the new-born disciples, the people who listened and watched, he ever felt them about him. He put himself by sympathetic imagination in their place. He curtailed his rights that he might be an example that they could wholly follow. If you look at the last line that precedes the text, you see that he kept them in view in all his conduct. You see his determined purpose to be such a man as other people could safely follow. To be a type that could be copied. And when he knew that people were copying him he rejoiced and gave thanks.

The question may arise in some minds: "Ought I to imitate any merely human example?" If you mean solely and slavishly, the answer is "No." "Ye became followers of us and of the Lord" is the complete sentence, and I explain it in this way. They saw Christ in Paul. These people who had received his word, not as the word of man, but as the word of God, as, indeed, it was, saw what is a great and wonderful fact—viz., that when a man gives himself up to Christ, as Paul did, Christ takes that man's personality and reveals Himself to others through him. You have heard what has been said and claimed to-day concerning a certain cloth. It is said to have been the linen cloth in which the dead

body of our Lord was laid, and the claim is made for it which is made for the handkerchief of St. Veronica—that the form and features of the Lord have miraculously imprinted themselves on the fabric. We need not believe anything of the kind, but we may believe that when a man's personality is given up to Christ, He, the living Christ, imprints Himself upon that personality. The Spirit of God clothes Himself in the personality of a man, and men really do see something of Christ in the man. And a man may say with Lavater:—

“O Jesus Christ, grow Thou in me,  
I would Thy living image be.”

You remember the significant words of St. Paul in the Epistle to the Galatians, not always correctly quoted: “When it pleased God to reveal His Son *in* me that I might proclaim Him to the Gentiles.”

So the question whether I may imitate is determined by the other question: “Is there any living soul near to me so given up to Christ that He, the Lord Jesus, is manifesting Himself in him?” If there is, then I am bound to imitate. As truly as I have been born of the Spirit, there will be that within me which will rise up and say: “I ought to be thus, and I must be thus.” You know that our word “mimic” comes from the word which St. Paul uses here. You say of some people: “They are born mimics.” We are all that. For my own part, I can never listen to a master in oratory but I am bound to imitate him in the very next sermon that I preach. I find myself irresistibly copying him and seeking to form phrases on his model. And I am profoundly convinced that I can see something of Christ in all holy souls. That He reveals Himself in His true followers; that the Word still becomes flesh and dwells among us. And when Christ seems far away from me, He comes near me, clothing Himself again in the gentleness and truth, the sweetness and patience and strength of some man or woman living by my side. I am not ashamed to say that I have caught the fire of inspiration and zeal and love, as frequently from contact with living men, who were following Christ, as from my New Testament! And there is nothing that helps to keep my personal life right more than the biography of some noble Christian man. I see how he interprets Christ. I see Christ in him. It is perfectly reasonable, if the promise be fulfilled: “We will come to Him and make our abode with Him.” If a man can say: “I no longer live, Christ liveth in me,” then the natural and inevitable result must be that the revelation of Christ in a man and the presence of the Spirit of God within him will mean the outshining of that presence upon those who come into contact with him, and a man may say: “‘Ye became imitators of us and of the Lord.’ We have truly represented Christ. Ye saw something of the Master in the servant.”

But there is more behind, and that is, the particulars in which they became imitators of Paul and of Christ. They are contained in the phrase: “In much affliction with joy.” To understand the meaning of this

we must go on to the second verse of the next chapter. That verse points to the stormy pathway of the Apostle. You can remember that history as it is given in the Book of the Acts. His scourging and imprisonment at Philippi; then his coming to Thessalonica, the uproar of the city, the assembly outside the house of Jason, the cry: "These that have turned the world upside down have come hither." That is the record of a man who did not shun the path of obedience to Christ, when it meant suffering and persecution; he was bold in much conflict. And, mark you, it was in this that the Christians imitated Paul and Christ. You see that He says so in the second chapter and the fourteenth verse: "Ye became imitators in that ye suffered, what is more, ye suffered with joy." Now we can understand why Paul rejoiced that they were imitating him. They had seen his courageous fidelity, they saw that preaching the Gospel brought him conflict, involved him in trouble. Also, that believing it, involved people in trouble, and standing fast in the Lord in their lowly place would involve them in trouble. And they stood fast.

Now, my brethren, is there anything that stirs your blood more than the story of the men who have suffered? Is there anything that breeds patience, and that silences complaining in you more truly than the story of the people who have suffered patiently? Is there anything in which the followers of Christ have reminded you of Him more than in their patient endurance and suffering. One can imagine even now the pioneers in the pathway of religious freedom, the valiant souls who fought against priestcraft and resisted unto blood, being very near to us and watching our behaviour in the present crisis, and one can almost hear the voice from the letter to the Christian Jews (everybody ought to read again the Epistle to the Hebrews), saying: "Be not sluggish, but be followers of them who through faith and patience inherit the promises." And one can imagine these old warriors rejoicing when the people of this present day, shaking off their long indifference, remembering *their* courage and fidelity, become imitators of them.

We have been too much afraid of suffering in the past, and where a people are afraid of suffering, inconvenience, trouble, loss, and are fond of ease and comfort, there the stealthy advance of the priest is fairly certain, and all bad things grow; and we want to remember that the highest good that we enjoy to-day, from the forgiveness of our sins to freedom of conscience, has been procured through suffering. We must never forget it. Not that anyone should court suffering or covet a cheap notoriety by a suffering that is scarcely skin deep. But that every man should be ready to stand at the post of duty when it means suffering, and whatever suffering it means. God grant that it may be said of us that we were imitators of those who brought the Kingdom nearer through suffering.

But it is not suffering only. It is "suffering with joy." There are people who suffer with complaining, as there are people who fight with a bitter spirit, and because they love fighting for its own sake, being

naturally quarrelsome and stubborn. And there are people, again, who are proud of their suffering in a wrong way, they boast of it and exaggerate it, and strive to make out that they are altogether brave and wonderful people. Now, these were people who naturally shrank from suffering, they knew that it was a repulsive thing to be a Christian, there was no glory of an earthly kind in it at all. It was considered foolish and degrading. But they remembered Paul, and they remembered Paul's Master and theirs, and they took all the obloquy that belonged to the Christian name, and all the persecution, with joy. They knew that people looked down upon them and despised and took every opportunity of showing their contempt and hatred of them; and these Christians accepted the situation with joy and thankfulness.

We must read all the text. "With joy of the Holy Ghost"—joy of a peculiar flavour, without selfishness or boasting, or complaining, or pride in it. Will you permit me an illustration from modern life, which I bring from my native county, where I was preaching and lecturing on Thursday. A Christian woman, for many years an invalid, confided to her minister a great conflict that had gone on in her mind. Through long protracted illness and weakness, she had come to the end of her little resources, and there seemed nothing for her at the end but the humiliation of the workhouse. The bare idea was repulsive to a degree that only those who are familiar with the horror in which the workhouse is regarded by the respectable poor can understand. She prayed that she might die before that dreaded necessity were imposed upon her. Then one night, she told her minister, as she lay awake worrying, there came into her mind the memory of the humiliation and suffering of her Lord. She remembered what He had borne, and, with the memory of that, this dreaded experience lost its terror. Her cross grew light beneath the shadow of His. She began to think that perhaps her Lord wanted to send her to bear what she had thought to be the brand of disgrace, in order that she might bear witness for Him. And as that thought grew the conflict ceased. She was willing; she was even anxious to go if it were His will. When I heard that story it seemed to me to tell of a triumph like that of the Christians of old time, who could bear "much affliction with joy of the Holy Ghost." You will observe that the two things often go together in the New Testament. Affliction and joy—"In whom ye greatly rejoice, though now for a season if need be, ye are in heaviness through manifold trial." "Sorrowful, yet always rejoicing" is the note of that much suffering yet cheery soul, whose words we are considering to-day. "Ye became followers of us and of the Lord in much affliction with joy of the Holy Ghost."

The third consideration awaiting us concerning these Thessalonian Christians is that in becoming imitators they became examples. It is invariably so. Let a man imitate the highest that he knows, imitate under the inspiration of the Holy Ghost, let him imitate Christ, and he will become an example. We can quite realise that the lowliest person

in the world may become an example, and sometimes the example will be all the more forcible because of his lowliness. We have, most of us, gathered inspiration from lowly people before now which could scarcely have come to us from greater personages. You can see what might have been the case with the Christians in Macedonia and Achaia. They might have heard of the courage and endurance of the great leader St. Paul and have said: "Ah, he is so far above us, he is a man richly dowered, and altogether extraordinary, we can scarcely hope to be like him." But when they heard through the merchants and travellers who came and went that the common people of Thessalonica were standing firm, were enduring suffering for Christ's sake with joy, then it must have been made clear to them that they could do it and that they must. When it is not some saint of old time, or some highly placed person in the present, but some quite ordinary person at my door who displays a fine Christian spirit of magnanimity, heroism, devotion, and unselfishness, it comes home to me.

My point is that every one of us may become a typical Christian. A Christian whom others about us may imitate. A little child may show such a strong, brave, beautiful Christian spirit as to put a grown and wise man to shame. You may so live by the grace of God that when people ask: "What is the Christian life," somebody who knows you may say: "There it is." Many of us can recall people who moved amongst us, one here and there, perhaps only a memory now, of whom we should say they were typical Christians; fervent, gracious, inflexible in integrity and devotion to duty, gentle and meek in spirit, yet stern foes to all that was mean and base; the warm friends of all good, but equally warm foes of all evil. And if you came to analyse their character, to account for them, you would say "they have been with Jesus and learnt of Him." They were followers, they became examples.

There are sad memories, in all our lives, of people who have passed away from us and who were not successful in their Christian living, we remember them with a good deal of regret. There are, on the other hand, influences that will never pass from our lives; examples that will always exert a sway over us for noble ends. The least and lowliest of us may exert such an influence; we may build up an example for which many shall thank God. Our conduct, which is so much of life, may be such that in the life for ever and ever we may know that we were used of God to turn many to righteousness, because we reflected the image of our Lord, and men saw something of Him in us.

CHARLES BROWN.



Mr. H. R. ALLENSON sends out FIFTY-TWO SUNDAYS WITH THE CHILDREN by Rev. James Learmount (3s. 6d.), a series of capital Sunday Morning Talks. They are among the raciest and best we have met with—brief, lively, simple in style, always sensible, full of apt illustrations, such as must let in light, and never losing sight of the Christian minister's supreme end.

## "FORGETTING THINGS BEHIND."

### A MEDITATION FOR THE NEW YEAR.



OR the close of the year we selected as an appropriate theme of meditation the counsel of Moses to the children of Israel to "remember." Such a season inevitably leads to retrospect. It is wise to utilise the opportunity it affords for a review of the past and the enforcement on ourselves of the lessons which it teaches us. Remembrance of God's way, the way in which He has led us, is invaluable, both as a means of instruction and as an incentive to hope. It brings home to us a sense of our weakness and failure, enforces on us our need of Divine guidance and protection, as also of continuous watchfulness and prayer, while, on the other hand, it is a pledge of the wisdom, the faithfulness, and constancy of that Divine love on which our welfare and happiness depend. Retrospect begets trust, confidence, expectancy. "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." For we cannot live in memories of the past, neither can the present restrict our thoughts and aspirations within its limits. We are—by the very make and structure of our being—prospective creatures, who look before as well as after, who indulge in anticipations, hopes, fears, assurances, and value things that now are as they will affect the things that will be. And now that we are entering the New Year, we unconsciously look forward, feel the days before us, and forecast what the year will bring us. To such a mood and temper of mind as the New Year creates in every thoughtful man there is an irresistible appeal in the words of St. Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ" (Philippians iii. 13, 14).

At first sight, the endeavour to "forget the things behind" seems to contradict the counsel to "remember," but it is not really so. Each text needs to be read in view of its conditions and context, to be interpreted not absolutely and with bald, prosaic literalism, but with such qualifications as the intention of the speaker in each case manifestly suggests. Moses does not urge remembrance of everything in our life, but of "the way which God has led thee," that which He has purposed and accomplished. Our way may be widely different from God's, and there are doubtless many things in it which would be best forgotten. And it is in the main of "our" way that St. Paul here speaks, the things that he has himself attempted and achieved, and those which he has failed to achieve, while all that he really urges in relation to them is that we shall not so dwell upon things behind as to let the remembrance impair our Christian purpose, slacken our energy in the present, or unfit us from

greeting the future with the delight of those for whom it holds their choicest treasures. The things before—the possibilities that yet remained, the opportunities which each day would bring, the new calls to duty, new promises of mercy and help, the goal that he hoped to reach, the prize of his high calling, the welcome that would be given to him by his Lord—the festal hall, the victor's crown, the vision of God and the Lamb, the glory and blessedness of heaven—these were greater and more momentous than the things behind, and had a stronger claim on the Apostle's attention. He was resolved that they should give the tone and complexion to his life, his effort, and aspiration, and under their stimulus and encouragement he felt that he would be kept faithful and be enabled to persevere even unto the end.

Our way is not—as God's is—perfect. There are in it incidents, events, experiences over which we are more than content to cast a veil, to keep in the obscurity that befits them. There are few of us, indeed, who wish our future to air our past. And the spirit of this memorable Pauline text not only permits, but counsels, us to aim at something higher and better. There is no nobler sermon in the English language than Frederick William Robertson's "Christian Progress by Oblivion of the Past," a sermon which contains substantially all that can be said on this great text, and has profoundly influenced thousands of preachers and readers in all parts of the world. Robertson speaks with a simplicity and force which no literary or oratorical art could rival of the Apostle's object in this life (perfection) and the means which he used for attaining it. In regard to the latter, the Apostle's great principle was to forget the things behind and to reach forward to the things before. And, according to Robertson, the things behind, which are to be forgotten, are the days of innocence, the days of youth, our past errors, and our past guilt. Like all other great Christian teachers who have dealt with these words, he sees that there are two opposite classes of objects on which we are prone to dwell unduly—our triumphs and our failures, our attainments and our sins, opportunities improved and opportunities neglected. We may dwell on either class to our own undoing. Our achievements and successes may tend to self-complacency and pride. We may be elated by the memory of what we have done, looking rather to experiences whose merit is exhausted than to an experience that is being renewed in the present and likely to be perfected in the future. We may by such complacency be thrown off our guard as to the demands, the temptations, and the dangers that actually surround us, and so fall short of our reward. Whatever fosters a spirit of slothfulness, self-content, and self-gratulation is fatal to progress—yea, even to steadfastness—and must therefore be suppressed. "Forget the things behind." We must, however, no less beware of the opposite danger, that of persistently brooding over our failures, our mistakes, and our sins, and making a luxury or a penance of our grief. It is well, indeed, that we should be humbled by our recollection of them. They should be as monitors to warn and rebuke us, checking our tendencies to

pride and presumption, and keeping alive a healthy sense of our weakness and dependence on God, and of our incessant need of watchfulness and prayer, but they must not be allowed to paralyse our endeavours or to fetter us in hopeless bondage. Rather let us accept the offered grace of God, brought nigh to all of us in Christ, trust in His infinite mercy, rely on the promised presence of Christ, and go forward in His righteousness and strength, humbly leaving all the rest to Him.

The majority of men are more likely to be depressed and crippled by the past than elated by it, and the most urgent need of those who know themselves, as every Christian minister will testify, is for strength, comfort, and consolation. Men cry out for a Gospel which can do for them what they can never do for themselves—a Gospel which promises pardon to the guilty, renewal and perfection even to the weakest and the worst, and boldly proclaims that where sin abounded grace doth much more abound. And so marvellous is the power of Christ that "sin contracts no guilt which grace doth not cancel, mars no beauty which grace doth not renew, and robs us of no happiness which grace does not restore." Sin need not cling to us for ever! The blood of Jesus Christ cleanses from it all. God exercises towards it, in relation to the penitent and believing soul, the power of forgetfulness. He casts our iniquities into the depths of the sea. He blots them out. He remembers them no more for ever: and by His grace we may learn to forget them, too, not spending our time in impotent grief, spoiling and wasting to-day because we wasted yesterday, but making our very sins, now that they have been forgiven, incentives to penitence and holiness, to beauty of character and delight in God. Thus it is that "men should rise on stepping-stones of their dead selves to higher things."

Dr. J. R. Miller, whose books have been ministers of consolation to thousands of weak, weary, and suffering souls in all parts of the world—urges that nothing should draw our eyes back. "Sins should instantly be confessed, repented of, and forsaken, and that should be the end. To brood over them does no good; we can never undo them, and no tears can obliterate the fact of their commission. The way to show true sorrow for wrong-doing is not to sit in sackcloth and ashes, weeping over the ruin wrought, but to pour all the energy of our regret into new obedience and better service. The past we cannot change, but the future we can make beautiful if we will. It would be sad if, in weeping over the sins of yesterday, we should lose to-day also. Not an instant, therefore, should we waste in unavailing regret when we have failed: the only thing to do with mistakes is not to repeat them, while at the same time we set about striving to get some gain or blessing from them." Jesus Christ makes it possible for us to do what the singer of many an inspiring lyric urges us:

"Throw overboard useless regretting for deeds which you cannot undo,  
And learn the great art of forgetting old things which embitter the new.  
Sing who will of dead years departed, I shroud them and bid them adieu;  
And the song that I sing happy-hearted is a song of the glorious new."



Before every Christian man there shines the bright ideal of righteousness. He has within him a hope full of immortality, foregleams of a pure and perfect life. He enjoys the vision of God, and has the promise of seeing Him as He is. He has been predestinated by God to be conformed unto the image of His Son, and the prospect of all that is involved in such a purpose should overcome our indifference and languor, rebuke our tame and spiritless acquiescence in evil, and arouse us to an unquenchable enthusiasm. If it be God's purpose so to make us like Christ, He will withhold nothing which is indispensable to the attainment of the likeness. Every physical, intellectual, and spiritual aid shall be granted us. The heaven into which Christ has entered is our home. He is already there, enthroned on the right hand of Power—not forgetful of, but interceding for, us. He has gone to prepare a place for us, and has pledged His word to come again and receive us unto Himself, that where He is, there we may be also. Awaiting as He does our arrival in that bright world, that He may welcome us to the fellowship of His glory, can we for a moment doubt that He will watch over us amid the perils of the way, guard us from the attacks of every foe, and keep our steps in the way of holiness? He is, indeed, able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. With Christ, God will give us all things, and that should set our hearts at rest.

Serene and confident, therefore, in the gracious purpose of God, let us, on the threshold of this New Year, resolutely stretch forth to the things before. Let not our scorn of sentimental longings for heaven by men who do little to sanctify earth and infuse into it the spirit of heaven deprive us of the power of a well-grounded hope. There is no weakness in looking to the things unseen and eternal, in trying to realise the nature of the blessedness to which we are heirs, to let the imagination picture the joy of being with Christ and with the spirits of just men made perfect. If boys ought most to learn what most they will need when they become men, surely it is wise for us, in the childhood of our immortality, to look forward to our maturity and manhood, when, our pupilage and training over, we shall fill "those great offices that suit the full-grown energies of heaven." This will not make us careless of the present, but will rather enable us to bring into it something of the power and glory of the world to come. In the light of God's loving purpose we may conceive of the New Year as addressing us:—

I come as a friend to endeavour, I come as a foe to all wrong;  
To the sad and afraid I bring promise of aid, and the weak I will gird and  
make strong.  
I bring you more blessings than terrors, I bring you more sunlight than  
gloom;  
I tear out your page of old errors, and hide them away in 'Time's tomb.  
I reach out clean hands and lead on to the lands, where the lilies of peace  
are in bloom.

## THE LATE MR. JOHN MARNHAM, J.P.\*

By PASTOR ARCHIBALD G. BROWN.

**I**T is true that out of the abundance of the heart the mouth speaketh, but we find it also true that out of the superabundance of the heart the tongue faileth. This is our experience this afternoon. Frequently, on similar occasions, we have had our hearts moved with tender compassion towards a group of mourners; we have grieved because of their sorrow. But to-day the grief is our own as well as theirs. One common bond of a felt loss encircles all. There can be no officialism where all is heartfelt. In other places and at other times there will be public recognition of the prominent position held by the deceased, and of the magnificent service he rendered in that position. The Baptist Union, the Baptist Missionary Society, the County Association, the London City Mission, and many other representative bodies will bear hearty and grateful tribute to the wise counsel and generous co-operation of the late John Marnham. We constitute, however, an inner circle of mourners. This pathetic service is a family and household one, and the heart of the speaker counts it a precious privilege to be included in the number.

To us "the beloved personality" is more than the public position. We think of him as father, grandfather, kindly master, and personal friend. We grieve over the loss of him in his private home life, and delight to call to mind those charms of personal character that endeared him to our hearts.

Exactly a quarter of a century ago last September, on the fourteenth day of the month, our friendship was formed.

We met that Saturday evening at a prayer-meeting, to seek a blessing on the evangelistic tour arranged for us in Bedfordshire and Hertfordshire in connection with the Baptist Union. A kindly smile and a warm-hearted invitation to look upon "The Hollies" as our home won our love in a moment. The next afternoon we were side by side in a waggon on Boxmoor, which served for a pulpit for the great open-air service. Days of sacred fellowship followed, and on Thursday, September 26th, 1878, at King's Langley, a gracious family blessing gave a sacred tone to a friendship which only deepened as the years rolled on. As we write these few

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\* An address delivered at the service held in Mr. Marnham's house, on December 2nd, simultaneously with the public service held in Boxmoor Baptist Church. The Editor had the privilege of hearing Mr. Brown's most beautiful, sympathetic, and in every way appropriate address, and is grateful for the further privilege of being able to present it to his readers.

lines, we mentally gaze upon the well-loved face, and recall the traits of character that impressed and delighted us.

There was a refined dignity that commanded respect, and made impertinent familiarity an impossibility. There was a courtesy that never violated good taste in its effusiveness, yet always told of deep heartiness. Possessed of a clear, logical mind, our departed friend formed strong convictions, but these were always held without bitterness or disparagement of those who might differ from him.

A sweet humility clothed a strong personality. None could be in his company without being made to feel that his spirit was eminently devout and devotional. A personal, living Saviour was to him a bright and blessed reality, and our Lord's atoning death upon the Cross was his constant theme, as it was his soul's trust. How often have we heard him with pathetic tenderness tell the story of the Cross, and what that Cross was to him, to the poorest of the poor in Mile End and Bethnal Green. In every action and tone "the gentleman," he illustrated the word in its noblest sense; he was a man pre-eminently gentle. The world is poorer to-day than it was a week since, and heaven is the richer. Grieved to lose him, even for a little while, we rejoice that heaven has gained him. Better far for him to rest in bliss than suffer pain on earth. He has reached the ambition of his soul, and now sees the face he loved so well, and sees it in company with her who shared life's joys and sorrows with him. By the grace of God, he has finished his course, and now has entered the joy of his Lord.

Who could wish him elsewhere than where he is? What loving heart could desire better for him than he now possesses? His Lord has welcomed him home, and, best of all, his sons and daughters follow after.

Farewell, dear friend. Though linked by no family ties, yet as one who feels he is part of the inner circle of those who love as well as respect thy well-known name, we record this little tribute to thy memory.



FROM Messrs. C. J. Clay and Sons (Cambridge Warehouse, 17, Paternoster Row) we have received the well-known Critical Edition, commonly called the **CAMBRIDGE PARAGRAPH BIBLE**, by the late Rev. Dr. Scrivener, a work truly described as invaluable on account of its Introduction, extending to 104 pages, dealing with the history of the text of the Authorised Version, its italic type, punctuation, grammatical peculiarities, etc. The paragraphs are arranged with great care, while the marginal references must have occupied laborious attention, and have a distinctive value of their own. This edition, originally 36s., is now issued at 10s. 6d. A Students' Edition, on good writing paper, with one column of print, and wide margin to each page for MS. notes, can be obtained in two volumes. Various editions of the **BIBLE**, in different sizes and styles of binding, are also issued, with Dr. Scrivener's marginal references. They are exquisitely got up, and are unsurpassed in their beauty. The small minion type Bible on India paper is a marvel of printing and binding.

## IN MEMORIAM: MR. JOHN JAMES SMITH, J.P.\*

BY REV. JAMES STUART.

**I**T is fitting that in this beautiful sanctuary, where, week after week, he worshipped, and with whose interests he was so closely identified, we should fulfil the last solemn offices for one of our oldest, most venerated, and influential fellow-townsmen—a large-hearted, public-souled man, who freely devoted his strength and energy to the welfare of the community and to the wider service of the Churches—the denominational life with which he was associated.

We have here no cause for unmitigated sorrow or regret. Rather can we rejoice that a life so valuable should have been prolonged to an exceptional age, its intellectual powers and spiritual interests unimpaired, that it should have reached so fine a maturity, and that its course should have been so conspicuously complete.

This is not the time to enlarge upon—though we gratefully remember—our departed friend's qualities as a faithful and affectionate husband, a wise, anxious, tender-hearted, and devoted father, a loving, strongly-attached brother, a friend grappled to our souls as with "hoops of steel." Nor can we do more than mention the tribute paid to him on his retirement from business—of which I was permitted to be a witness some sixteen years ago—when men who had long been in his employ and in that of the firm of which he was the head, and had grown grey in the service, expressed towards him their admiration, gratitude, and esteem.

Long before the educational developments of 1870 Mr. Smith displayed a keen interest in the cause of popular education. He was one of a small group of men—mainly, though not exclusively, connected with this church—who founded and carried on, largely by their voluntary subscriptions, the British schools in this town.

On the foundation of the School Board, some twenty years ago, Mr. Smith was elected a member, and became vice-chairman, a position which he held until declining strength compelled him to retire from it. He was one of the first governors appointed by the then Urban Council of the Watford Endowed—now the Grammar—School. When, at the suggestion of the Watford magistrates, he was made a Justice of the Peace for the county it was universally felt that the honour was well deserved.

In the service of the denomination to which, throughout his long life, he was devotedly attached, he was for nearly sixty years a fundee of one of the most useful of our beneficent institutions—the Particular Baptist Fund—and for nearly forty years was one of its treasurers. He succeeded the revered Joseph Tritton as treasurer of Dr. Ward's trust for the education of young men for the Christian ministry in our English colleges and

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\* Address delivered at the Funeral Service in Beechen Grove Church, Watford, December 9th, 1903.

the Scotch Universities. He was a member of the committee of the Baptist Missionary Society, and of several of its sub-committees, of the committee of the college at Regent's Park, of the Aged Pilgrims' Friend Society, and (I think) of the Protestant Union. For many years he was on the committee of the Essex and Herts Benevolent Society, for the relief of aged ministers in these two counties and their widows and orphans. Of Mr. Smith's place in the Hertfordshire Union of Baptist Churches it would be difficult, as, happily, it is superfluous, here to speak.

In this church we think of him as a consistent, earnest Christian, a lowly-minded and devout worshipper, who, until his illness of the last two years, was rarely absent from his accustomed place in the sanctuary, either on the Lord's Day or during the week, and never absent when it was possible for him to be present. No avoidable engagement was permitted to prevent his attendance at the week-night service. We knew him as a generous supporter of every good work, philanthropic, evangelistic, missionary, whether at home or abroad. He was the friend of the poor and suffering, and many are the hearts that were gladdened by his wise and practical sympathy. We shall not soon forget his simple, devout, and earnest supplications, offered as with the faith of a little child, and rich in expressions of gratitude for the great spiritual blessings of the Gospel, the grace which bringeth salvation, the Bible, the ministry of the Word, the influences of the Church, our peaceful Christian Sabbaths, the teaching and example of godly parents, the memory of loved ones in heaven.

So long as he was able, Mr. Smith devoted every Sunday afternoon to the visitation of the sick. Many an aged sufferer was cheered by his reading of the Scriptures and his helpful conversation and prayers. Again and again have I heard from members of this church references to this aspect of his work. Nothing could be more beautiful than his gracious interest in the young. He kept to the end the simplicity of the child-heart, and loved to have little ones and young people around him. It was this deep and sympathetic interest in the young that led him to insist with such urgency on the necessity for enlarging and remodelling our school, with its admirable system of class-rooms. Of his services to the village churches of this county, of his benefactions to village pastors, of his help to struggling churches in all parts of the Kingdom, I have no time to speak, nor can I do more than mention our own indebtedness to him in respect to the building in which we now meet, the lecture hall, the chapels in Callow Land, Leavesden, and Hunton Bridge.

His pastor and fellow deacons remember him as a wise, clear-sighted, sympathetic counsellor, a man of sound judgment and unflinching integrity, ever anxious to promote the interests of the church and congregation, and making those interests his own. May I respectfully venture to add that while all the deacons of this church claim our sympathy at this crisis, we remember with especial affection the brothers of our departed friend, men like-minded with himself, esteemed and loved by us all in church and town and county.

It was probably given to few to know Mr. Smith as he was known to his pastor. He always considered himself, as he sometimes playfully reminded me, the minister's deacon and helper, and fulfilled the relationship, not only with fidelity, but with a wistful tenderness, as of a father to a son, which was to him who was mainly concerned in it touchingly beautiful. During the last two and a-half years, when active service was no longer possible, the intercourse became closer, the converse more intimate and sacred. There were not only pleasant talks about books and authors, but we spoke with less reserve of things that are deepest and of most moment. Old times, old scenes, old friends, old experiences, former pastors of this church, ministers whom in his early days he had seen and remembered—the illustrious Robert Hall among them—our beloved Missionary Society, in which his interest became keener and in a sense more anxious as the years passed by—all were recalled, and the memory of him who survives will ever treasure the things heard then. Matters still more intimate were touched upon. For long it was the minister's custom to visit his beloved senior deacon early every Saturday evening, and the visit invariably closed with prayer. Frail as Mr. Smith was, and difficult as he found it to move, he insisted to the last on kneeling down, and rarely did the prayer close without a fervent "Amen!" or "Thank you, thank you!" It was indeed beautiful to see how lowly-minded, how chastened, how ripe for heaven this venerable disciple had become. Many and many a time I felt profoundly humbled, for would not the wisest among us have been proud to learn from him?

We thank God for the memory of his pure and generous life. That memory we shall cherish with affectionate veneration until it shall be given to us to meet him face to face, and with him and multitudes of loved ones who have gone before be permitted to stand before the throne, without spot or blemish or any such thing, in His presence, where there is fulness of joy; at His right hand, where there are pleasures for evermore!

Our Missionary Prayer Calendar for the present year had as its suggestion for Sunday last: "Prayer that other supporters may be forthcoming to take the place of those lost by death." How remarkably appropriate! During the past week three of our foremost, all deeply interested in our beloved missionary work, have passed away—our friend and neighbour, Mr. Marnham, Mr. John James Smith, and his nephew, Mr. Joseph John Gurney. Shall we not offer that prayer to-day and as far as is in us answer it? "The fields are white unto harvest, but the labourers are few." When Augustine, amid the struggles of the early Church, had recounted the brave deeds and heroic services of the martyrs who had stood valiantly by the faith of Christ, he appealed in impassioned words to those who remained: "And shall we not follow? Shall we not follow?" Men and brethren, we, too, have lived in great and spacious ages. We have grasped the hand of men who were moved by the love of

Christ and thrilled by the enthusiasm of humanity. We have witnessed the forward movement of the Kingdom of God and rejoiced in the triumphs of righteousness and grace. A mighty procession has swept along our path, akin to "the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of martyrs." But many a veteran has fallen, many a warrior been struck down. The horse is without its rider, the sword is powerless to smite if there be no hand to grasp it, the tide of battle will turn if none will take the place of the fallen! O brothers, I charge you, by the memory of the sainted dead, in the name of departed heroes, whose privileges and powers we inherit, in the name of the enthroned Christ, Who commands our service, and of the humanity that sorely needs it—in view, also, of the eternity whose character we are fashioning for ourselves here and now—I charge you: "Shall we not follow? Shall we not follow?" Yea, Lord, we pledge ourselves that by Thy grace we will.



### QUID EST VERITAS ?

"Pilate saith unto Him, What is truth?"—JOHN xviii. 38.

"**W**HAT is truth?' said jesting Pilate, and did not wait for an answer." This famous aphorism of Lord Bacon may fairly be challenged. Was Pilate jesting? The narrative does not lend colour to such an opinion. He was in anything but a jesting humour. Uncertain, sarcastic, ill at ease he may have been, but he was not a jester on Good Friday morning. Pilate rather stands as the representative of an enormous class of persons in whose lives contrary currents run strongly. They, like him, ask: "What is truth?" and in their tone there is a mixture of sarcasm, bitterness, contempt, doubt, and inquiry. The entire race may be summed up in those two men who confronted each other in the courtyard of the Prætorium on that most fatal and decisive of days in the spring of the year A.D. 29. Pilate represents all in whose minds there is any degree of uncertainty about the truth. JESUS represents the absolute truth itself, and ever cries: "I am *the* Truth"—"every one that is of the truth heareth My voice."

What is Truth? Let us ask the question seriously and answer it seriously.

By truth we mean fact and reality, as opposed to inference, hypothesis, and falsehood. Truth is "the correspondence between the order of ideas and the order of phenomena." We are compelled to believe that in the midst of all that is inferential, illusive, false, and spectral, there is something real and stable—that behind the moving panorama of things temporal there is an eternal reality. And *that* is truth. In the nature of the case, the truth can only be One. The final reality cannot be composed of divisions and contradictions. It must be an unity. As in

the physical universe there is only one great "Force," which manifests itself in a myriad ways, and re-absorbs all its manifestations again into itself, so in the moral world there can be only one Truth, of which all truths are varieties. Truths are sections of Truth, and can never contradict it.

Now, what is that Truth? Where can we find it? The quest of it ought to be the supreme business of man. We are under obligation to find the Truth, to practise it when found, and never to reject it. The reason for this obligation is very simple. We are part of the universe, and we owe it to be in harmony with the whole. It is an injustice for any man to be a discord in the universal harmony. When found, we are obliged to conform our entire lives to Truth, in order to attain to reality. Truth is like the SUN. The great Observatory at Greenwich adjusts its instruments to the central timekeeper (allow the expression.) All private watches and clocks in this land, to be correct, must be adjusted with Greenwich. Imagine the state of confusion in the business world if each man were permitted to be the judge of the hour and to arrange his affairs accordingly.

What is Truth—this central, directing force of life? It is either within or without ourselves. Rationalism declares that it is within ourselves. "The source of it is our reason. Reason is the sole arbiter of truth and falsehood—of good and of evil. Reason is entirely sufficient to procure good for the individual and for society." Without doubt there is an element of truth in this statement. There must be some truth in ourselves in order to enable us to appreciate truth in others, and to mount up to its source. We could understand nothing at all unless in some degree the truth were in us. But the rationalist misses his way when he declares reason to be the *fons et origo* of Truth. He forgets the elementary fact that man is a being—*derived*, and that fact, again, entails consequences which are simply incompatible with rationalising theories. Reason is a gift, to begin with, and it is a gift endowed from the commencement. It develops what it possesses, but its possession is not of itself at all. Reason cannot create truth; it can only receive it. Supposing human nature were quite normal and perfect, even then truth could not be fully found in ourselves. Still we should be derived; still we should be parts only of a great whole; still should we need to find that whole, and adjust ourselves to it.

But the fact is that human nature is not normal. It has lost its splendour. There is a foreign element possessing it which seriously interferes with its true functions. SIN is here. I am not concerned to argue with those *soi-disant* philosophers who deny the fact of SIN. They are too airy and lofty for me. I prefer to stand with humanity and to join in the universal cry which escapes it. "When I would do good, evil is present with me!" humanity cries out, oppressed by *facts*. The philosophers deny those facts in the name of their hypotheses. SIN veils the eyes of the spirit, and corrupts the heart. We lack purity of soul. We



ought to perceive the truth; as a fact, we do not. They who proudly rely upon themselves for the truth, who make reason the measure of all things—what have they given to the world in the way of stable foundations for intellect and morals? Have they given to us the secret of that unity which binds all things together? On the contrary, they themselves have been victims of trouble, pride, doubt, absurdities, and contradictions. Outside Christianity men rely upon two things, philosophy and science, to explain all things, and to supply the binding force of life. But what is the history of philosophy? Throughout, from the times of the ancients down to Mr. Herbert Spencer, that UNITY, which all profess to seek, is missing. If it seems to appear in one system, the next system causes it to disappear. In the place of unity, the various philosophies of men, in their *ensemble*, have given to us a bewildering mass of guesses and mutilations upon all essential points. They cannot agree about the universe, about God, or about man. Many of the philosophic systems, both ancient and modern, resemble the army of Sennacharib, whose soldiers rose up and slew each other in the night. Pantheist slays materialist. Idealist slays realist. The battle is ever being fought. The only thing that modern anti-Christian philosophers agree about is that a tomb ought to be dug for the Christian religion.

The history of science is not more satisfactory. Material scientists, who have been so confident in asserting that "the God hypothesis" is superfluous to account for the universe, conveniently forget that during the last thirty years the scientific point of view has been continually changed. Theories which were once promulgated with confident assurance are now entirely discredited. Where is Bathybius now? Where the old theories about light? We used to talk with marvellous wisdom about "matter"; to-day we speak of it more quietly, and wonder if, after all, we really know what it is. The discovery of radium had puzzled everybody; and more than one eminent man of science has recently said that we may have to thoroughly revise our notions about even the elementary things of the world's life. Despite all their former confidence, materialistic scientists are now driven to admit that they *may* have been mistaken. There are two exceptions—Hæckel and Büchner. These gentlemen admit no error at all. They know everything. Their opinions are of more value than the opinions of all the rest of the world! We shall live to see them laughed at—*by scientists*.

Neither philosophy nor science has given us *the* Truth. Both have given us fragments, but not the whole. Philosophy has sought to be synthetic—it has failed. In the commencement of the twentieth century a universal confusion and contradiction of thought exists. Men have tried to make their own truth, or they have tried to discover it within themselves, and the result is that never were there so many errors as now. The truth is not within ourselves—it cannot be. The limitation of our nature prevents it, and the fall of our nature prevents it.

Where, then, is the truth? If not within ourselves, it is without

ourselves. But where? It reposes in the Source of all things—in God. He is the Truth—the fruitful Source of all good—the one Eternal Principle which binds all things together and holds them in harmonious relation to their Centre. All His work corresponds to Himself. He is the Truth—His work is true. The universe reveals this. All in the world that meets our intelligence and our senses speaks to us of harmony, of order, of truth. The universe never, to our minds, strikes a false note. But there is one part of the universe which lacks the note of truth; in it is the admixture of truth and error. It is our own world. All around us, outside humanity, bears the marks of harmony, of order. But in humanity there is the fatal mark of discord, of falseness. Men are not true to themselves. Passion and duty continually collide. The nobility of the will is spoiled. In physique, in mind, in morals, there is too frequently the sense of falseness. It is not that only perfection is lacking; there is a positive confusion, a departure from the standard of truth. Men are not true to each other. “Fraternity” is upon every lip; suspicion is in the majority of hearts. In place of a generous brotherhood, resulting in kindness, consideration, trustfulness, and self-denial, we have a carefully-marshalled police to keep men from wounding each other, an elaborate system of espionage to check roguery, and a soldiery ready drilled for the humane purpose of blasting, and tearing, and gouging, and disembowelling hapless men, who may, in an hour of folly, happen to desire something we do not care to grant. Will any sane man proclaim that men are true to each other? Not true to themselves, not true to each other, men are not true to God. This latter falseness is the cause of all other falseness. Men, severed by the perversion of their wills, from God, the centre of all, are of necessity severed from true relationship with their fellow-men. They are like planets flung out of their orbit—liberated to collision and to destruction.

The Truth is in God, and whoever would be true must be truly related to God. God communicates truth to us in two ways—through our reason and through His revelation. Through our reason. We are made in His likeness and image, and if we are restored to Him by redemption, the faculty of reason, derived from Him, will function healthily, and make of all that it manipulates a pathway to the Truth. But at the very best reason is limited. There are things that must for ever be inaccessible to pure reason. God wills all to know the Truth. He can only render His will efficacious by directly revealing it to us in such a form that we cannot mistake it. It is so with all truths communicated to us. However natural a truth may be for our life, it must be taught to us. Mathematics are as *natural* to a savage as to an Englishman, but the savage suffers because he has not been taught. The Englishman gains because he has been taught. But the Englishman would be much as the savage without such teaching. God has revealed the Truth to men. He has spoken in many ways, by many agencies, and at many times. But His final and full word of the Truth is spoken in JESUS CHRIST. Jesus

Christ represents in a living man the eternal principle of Truth—of ORDER. He does not tell us of the Truth, so much as He demonstrates it in His Person. He *is* the Truth. With His words before us, we are compelled to say with His early admirers: "Never man spake like this Man." But we go further and say: "Never man *was* like this Man." He is Himself the Truth. He reveals to us in His Person the perfect correspondence between fact and action. He is not simply truthful—He is the Truth. He represents perfect harmony with God and with men. Who sees Him sees the Father. Who sees Him sees a perfect Man. Jesus Christ thus becomes the measure of Truth for all human life. Whatever accords with HIM is true—whatever is contrary to HIM is not true. He is the rule of the Truth because of His relationship to the Father and to the human race. He is the force of the Truth; He makes it live by that sacrifice which annihilates the elements contrary to truth, and by the gift of that Spirit which resides in faithful hearts and keeps them true and healthy. He is the example of the Truth. In every detail of His human life we see, worked out into action, the principle of the Truth. Here is Truth in its perfect form, not imprisoned in formula or in abstraction, but unveiled in human personality for every mind to contemplate, for every heart to accept.

Everything depends, then, upon our relation to Jesus Christ. It is not sufficient to applaud in Him the Truth. We ourselves are required to be true. We need delivering from falsehood and from illusion. Our "views" need to be clear, but the greatest need of all is purity of heart. It is the pure who see the greatest things. This miracle of truth is accomplished within us, not by self-effort to conquer the truth, but by the presence in our innermost selves of the Spirit of Truth. *The Spirit*. Of what use is the form of truth if the animating principle be absent? Herein is the genius and glory of the Gospel, that a new spirit is given to us by which we perceive realities, and in the force of which we follow them, and allow them to dominate the soul.

When that Spirit of Truth possesses us, we receive our emancipation from all error. If the Son makes us free, we are free indeed. The mind is free, delivered from the tyranny of conflicting opinions. The heart is free from all falseness—free to be abandoned, without reserve, to the Truth. But whoever finds this blessed emancipation incurs at the same moment a grave responsibility. His alliance with the Truth makes him a partner with it. It is the lot of Truth in this false world to be questioned, to be denied, to be hated. He who is allied to the Truth accepts the obligation to confess it before men, to defend its rights, and, when all else is exhausted, to suffer for it. When all who are Sons of Truth accept their full responsibility towards it in these directions, the Kingdom of God will not be far from us.

FREDERIC C. SPURR.

## SUNDAY MORNINGS WITH THE CHILDREN.

### I.—CHRIST OPENING THE BOOK.

"Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."—Rev. v. 5.

**T**HE Apostle John "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." While there, he had many wonderful and glorious visions. This chapter records one of them. One day, it may have been when he was walking pensively and alone by the sad sea waves, he lifted up his eyes wistfully to heaven, as good men have often done when they have been meditating on the deep things of God, and behold there was a rift through the blue sky—"a door," John calls it, "opened in heaven." Then, as he looked, he heard a voice, shrill and penetrating as a trumpet, saying, "Come up hither, and I will show thee things which must be hereafter." Then, instantly, as if some strong wings were bearing him away, he rose far up, right through the open door, and stood before the throne of God in heaven.

A very majestic throne it was. There was a rainbow round about it like an emerald, and He that sat upon it was, in appearance, like a jasper and a sardine stone. Round about the throne were four and twenty seats; and upon the seats sat four and twenty elders, clothed in white raiment, and they had on their heads crowns of gold.

Now, when John looked, he saw, on the right hand of Him that sat on the throne, a book written within and without, close-sealed, with seven seals. But you must not think that this book was like your story books, or like any book which you might have had given you lately for a Christmas present. It did not have covers and leaves, nor did it open and shut in the same way as the books we are acquainted with do. It was a scroll of parchment which could be rolled up and sealed, as you seal a letter. Usually, the parchment was written only on one side—on the inward side—but this book was so full that it was written within and without. It was rolled up and sealed fast with seven seals.

All sorts of explanations have been given as to the meaning of this sealed book, but I venture to think, children, that the sealed book stood for the future and all the strange and wonderful things that would come out of it. That is why we read, "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."

John considered that to be a great misfortune. It is a very serious thing to face the future, and not to know what it has for us. That is why John says, "I wept much, because no one was found worthy to open the book, or to look thereon." But one of the elders came to him and told him not to weep, because Jesus was able to open the book and the seven seals thereof. And so Jesus took the book out of the hand of God and began, one by one, to break the seals and to make known what was written therein.

Now, children, I think you can guess the meaning of the text for us. We have just entered upon a new year. The year 1903 is gone beyond recall. That is like a book which we have read and know all about. But this present year—this year, 1904, is all rolled up and sealed. What the story will be like

—what it has to teach and tell us, we do not know. We do not know whether we shall live to read it through, or where, for us, the story will break off. It is all sealed, and no one can break the seals—no one can tell us with certainty what shall be on the morrow. Sometimes it happens, when you show a new book to your friends, they say, “Oh, we have read that,” and they are able to tell you all about it. But no one can come to us and say, “I have gone through the year 1904, and I can tell you all that it has in it for you.” No, it is a sealed book—sealed to us all, to young and old alike.

Now this is a very solemn thought. It is always a solemn thing to stand at the beginning of a new year and think of all the possibilities which are wrapped up in it. The hearts of older people often shudder with the thought of what it may bring. Your heart, children, does not feel that. God does not mean that you should feel it. But is it not a comforting and cheering thought for us all to know that there is One who can open the book and the seals thereof? Jesus knows all that the year has for you and me. Nothing can surprise Him. He will unfold to us, little by little, all that the year has for us, and if we trust in Him and walk by His side through it He will give us strength and grace to meet all that it brings. He has the future in His keeping. Let us leave it there. It is in love and mercy that He conceals it from us. “In all thy ways acknowledge Him, and He will direct thy paths.”

Brighton.

D. LLEWELLYN.



## NOTES AND COMMENTS.

**T**HE NEW YEAR.—On the threshold of 1904 we cordially offer to our readers the old and welcome greeting, “A Happy New Year.” Grave causes for anxiety are easily discernible in the outlook both at home and abroad—the struggle forced upon us by the iniquitous Education Acts, which, with whatever reluctance, we must carry on to the bitter end; the Fiscal controversy, fraught with serious peril to the material welfare of the country; the war cloud in the Far East; the acute labour problem in South Africa, and the gulf continually widening between the mine owners and the general populace; the indifference of the vast majority of our home population to the ordinances of religion and the revelations of the recent religious census—these are matters which make the outlook far from bright and encouraging. On the other hand, let us amid our anxieties and distresses never forget that the Lord reigneth, that His power is supreme, His wisdom infallible, His love unailing. Out of seeming evil He brings forth good. The triumph of truth, righteousness, and grace may be slow and often impeded, but it is sure. Let the things that trouble us drive us to more earnest and fervent prayer, more zealous and self-denying labour, more firm and steadfast endurance in the service of Christ, and great in the end will be our gains. The year will bring us, in one form or another, greater and richer blessings than we have yet received if only we prove faithful, and we shall see that as “God’s in His heaven all’s right with the world.”

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OUR RECENT SEVERE LOSSES. — MR. MARNHAM, MR. J. J. SMITH, AND MR. GURNEY.—The present issue of our magazine bears witness to the heavy losses

we have sustained in the removal by death of Mr. John Marnham, J.P., and Mr. John James Smith, J.P., both of whom were not only valued personal friends, but proprietors and directors of the magazine. Mr. Marnham, who died on November 27th, was in his seventy-eighth year. Mr. Smith, who died on December 4th, exactly a week later, was in his ninety-first year. Each lived in Hertfordshire, and was a pillar of strength to our denomination there, holding a place in the county union or association which cannot easily be filled. They were wise in counsel, unwearied in their service, and generous beyond most men in their gifts. With marked individualities of character, they had much in common, and in the deepest things of life they were one. Their attachment to the Gospel was sincere, simple, and childlike. The strength of their faith was the more conspicuous, because of their fine intelligence and wide culture. They were devoted in no ordinary measure to the service of the Churches, and believed that that devotion was an indispensable element of their loyalty to Christ. Their Christianity was in no sense isolated or selfish. The emphasis they laid on the necessity and value of church-fellowship—which they regarded as a Divine institution—was a marked feature of their lives. Such men are the strength of the Churches and the glory of Christ. Their association with the directorate of this magazine was prompted by pure love for the denomination and a desire to promote its interests, and if they had any disappointment in connection with it, it was that Baptists generally have never supported the magazine as they ought. To the Editor the loss of their wise, kind, and sympathetic counsel is irreparable. The greatness of this twofold bereavement is intensified by the death of a third member of our Missionary Committee and Baptist Union Council. Mr. Joseph John Gurney, J.P., of Newcastle—a nephew of Mr. Smith's—who was taken away in his fifty-eighth year. We shall all miss his bright, genial presence, for he was one who seemed to carry sunshine with him wherever he went. To the families of all these friends our readers will, with us, offer their respectful and prayerful sympathy.

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THE ARCHBISHOP'S LETTER.—On being appealed to by Lord Ashcombe, "Chairman of the Executive Church Committee," the Archbishop of Canterbury has issued a long letter dealing with what the former calls "the misleading, and sometimes untruthful, statements of Nonconformist speakers, prompted and provided by such bodies as the National Free Church Council." Now that misleading and false statements are occasionally made by even careful speakers is a fact to be deplored, but it is almost inevitable that such incidents should occur, and an honourable man who has such a statement pointed out to him will do his best to amend and explain. But the Archbishop must know very well that no such movement as that which he dreads gets any of its strength from such accidents, and after a careful reading of his letter most thoughtful people will be ready to say, "Cast first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote from thy brother's eye." A suppression of the truth is sometimes the worst kind of falsehood. For example, he lays emphasis on what the Church has done through the "National Society for the Education of the Young in the Principles of the Church of England." Have the Free Churches provided no buildings for the training of the children in the truths of the Gospel? Why no mention of these? He

says the Church subscribed last year for its schools £670,324. Yes, last year, before the Act—and now by the Act they are receiving back again, rents of teachers' houses, £100,000; half of existing fees, £90,000; half endowments, £90,000; "wear and tear," £350,000; and the burden which the £670,324 was meant to sustain is removed from their shoulders! Why no mention of this? He affirms that the Act creates no tests for teachers, but he omits to say that it makes those who were in religion the servants of the Church henceforth the servants of the State, and that the State now enforces a religious test. Once more, he says not a word of the growing unwillingness of the laity of his Church to pay for the religious teaching which the priesthood alone has demanded, and how Parliament after Parliament has been induced to bear more and more of the cost of the sectarian schools. And, finally, while he speaks of his attempt to open a conference with Free Church leaders a few weeks ago, he says nothing of the long silence of the episcopate when the Acts were a-making, nor of the fact that the conditions of the conference were such as no sincere self-respecting Free Churchman could accept. It is the Bishops, who by their demands urged forward the Government in their course, who have degraded both public life and religion by bringing embittered sectarian controversy into every department of our political and municipal affairs, and who seem determined that at all costs the struggle shall go on.

**THE TACTICS OF THE LONDON BISHOPS.**—The Archbishop's letter has hardly been read before the circular letter of the Bishops of London and Rochester is on our breakfast tables. It is a call to "Churchmen" to capture everything. It begins with beautiful words about the co-ordination of education from the baby class up to the University. But it quite unnecessarily informs us that that in itself would never have led them to intervene. They write, they call to arms in "self-defence"; at least they are afraid lest if the plans of Free Churchmen succeed in securing an unsectarian County Council they may not reap all the substantial benefits which the Education Act, 1903, has placed almost within their grasp. So without supporting "either political party," they will take pledges from anybody who will give them, and then, regardless of all other questions—"sanitation, hygiene, good government, housing of the poor, municipal travel"—good Churchmen must go for these for all they are worth. "We have appointed," they kindly add, saving all further trouble, "a small Central Joint Committee to carry out this policy of defence." They ask for local committees ("electoral areas preferred to rural deaneries"! ) in every district. Let us hope the old proverb will prove true, "In vain is the net spread in the sight of any bird." So far London, as a whole, has had no opportunity to join in the resistance to the Education Act, which has spread through the rest of the country, and which deepens and intensifies as the days go by. But nothing better than the Bishops' letter could have occurred if it were desired that London should outdo the country. The Bishops are throwing themselves into the arms of the Moderate party, a party associated with all that is reactionary and hostile to the well-being of the common people, and in a sense never intended they will find that they are making to themselves friends of the Mammon of unrighteousness. We will not have these men to rule the roost. The people's money pays for the people's schools, and the people must control them.

THE WEST HAM TEST CASE.—The Lord Chief Justice's judgment in the West Ham case is a great practical victory for Passive Resisters, on the ground that it restricts the vindictiveness of hostile overseers and of shallow justices of the peace. We have no desire in this matter to see more power put into the hands of men who will use it to the injury of our fellow-Christians, and that although the question of the amount of suffering involved has no bearing on a valid case of conscience. Lord Alverstone's words are perfectly clear: "It might be true that the overseer need not accept less than the full amount, but he could not think that the statute contemplated a process going for a part, which there in court—apart from any previous tender—the overseer could have for the 'lifting,' and where the process of the court was only required for the payment of the balance." We must not make too much of the decision, however. It clearly defines that magistrates have the power to order distraint only for that part of the rate which is not tendered, but it does not compel them so to limit their action, inasmuch as that question was not before the court. It is, however, quite evident that any refusal of money that is tendered in court will be vindictive and persecuting, and the cause which uses such weapons will stand self-condemned. No better measure of what has been gained can be taken than by imagining that the judges had arrived at a different conclusion, and had laid down the law that part payment could not be accepted. Behind the law the persecuting spirit could then, as in so many cases hitherto, shield itself in unctuous rectitude.

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THE CONGO ATROCITIES.—Now that the British Consul specially appointed by His Majesty's Government to inquire into the condition of the natives in the rubber region of the Upper Congo is preparing his report, it will be no longer possible for anybody, be he English or Belgian, to shut his eyes to the horrors which have been perpetrated in the supposed interests of commerce in that vast region, in which our Churches have so sacred an interest. Mr. R. Casement was sent on a six months' mission, but was so thoroughly satisfied of the general truth of the indictment that he returned to the coast at the end of two months, and hastened at once to England to put himself in touch with the authorities. Possibly before these lines are read the report will have been presented, and will be speedily available. Meanwhile, the Rev. Charles Bond, of the Balolo Mission, has sent a letter home to the papers, dated September 28th, from Lolanga, on the Upper Congo, declaring that firearms are the means used to collect rubber from the natives, while slavery, forced labour, horrible oppression and cruelty, mutilation and murder are fearfully rife. This must not go on, and those who, like our own Body, are specially interested in active work on behalf of the Kingdom of Jesus Christ in the Congo region, must make their voices heard in indignant protest against the shameful iniquities which are being hourly perpetrated. There are no considerations which can demand silence, or soft words, or patience, while such things are going on. Better no mission there at all than a mission which looked on and said and did nothing. We have no doubt whatever that in this matter we have the hearty sympathy of our missionaries and our committee.

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THE ETHICS OF SUBSCRIPTION.—The old, but most vitally practical, question of the ethics of subscription is once more coming to the fore. It is sug-



gested by the Education controversy, and by the temptations to confirmation laid before a whole profession by closing one-half of it to those who do not conform. But it is raised more sharply by the Bishop of Worcester's action in relation to the Rev. C. E. Beeby, who had written an unorthodox article on the Virgin Birth of our Lord in *The Hibbert Journal*. Dr. Gore says pertinently enough: "Consistently a man cannot hold his official position by virtue of constantly saying 'I believe' such and such a proposition to be true unless he does believe it." So directly appealed to, Mr. Beeby has resigned his incumbency. So far well. But does Dr. Gore believe all that he has to sing or say in church? Are the damnatory clauses of the Athanasian Creed to his mind? And where are our friends the Evangelicals when they absolve men from their sins, or declare the sprinkled child regenerate? And who is to pick and choose as to where the priest may make mental reservations, and where he must not. Subscription is a rotten basis on which to build any vital uniformity; it deadens the conscience, and it makes men insensible to the claims and rights of the consciences of others.

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HERBERT SPENCER.—Herbert Spencer has lived a long, a noble, and a strenuous life. Intellectually the greatest amongst his peers, he has survived them all. It is pleasant to remember that he came of Nonconformist stock, and that his earliest literary efforts, papers on the Proper Sphere of Government, appeared in the pages of Edward Miall's newspaper. They contained what on its political side was Spencer's unswerving message all his life long, that the only business of Governments is to do justice, and that all else should be left to private initiation and effort. He anticipated the theory of evolution in a paper published in 1852, and three years later he wrought out his system of Psychology on an evolutionary basis. Then he set himself to the task of his life to bring all phenomena into view as an organic unit under the same great law of evolution. It was an enormous task, and was carried out through the long years in the face of financial difficulties, and often in feeble and broken health, but with unflinching courage, and with the wisest and most careful disposition of his energies. The pathos of it is that already the great system which he reared is crumbling, and wider knowledge and deeper insight into nature show already regions beyond into which he could not penetrate. But he was a great pioneer, and will leave behind him an undying fame.



WE welcome a series of expositions from the pen of our friend, Rev. H. E. Stone, of St. John's Wood, FROM BEHIND THE VEIL, Life Studies from the Book of Job (E. Marlborough, 51, Old Bailey. 2s. 6d.). They deal, and deal effectively, with the elements of deep and abiding interest in the book—with principles that appeal to universal experience, truths which meet universal needs. Mr. Stone does not occupy his time in discussing literary and antiquarian questions, which are matters of indifference to ninety-nine out of every hundred in our congregations, but seeks to gain light on the meaning of sin and suffering, sorrow and death, in which all are interested. This old book is shown to have a message which all will welcome.

## LITERARY REVIEW.

A MESSAGE SET TO MUSIC, and other Sermons. By the Rev. Evan Thomas, Ealing. Simpkin, Marshall, & Co. 2s. 6d.

THESE are choice sermons, the reflex of high moral and spiritual ideals, the fruit of clear and delicate perception, radiant with the glow of imaginative beauty, and chastened with a spirit of profound and manly tenderness. The title of the volume aptly describes the notes of our brother's preaching. He dwells among the eternal harmonies. The first of the sermons was addressed to the students of our College at Cardiff. The last, so sympathetic and Christlike, teaches us "How to Treat the Erring"—a lesson that few of us have yet learned aright. We trust that our dear friend in his recent sore bereavement may himself realise the comfort which his touching sermon on "The Beatitude of the Dead" must give to all sorrowing hearts. Since this volume was issued the Angel of Death has entered our friend's home and taken from him "the desire of his eyes." He will have the sympathy and prayers of all the readers of these lines.

CITY TEMPLE SERMONS. By R. J. Campbell, M.A. Hodder & Stoughton. 6s.

THE sermons here selected for publication gave when they were preached a new fame to the City Temple, and made Mr. Campbell's call to his unique position inevitable. Mr. Campbell is widely different from Dr. Parker, and it would be an easy matter to write down a long list of qualities descriptive of Dr. Parker's power which Mr. Campbell does not possess, as, on the other hand, were we disposed to do it, we could mention a long list of Mr. Campbell's qualities which Dr. Parker did not possess. Every man in his own order and own time, and, happily, though Mr. Campbell is cast in an entirely different mould, he is admirably fitted for the post he now occupies and the work that needs to be done. Few sermons are more thoroughly adapted to the needs of the hour. They are neither orations nor scholastic disquisitions, but simple, earnest, forcible talks, the effluence of a mind well versed in philosophy, and able to understand both the speculative and practical doubts of this perplexed and questioning age. It would be too much to say that they solve all doubts or remove all difficulties, but they certainly show from what quarter light proceeds and whither it leads. In such matters as the Nature of God and Man, the Function of Prayer, the Mystery of Pain, the Remedy for Sin, the Essence of Christianity, no finer utterances have been heard, and we are especially pleased to find that Mr. Campbell preaches what Dr. Angus used to call "a full-orbed Gospel," a Gospel to weak, sinful, struggling men, who but for it would be driven to despair. May God long preserve him to preach to multitudes in the greatest city of the world such sermons as these.

THE PSALMS IN HUMAN LIFE. By Rowland E. Prothero, M.V.O. John Murray. 10s. 6d.

No part of Scripture has wrought itself so thoroughly into the warp and woof of human experience as the Psalter. Men of the most diverse ages, of all creeds and of no creed, of every conceivable position—kings, statesmen, soldiers, philosophers and artists, saints and heroes in conspicuous places,

and lowly sufferers unknown to the world, have found in this collection of sacred lyrics sources of unflinching consolation. Previous attempts have been made to illustrate the use of the Psalter by various classes of men, to two of whom Mr. Prothero refers—the late Dr. John Ker and the Rev. C. R. Marson. There is a third, to which he does not allude, the Rev. A. S. Dyer's "Psalm Mosaics," but all these are on a somewhat different plan. They take the Psalms one by one in order, and place under them such references as they adduce, independently of the age from which they were drawn. Mr. Prothero, on the contrary, follows the chronological method, and shows the use made of the Psalms, *e.g.*, in post-Apostolic and patristic times, in the mediæval ages, the Reformation era, the days of the Puritans and Scottish Covenanters, the Huguenots, and in more recent times. His selections are thoroughly catholic, and embrace the experiences of men of the widest diversity of character and position, and at the same time illustrate the influence of the Psalms on literature and art. It is interesting to note that Donald Cargill, while in prison in Edinburgh, wrote a letter to James Skene, the closing sentence of which contains a metaphor now familiar to the world through Tennyson's lines on "Crossing the Bar." "The God of mercies," he writes, "grant you a full gale and a fair entry into His Kingdom, which may carry sweetly and swiftly over the bar, that you find not the rub of death." This careful and scholarly work is a valuable companion to the Psalter.

AN INTRODUCTION TO THE EARLY HISTORY OF CHRISTIAN DOCTRINE to the Time of the Council of Chalcedon. By J. F. Bethune-Baker, B.D. Methuen & Co. 10s. 6d.

MR. BETHUNE-BAKER, Dean of Pembroke College, Cambridge, brings to his task a large knowledge of the beginnings of Christianity and the sources of its history. He is conversant with the different forms of its early development, and the intellectual, political, and ecclesiastical forces by which it was modified. He has inherited much of the conscientious painstaking care of Lightfoot and Westcott, though his standpoint is not exactly the same. He is acquainted with Harnack, but declines to follow him, and would, we imagine, demur to many of the positions laid down by the late Prof. Hatch. Broadly speaking, the writer's standpoint is that of an open and avowed sacramentalism, and on this fundamental matter we differ from him *toto calo*. His doctrine of the Church is high rather than evangelical. In view of the practice followed by the Anglican Church, we cannot quite understand such assertions as the following: "Baptism is primarily the rite by which admission to the Church, and to all the spiritual privileges which membership of the Church confers, is to be obtained. . . . *It must be preceded by repentance of sins* (the italics are ours), and it effects at once union with Christ." "It is a real purification. . . . In the New Testament forgiveness of sins is always regarded as *the accompaniment* or result of baptism. . . . It is above all else union with Christ that baptism effects—in that union all else is included." The Eucharist is correspondingly effective. The sections dealing with the Logos doctrine, with Gnosticism and the reaction against it, with Origen's doctrine of the Godhead, the Arian controversy and the doctrine of the Atonement, are all exceedingly good and useful. The learning brought to bear upon these and kindred points is at once ample and discriminating, and the student will find in these pages that

which will guide him to sound and accurate decisions. There is nothing of the dry-as-dust order here, but the action of a lively, alert mind, interested in these supremely important problems because of their bearing on the thought, the beliefs, and the life of to-day.

**THE LAWS OF MOSES AND THE CODE OF HAMMURABI.** By Stanley A. Cook, M.A. Adam & Charles Black. 6s. net.

THE recent discovery of the Code of Hammurabi, said to be the oldest code of laws in the world, is one of the most important of recent finds. It apparently dates from 2300 B.C., and Hammurabi has been identified with Amraphel, the contemporary of Abraham. We have several times alluded to the discovery, and its relation to the Mosaic Code. It has already called forth innumerable treatises, and will for long occupy the attention of archæologists, theologians, and critics. The contents of the Code, in regard to the family, slaves and labourers, the land and agriculture, trade and commerce, the protection of life and property, are certainly remarkable, and indicate a high state of civilisation. The resemblances between the two sets of laws—the Babylonian and the Mosaic—are, to say the least, very striking, though they do not prove identity of origin. Mr. Stanley Cook is a competent and trustworthy scholar, and his work will rank among the best in its account of this now famous Code, and as an introduction to the study of comparative Semitic legislation generally. He holds that the recent discovery, so far from settling the question as to the sources of Mosaic legislation, has raised other problems, and he repudiates, rather than endorses, the opinion that Moses was indebted to Babylonian legislation, though both Codes may have a common Semitic origin. As to the further idea that Arabia was the source of both Codes, he again dissents, though he believes that Arabia, the possible cradle of the Semites, preserved more completely than other peoples the characteristics of the Semitic race and legislation. He deprecates hasty conclusions, and his caution, not less than his erudition, render his work timely and valuable.

**BISHOP BUTLER.** *An Appreciation.* With the Best Passages of his Writings. Selected and arranged by Alexander Whyte, D.D. Oliphant, Anderson, & Ferrier. 3s. 6d.

DR. WHYTE'S "Appreciations" have acquired fully as great fame as his "Scripture Characters." They illustrate, not only the extent and diversity of his reading, but the numerous sources of instruction and stimulus open to students and preachers. Butler is universally recognised as one of the most gifted, profound, and influential of English moralists and divines, one to whom philosophers, preachers, and teachers of every school owe an incalculable debt, and of whom traces are found in much of the best literature of the day. We do not know a finer critique of his Analogy and Sermons than is found here. Dr. Whyte is conversant with all previous writers on Butler—Chalmers, Maurice, Newman, Gladstone, Arnold—and forms his own judgment in view of all that they have written about him. It is perfectly true that Butler, with all his greatness, falls short of the greatest. The selection of passages has been aptly and judiciously made, and form the very cream of the works. They have been taken from Dr. Angus's edition of Butler, of which Dr. Whyte has a high appreciation.

RECOLLECTIONS OF JAMES MARTINEAU; with some Letters from him and an Essay on his Religion. By the Rev. Alexander H. Craufurd, M.A. Edinburgh: George A. Morton. London: Simpkin, Marshall, & Co. 3s. 6d.

MANY who begin this book with misgiving will soon lose that feeling, and acknowledge that it is a capital supplement to the official "Life" by Dr. Drummond and Prof. Upton, and a much-needed criticism on the defects of the Deistic faith. Martineau's theistic and spiritual interpretation of the universe, his lofty ethicalism, his intense belief in the supremacy of law and order, are phases of his character with which we are in hearty sympathy, but there was a certain aloofness—almost a sternness—about his beliefs, and he had no real gospel to preach. He was a philosopher rather than a divine, his ethics too abstract and unsympathetic, his religion austere, legal, almost Pharisaic. He never understood the doctrine of the forgiveness of sin, and Mr. Craufurd's strictures upon his attitude towards it are just and valuable. Its depressing unhopefulness is patent to all readers of his books. Martineau, we are told, "never understood struggling, heavy-laden, and baffled souls." "He never fully appreciated the immense regenerating and unlifting power of pity and love for the unworthy." He failed to discern "the immense latent potentialities of loyalty and devotion" in gross transgressors. Certain merciful actions of Christ must have jarred on him, Pauline teaching must often have puzzled him. He had an impoverished conception both of God and man. Mr. Craufurd has made all students of theology, and all preachers of the Gospel, his debtors by his welcome "Recollections" and frank strictures.

BY THAMES AND COTSWOLD. Sketches of the Country. By William Holden Hutton, B.D. With over 100 Illustrations. Archibald Constable & Co. 10s. 6d. net.

NOR often in the course of a single year do we receive from the same pen a volume of Bampton Lectures such as Mr. Hutton's "The English Saints," an important volume of Church history such as he has contributed to the project of the late Dean Stephens, dealing with "The English Church from the Accession of Charles I. to the Death of Anne," and a series of bright descriptive sketches, abounding in delineations of scenery and buildings, often in out-of-the-way places, and in reminiscences of local history and tradition, folk-lore, and all that goes to make a district intelligible and interesting to those who put themselves under the author's guidance. Mr. Hutton has so accomplished this three-fold achievement that each volume will take high rank in its own class. It is a pure delight to wander with him along the banks of the Thames, to climb the breezy uplands, and to tread the streets of the little grey towns which nestle in rustic beauty, as well as to explore the wider regions between the Thames and the Cotswolds. Stories of men who lived in more heroic times than our own, the social and religious life and varied achievements of other days, are vividly brought before us, and we cannot but regret that so much of the old strength and glory of England has vanished. Cirencester, Cheltenham, and Evesham, Malmesbury, Stratford-on-Avon—what delightful places they are, and what grand associations gather around them! But there are innumerable other towns and hamlets, less known to fame, scarcely less fascinating. The illustrations

are as valuable as the letterpress. Are they Mr. Hutton's own work? If so, his genius as an artist is of no ordinary quality.

TEN YEARS IN A PORTSMOUTH SLUM. By Robert R. Dolling. London: S. C. Brown, Langham, & Co., 47, Great Russell Street. 6s.

A WORK of this sort, which has passed into its sixth edition, is beyond the need of commendation. Father Dolling, as he was familiarly called, was one of the ablest men in the Church of England, combining excessive ceremonialism with Methodistic fervour; a self-denying, hard-working clergyman who sought to follow in the steps of the Divine Master, who came to seek and to save the lost. It was in Portsmouth that his best work was done, and his influence in the removal of social evils and care for the lapsed masses was unique. His idea of a religious service, and his method of religion, were such as we could never sanction, but as to his Christian enthusiasm and self-sacrifice there could be no question. In social reform and on School Board work, he was associated with men of our own denomination who were strongly attached to him, especially the late Rev. J. P. Williams, of Southsea, and the Rev. Charles Joseph, now of Cambridge. To the latter he refers in very eulogistic terms on page 132. On the Education question he held very definite beliefs, contending strongly that religious instruction was an essential part of it. An acknowledgment like the following is noteworthy: "No one can measure what England owes to the Board schools; it would have been impossible for the Church to have kept pace with the increase of population, and with the new thought, which has not yet been half realised, that every child has a right to the best education. But there is one truth that I am sure we shall all, sooner or later, hold—it is not the business of the State to teach religion. If some means could be devised by which each denomination might appoint teachers to give the religious instruction, the education difficulty might be solved. . . . I had the honour to serve on the School Board in Portsmouth for three years. I know the zeal and energy with which its members manage the schools in the town. I am grateful beyond expression for the benefits they have conferred on education in Portsmouth. I confess that their energy has been the incentive to all the Church schools to progress, for they set a standard of education which is extremely useful to the whole district. But I, for one, would far rather have seen them merely imparting secular knowledge. I believe that, if we knew that no religious instruction was given, every Dissenting minister and every Church clergyman would throw far greater energy into the work of teaching religion to their own children." It is noteworthy to find so pronounced an Anglican enunciating views which are substantially in accordance with our own. Father Dolling, with his candour, integrity, and fearlessness, could not have spoken otherwise, and it will be a good thing both for Church and State when his example is generally followed.

HYMNS OF THE CHRISTIAN CENTURIES. Compiled by Mrs. Perceval Mackrell. London: George Allen. 5s.

THE study of hymnology has of recent years been pursued with considerable assiduity, greatly to the advantage both of doctrine and worship. The idea of Mrs. Mackrell's compilation is good, and enables us to trace the progress of sentiment through the vicissitudes of centuries. The number of the

selected hymns for the earlier ages is perhaps too slight, and might easily have been enlarged, as witness Mrs. Rundle Charles' book on "Christian Life in Song." Several of the hymns of more recent years are comparatively unknown, and we are glad to possess them here—those, *e.g.*, from the Sarum Hymnal, those by Canon Gregory Smith, Bishop Welldon, Canon Lester, etc. We are thankful to see one or two favourite hymns restored to their proper form. It should have been stated that Mrs. Cousin's "The Sands of Time are Sinking" is given only in part. Interest in it would have been deepened had its suggestion by a phrase of Samuel Rutherford's been mentioned. The sonnet on page 232 is scarcely a hymn, and it is not Dean Allford's, but Archbishop Trench's. The names of bishops should be given, as we fail to identify them. Works like this enlarge the thought and enrich the experience of the Church, and should, therefore, be gratefully welcomed.

**BY THE RIVER CHEBAR.** Some Applications of Ezekiel's Vision. By the Rev. H. Elvet Lewis. London: Hodder & Stoughton. 3s. 6d.

It needs a poet to interpret a poet, and Mr. Lewis happily possesses a not too common qualification for entering into the meaning of this most mysterious and entrancing of Hebrew seers. Dr. A. B. Davidson has given a true and solid basis for exposition in the Cambridge Bible Ezekiel, and to him Mr. Lewis frankly acknowledges his indebtedness. But he shows no slavish dependence on any man. His fine intuition, his devout spirit, his sympathy with every form of social and national life, and his wide acquaintance with literature have enabled him to enter into the meaning of this not always easily understood series of prophecies, its visions and parables, its rich evangelism, promises, and anticipations of the greater things to come. Mr. Lewis has produced a book rich in suggestion and abounding in lessons for our own time.

**SORROW, SIN, AND BEAUTY.** By R. C. Moberley, D.D. John Murray. 2s. 6d. net.

THE three short series of addresses here republished were delivered, in different years, in Liverpool. Dr. Moberley had already attained a foremost place among Anglican theologians, and was greatly appreciated as a preacher. Sorrow appears in his pages as neither an accident nor the decree of a blind, relentless fate. It is the appointment of a wise and loving Father—a privilege, an educating, refining power, a possible communion with Christ. Sin—hereditary and individual, the inevitable precursor of death—may be overcome by life in union with Christ, and there results beauty of character which, of course, is the beauty of holiness. This is one of those choice volumes which a wise and devout man will keep within reach and have often in his hand.

**CHRISTIAN APOLOGETICS.** A Series of Addresses before the Christian Association of the University of London. Edited by W. W. Seton, M.A. John Murray. 2s. 6d. net.

THE lecturers who contribute to this volume are Prof. Henslow, Dr. Wace, Dr. Margoliouth, Revs. R. E. Welsh, Geo. T. Manley, and Cecil Wilson. Attention was directed to the series by Lord Kelvin's noble speech at the close of the first lecture, in which he stated that "Science positively affirms

Creative Power," and pleaded for freedom of thought. The whole ground in dispute is virtually covered by the lectures—no point of vital moment, either in the realm of physical science, or in that of literary and philosophical criticism, being ignored. The Rev. W. D. Maclaron, M.A., supplies an admirable Introduction on the nature and scope of Christian Evidences. For young men's classes, as well as for private study, the book is worthy of the heartiest commendation.

**LEX ORANDI, or Prayer and Creed.** By George Tyrrell, S.J. Longmans, Green, & Co. 5s.

As a priest of the Roman Church, Father Tyrrell holds various beliefs which we do not share, and these find occasional expression in this volume. But they are not unduly obtruded—never in an aggressive or offensive form. The book is, for the most part, a discussion of great universal principles of the devout life, rather than of those which are sectarian or distinctive, and those of us who are ecclesiastically at the furthest remove from the author may find profit from his treatment of these great themes. Not a few of his pages relating to the foundation, the need and value of religion, the life of prayer, and communion with God, remind us of words that have been spoken in the City Temple pulpit. There is in them the same delicacy of insight and subtle charm of style.

**FOLLOWING ON TO KNOW THE LORD.** By Basil Wilberforce, D.D., Archdeacon of Westminster. S. C. Brown, Langham, & Co., 47, Great Russell Street. 3s. 6d.

**ARCHDEACON WILBERFORCE** is so emphatically a preacher to the times that he has an indisputable right to a place in "The World's Pulpit Series," and the volume he has contributed to it is wise, virile, and trenchant, containing the outspoken utterances of a man who has thought much and deeply on the problems of our age—not as a recluse or a theorist, but as a man in the thick of the struggle, eager to help his fellows to gain the vantage ground of light, rest, and peace, which he himself has found in the faith of Christ. He is no stern and narrow dogmatist, no formal ecclesiastic, but a large-hearted, devout, practical "soul friend," with a clear outlook on society in its sins and sorrows, its doubts and fears; a relentless foe of injustice and wrong, and not afraid to denounce the cruelties of vivisection or any other evils that cross his vision.

**MY STRUGGLES FOR LIGHT.** Confessions of a Preacher. By R. Wimmer. Williams & Norgate, 14, Henrietta Street, Covent Garden. 3s. 6d.

**PASTOR WIMMER** occupies a theological position not widely different from the late Dr. Martineau's—one which would be described as liberal Christianity, so liberal that it surrenders many of the salient features of the evangelical narratives, and the fundamental principles of evangelical religion, as generally understood. The book takes the form, not so much of argument, as of a record of experience, though the author, of course, gives the reasons which led to his change of view. Such a record makes a powerful appeal to all students of human nature and those who wish to understand "the ways of God with man." As a transcript of what is undoubtedly passing in the minds of many thoughtful and educated men in the present time, it has considerable value, especially to ministers and guides of public opinion. But much that is here regarded as light is the reverse of illuminating.



**THE TEACHING OF JESUS.** By George Jackson, B.A. Hodder & Stoughton. 3s. 6d.

THE problem of the Sunday evening congregation is in many places perplexing, if not insoluble. Devices of one kind and another are suggested as means of attraction—semi-secular, semi-sacred lectures, musical programmes, and lantern lectures. It is to the credit of Mr. Jackson and his large congregation that sermons so thoughtful, solid, and theological as these—on different aspects of our Lord's teaching—are found sufficient. They show "that a man may preach freely on the greatest themes of the Gospel, and be sure that the common people will hear him gladly if only he will state his message seriously and simply, and with the glow that comes of personal conviction." Without any eccentricity, sensationalism, or attempt at originality, there is perennial freshness and strength. We have no wish for finer popular preaching than this; and if we looked for it, where could we find it?

**THE MASTER'S QUESTIONS TO HIS DISCIPLES.** Thoughts Devotional and Practical for the Silent Hour. By the Rev. G. H. Knight. Hodder & Stoughton. 5s.

THE fifty-two sections of this book illustrate an illuminating and fruitful idea. Our Lord's questions pierced to the heart of things, and indirectly exhibit His ethical and spiritual system and methods. Most readers will be struck with the variety of these questions, and the numerous points at which they touch practical life. It would be difficult to imagine a more profitable course of study than that which Mr. Knight has so ably pursued.

**ROUSSEAU and Naturalism in Life and Thought.** By William Henry Hudson. Edinburgh: T. & T. Clark. 3s.

WE have no great admiration for the subject of this volume. His originality, cleverness, and wide range of power are indisputable, and he doubtless did much to break down the old order of things, and prepare the way for modern freedom and democracy. His struggle against the *Zeitgeist* of the eighteenth century was vigorous and decisive, and he aided a "return to Nature" which has been immensely beneficial. So far he has a right to a place in this series, but his character was in no way admirable; his "Confessions," morbid, and at times repulsive, were often dim recollections rather than transcripts from experiences, and the amount of idealising must have been enormous. Rousseau had a wonderful power of drawing on his imagination. But many of the greatest geniuses have acknowledged his singular fertility and force.

**THE CHILDREN'S BOOK OF LONDON.** By G. E. Mitton. Adam & Charles Black. 6s.

WE have frequently had occasion to commend Mr. Mitton's skilful pen in his collaboration with the late Sir Walter Besant in the production of that delightful series, "The Fascination of London." We question, however, whether any volume in that series will be regarded as so delightful as this. It is a book after a child's own heart, with its description of London life in its myriad-sided aspects—its palaces, churches, markets, hospitals, museums, and picture galleries, its streets and shops, its trams and horses, its costers and organ-grinders—to say nothing of its great historical stories. No Lon-

donor would willingly be without such a book as this. No cousin from the country should visit London without it. Its dozen illustrations in colour, by John Williamson, are artistic triumphs.

WHO'S WHO, 1904 (7s. 6d.), and WHO'S WHO YEAR BOOK (1s. net) have been sent out by Messrs. Adam & Charles Black. The two have been separated because of the extent to which the former has grown through the increasing number of biographies. There are many minor notabilities, of whom it is well to possess such information as is here given. To public men of all classes, librarians, schoolmasters, secretaries of societies, journalists, and many others, "Who's Who" is absolutely indispensable. It is, *e.g.*, interesting to know that William George Gordon, author of "The Kingship of Self-Control" and "The Majesty of Calmness," is quite distinct from Rev. W. G. Gordon, of Queen's University, Kingston, Canada, and author of the fine book, "Prophetic Ideas and Ideals." The Year Book, with its lists of societies, clubs, M.P.'s, railways, magazines, newspapers, Universities; etc., is no less valuable.

MESSRS. ADAM & CHARLES BLACK have just issued, in a handsome quarto, copiously illustrated, LONDON IN THE TIME OF THE STUARTS, by Sir Walter Besant, uniform with "London in the Eighteenth Century," which was reviewed in these pages some twelve months ago. At present we can do no more than mention the issue of the work, reserving fuller treatment of it to a subsequent number. Those who procure it will have a rare intellectual treat, and will acquire a knowledge of the social life of those stirring times, such as previously has only been acquired with difficulty. Its price is 36s.

MESSRS. SEELEY'S presentation books are always choice alike in subject and execution. GREEK STORY AND SONG (5s.), by the Rev. A. J. Church, M.A., is one of a long list which year after year he has written to the delight of boys and men alike—résumés of the great classics, reproducing not only their stories, but their very spirit. Here, for example, we have the story of Troy, and the return of the heroes, told with marvellous fascination, and so that they become as real to English readers as to those who are familiar with the Greek. The illustrations, after the antique, are exquisitely done. The last section, "Laurel, Cypress, Rose," constitute a fine poetical anthology. Miss Beatrice Marshall furnishes another of her winning and attractive stories, AN OLD LONDON NOSEGAY, with Illustrations by T. Hamilton Crawford (5s.). It is occupied with the events of the stirring times that preceded the Commonwealth and the death of King Charles, and though it is written from the Royalist side, it is fair to the Puritan. It is pleasant to come across in such a story names that are familiar to us in history and literature; statesmen on different sides—Strafford, Hampden, Cromwell; philosophers and poets, such as Hobbes, John Selden, Edmund Waller, and Cowley. The contents of the book purport to be "gathered from the Daybook of Mistress Lovejoy Young, Kinswoman by Marriage to the Lady Fanshawe." To their Sixpenny Editions Messrs. Seeley have added VIRGIL, the Story of the Æneid, and JOSEPHUS, the Last Days of Jerusalem, both by the Rev. A. J. Church, two remarkably fine stories illustrative of Roman and Jewish life, which have already taken their place among our classics. UNDER SALISBURY SPIRE in the Days of George Herbert, by the late Emma Marshall, is another of the works which ought to command an ever-increasing circula-

tion for its reproduction of one of the most delightful phases of old English life.

WE are indebted to Messrs. James Clarke & Co. (who are the publishers in London for Mr. Horace G. Commin, Old Christchurch Road, Bournemouth) for two admirable volumes, *THE MODEL PRAYER* and *THE GLORIOUS COMPANY OF THE APOSTLES*, by Rev. J. D. Jones, M.A., B.D. (2s. each). They consist of Sunday morning expositions of the Lord's Prayer and of the character and work of the Twelve Apostles. It must have been a rare treat to listen to them. Mr. Jones is not above acknowledging his indebtedness to the best of our previous writers, but he presents the results of his reading in new and beautiful forms. He is a good analyst and careful painter. Along with many old and familiar illustrations there are several which are entirely new to us, and these are among the best.

FROM the Sunday School Union we have received *NOTES ON THE SCRIPTURE LESSONS* for 1904, expository, practical, and suggestive. They are exceedingly good, and should be in the possession of every Sunday-school teacher. The book is published at 2s. 6d. net. *THE INTERNATIONAL LESSON POCKET NOTES*, by Frank Spoomer, B.A., is a capital little booklet published at 1s. No teacher will grudge its purchase. *THE SUNDAY-SCHOOL TEACHER'S POCKET BOOK AND DIARY* for 1904 is especially useful to teachers, full of varied and valuable information bearing on Sunday-school work. *THE GOLDEN RULE* (Volume IV.) is an illustrated magazine for school and home, second to none in its diversity of interest. *JOHN HOWARD, the Prisoners' Friend*, by L. Orman Cooper, is one of the "Splendid Lives" Series, and gives a good account of the philanthropist's life and work. *THE CLASS REGISTER, MOTTO CARDS*, etc., should also be noticed.

WE have already mentioned the issue by Messrs. Smith, Elder, & Co. of the late Mr. Matthew Arnold's *MIXED ESSAYS, LAST ESSAYS ON CHURCH AND RELIGION*, and *FRIENDSHIP'S GARLAND*, in popular half-crown editions, bound strongly in cloth. The time has long since past when Mr. Arnold's light and genial banter could not be read by Evangelical Churchmen and Nonconformists with appreciation and enjoyment. He was often very provoking, not only for what he said, but for the way in which he said it. He had the tone of the superior person, and was altogether too patronising and supercilious. But he enabled many, who would not otherwise have done it, to see themselves as others see them, and there was much in his reading of the Gospels, for instance, and his interpretation of the Epistles; still more in his reading of ecclesiastical history and his appreciation of certain great philosophers and theologians from which we may all learn. To take instances from these volumes only, there are the lectures on Butler and the *Zeitgeist*, the fine appreciation of the Cambridge Platonists, the essays on Falkland and Milton—(a French critic on)—who that has read and entered into their spirit would be without them? There is much that is offensive in "Friendship's Garland," but let us not overlook its clever sarcasm. It pleased Mr. Arnold and did not hurt us, and there are many solid and illuminating pages which we can use to better purpose than their author imagined. After all deductions for the anti-supernaturalism, the anti-evangelicalism, the anti-Free Churchism of these essays have been made, there remains a body of solid truth and much valuable sweetness and light.

**THE GOSPEL OF JESUS CHRIST.** Sermons (hitherto unpublished) by the Rev. Joseph Parker, D.D. A. H. Stockwell. 3s. 6d.

THIS volume has come as a pleasant surprise. It is the more welcome because it contains some of Dr. Parker's best work—sermons that for breadth of intellectual outlook, freshness and fertility of thought, force of statement, passionate earnestness, and tender pathos he never surpassed. We need only refer to such discourses as "What is the Gospel?" "The Doctrine of Proportion," "Simon a Tanner," "Well-stood-arounded Sins," and "What We Owe to the Enemy," in proof of what we say.

**MR. A. H. STOCKWELL** issues **HALF HOURS IN GOD'S OLDER PICTURE GALLERY**, by the Rev. J. G. Greenhough, M.A. (3s.) twenty-seven short sermons, fresh in their thought, keen in their analysis, pointed in illustration, and rich in application to modern needs. There is not a dull page in the volume, which is throughout as masterly and sparkling as anything which has come from Mr. Greenhough's pen. In the "Congregational Pulpit" Mr. Stockwell issues **THE DARKNESS WHERE GOD IS**, by the Rev. R. Baldwin Brindley, and **OPEN WINDOWS**, by the Rev. Alfred Rowland, B.A., LL.B. (2s. 6d.). They form volumes V. and VII. of the series, earlier numbers of which we have not seen. They are instances of a type of preaching which we heartily appreciate: thoroughly evangelical, inspired by lofty, moral ideals, direct and forcible. In the "Shilling Pulpit" appears a series of sermons by Pastor F. E. Marsh, **WHY DID CHRIST COME INTO THE WORLD?** thoroughly popular in style. The Rev. F. G. Kemp has re-issued his pamphlet on **FAMILY WORSHIP**.

**THE POLITICAL WRITINGS OF RICHARD COBDEN.** In Two Volumes.  
T. Fisher Unwin. 7s.

THESE volumes have a value of their own. Their sound political teaching, terse, pellucid English, and fine moral passion would secure them a careful reading at any time. But in the present crisis of our political life they are peculiarly opportune. There can be no more effective way of disposing of the mischievous fallacies so eagerly propagated by Mr. Chamberlain and his followers, than the circulation of the writings of the man who, as the Apostle of Free Trade, made so deep a mark on our national life, and promoted to so large an extent its material progress. The contrast between the old Corn Law days and the present time is greater than nine-tenths of us can conceive. It will be a sad day for our country if she take the backward step, which the Protectionists are urging upon her. The Preface to the volumes by Lord Welby, and the Introductions by Sir Louis Mallet, C.B., and William Cullen Bryant, add considerably to their value.

**ISAIAH.** Vol. II. Explained by W. E. Barnes, D.D. Methuen & Co. 2s. THE first volume of this small commentary has already won grateful recognition from Biblical scholars. There is no better popular manual existing. Dr. Barnes takes the modern view of the authorship, regarding the chapters with which he deals as the work of a Deutero-Isaiah. The analysis and notes are excellent.

WE regret that it is necessary for us to hold over our Illustrated Reviews of Books, and also several ordinary reviews, for which we hope to find room next month.



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*Yours Sincerely  
Sim Hurst*

*From a Negative by Arthur Winter, Preston.*

THE  
BAPTIST MAGAZINE

FEBRUARY, 1904.

THE REV. SIM HIRST, B.A., B.D.

 HE minister of Sion Chapel, Burnley, is a Yorkshireman ; and as Burnley, though in Lancashire, is not far from the Yorkshire frontier, it may almost be said that his foot is on his native heath. His early home was at Clayton, near Bradford, one of those large manufacturing villages which cluster round the great towns of the North. The influences about his youth were entirely favourable to the development of a godly character, and Sim Hirst was early won for Christ and the Church. Among these influences the most potent and lasting were the piety and prayers of his devoted mother and the character and example of his elder brother, Edmund Hirst, into whose home our subject was received when his parents were removed by death, and who was for many years a capable and magnetic leader in the Baptist church at Clayton, where, too, Sim Hirst found his first spiritual nurture under the pastorate of the Rev. James Andrews. Soon after his reception into the Church he began to exercise himself in cottage addresses and other forms of Christian activity, and in course of time exhibited such promise as to justify to others, and in a measure to himself, the idea of his entering college with a view to a ministerial career.

My personal knowledge of Mr. Hirst dates from the year 1876, when, at the age of twenty, he presented himself as a candidate for admission to Rawdon ; and, having been duly examined, both by the authorised examining committee of the college and by the *unauthorised* body of students, he was received. The impression left as the result of the *unauthorised* and irregular, but none the less searching, examination by the students was that of a modest and diffident youth, who might yet show himself "a lad o' pairts."

During the two subsequent years I knew our friend as a junior student in the house of which I happened to be senior ; and in this period he developed sufficiently to give a good account of himself, both in the class-room, in the house, and, let me add, on the cricket-field. He possessed an eager and energetic mind, the power of grasping and assimilating knowledge, a character *more virile* than would casually appear from his quiet manners, and a spirit of intense Christian zeal, which made itself felt

in the churches where he preached. Like every son of Rawdon, our friend confesses to a lasting sense of obligation for the instruction and inspiration drawn from its genial fountains. Mr. Medley then, as now, was exercising that witchery by which a glamour of romance is thrown over subjects that otherwise might not allure the uninitiated mind. Through the greater part of Mr. Hirst's course Mr. Rooke was dispensing from his stores of large and varied learning; and for a brief interval we had the privilege of intercourse, both in the class-room and out of it, with the distinguished and courtly mind of the Rev. C. M. Birrell, who took temporary charge of the college after the retirement of Dr. Green from the presidency. Mr. Hirst entered with boyish enthusiasm into the life of the place, and is to-day closely associated with his *alma mater*. It is only anticipating a little to observe that he is now secretary of the Students' Conference, which has done so much to develop *esprit de corps* among old Rawdon men; and that in the cricket match of Past v. Present, associated with that annual gathering, Mr. Hirst is to the fore as captain and frequently top scorer on the side of the "Old" men.

Mr. Hirst's first pastorate was at Stoke-on-Trent, and this circumstance led to a closer acquaintance with him than I had enjoyed at Rawdon. Here I had occasional opportunities of hearing him preach—an advantage not always possessed by one minister who sketches another. Stoke was in many respects an admirable starting-place and training ground for an untried man. It is, politically and ecclesiastically, the most conservative—or perhaps it should be said, the least radical—of that compact group of industrial towns which together make up the district of the Potteries. During the nine years of his ministry there, which began in 1881, Mr. Hirst made a distinct place for himself in the public life, not only of the town itself, but also of the whole populous neighbourhood to which it belongs. Here was gained much experience of men and things such as no collegiate teaching can give; here, too, there came into our friend's life influences by which it has been critically affected, in the experience of a great joy which passed into a deep shadow. Soon after his settlement Mr. Hirst made the acquaintance of Miss Edith Lewis, who at that time had not finished her schooldays; and this acquaintance gradually developed into an affection, which led to marriage, giving to him the blessedness of companionship and home. This, however, was all too brief, for the young wife was soon taken from his side. Mrs. Hirst combined with girlish charm an eager intelligence and mature judgment, which made her a minister of grace to those who have to minister to others, while the fact that her father, Mr. Dan Lewis, was an influential personality in the church and the neighbourhood made the relationship peculiarly happy. I cannot refer to her memory without introducing something of the warmth of a brother's affection, nor yet without brotherly restraint, since her sister, and the companion of her girlhood, is seated with me in my study as I write this sketch.

After the loss of his wife, Mr. Hirst, finding it difficult to adjust himself

to the changed conditions, began to turn his thoughts in the direction of a University course. He was reluctant, however, to abandon even temporarily the active ministry, and found a sphere where he could exercise both the academic and the pastoral in the little church at St. Andrews, which prospered greatly under his ministry. In this University town, with its architectural and historic glories, its inspiring traditions, its charming surroundings, and its golf, Mr. Hirst spent several fruitful years, attending college lectures, and in other ways enriching his mind and fitting himself for wider service. Having taken several class-prizes at St. Andrews, he passed to Durham University, where he spent two sessions in obtaining the B.A. degree, still retaining his pastorate. Returning to St. Andrews, he entered the Divinity Hall as a student, with a view to the B.D. degree, which he took in 1899. Before this date, however, Mr. Hirst had resigned his charge at St. Andrews, to become the minister of Fishergate Church, Preston, and had begun his work there. About this time, also, he again made a home for himself, finding a congenial helpmeet in Miss Langley, of Liverpool, who, we trust, may long be spared to share our brother's life, and to render him that sympathetic support of which, as those who know her testify, she is so fully capable. The pastorate at Preston was not a long one, but it was long enough to make a strong impression, not only on the congregation, but also on the town itself, where Nonconformity is reputed to be not specially powerful. From Preston Mr. Hirst removed, three years ago, to his present charge at Yorkshire Street, Burnley, which is exhibiting, I believe, under his leadership, a robust and aggressive life, as manifested in its widening influence and its manifold activities, including active denominational effort.

I have written more fully of my friend's earlier than of his later career because, although my relation with him continues intimate, my personal knowledge of the work in which he has of late years been engaged is, necessarily, more fragmentary.

But it is manifest that he is making his mark as pastor, teacher, preacher, and public leader. His ministry is marked by a sedulous and affectionate interest in the people of his charge; individuals, however obscure, never suffer neglect at his hands. His work among young people calls for special remark. An outstanding feature of his ministry at Stoke was a society which, long before the Christian Endeavour movement was known in our churches, anticipated in a remarkable way, though under another name, the organisation and the methods that have now become so familiar; and when, in later years, the Christian Endeavour movement began to attract notice, Mr. Hirst was already a past-master in the conduct of it. Both at St. Andrews and at Preston he led very effective Endeavour societies. In the latter place he was president of the Christian Endeavour Union, as well as of the Sunday-school Union, in connection with which he gave systematic lectures to teachers on several branches of Bible study and teaching. He is also a leader in the Free Church Council movement, and at Burnley is secretary of the local Council and a very



*active* Passive Resister. In the pulpit our subject is entirely at home, and has the ability to make his hearers at home with him. His conduct of the devotional service is both reverent and fervent, and he enters enthusiastically into the musical service, which at Sion Chapel, Burnley, is a distinct attraction, and a true means of grace. In the sermon, clearness of thought and expository skill are allied with force and directness of appeal. Mr. Hirst has the gift of fluent writing and also of telling speech; in a word, he puts both mind and soul into his public utterances, no less than into the common concerns of life.

E. E. COLEMAN.

Nottingham.



### THE THREE CROSSES OF CALVARY.

“Then were there two thieves crucified with Him, one on the right hand, and another on the left.”—MATTHEW xxvii. 38.

**T**HREE men hang on crosses. On the crest of the hill Calvary, silhouetted against the clear Syrian sky, three men hang on crosses. The most stupendous event in history is being enacted, but all that meets the eye is three men hanging on crosses. Usually, our attention is concentrated upon the central cross, the Cross of Jesus, but this morning we recall the fact that there were *three* men hanging on crosses, that “there were two thieves crucified with Him, one on the right hand, and another on the left.” We need not see in this circumstance any intentional malice on the part of the Roman officials. Crucifixion was a common occurrence. Two thieves lay in prison in Jerusalem awaiting it, and the condemnation of Jesus and the haste with which its execution was insisted upon, afforded a convenient opportunity for the disposal of them also. Truly, adversity acquaints us with strange bedfellows! What a singular fate for these robbers to meet their doom in company with the Redeemer of the world! Their lives are quite unknown, and they would never have obtained the slightest mention in history had it not been for their accidental association in death with Jesus Christ. Just as the searchlight flung from a ship of war upon a harbour picks out tiny boats and buoys, and renders them conspicuous in their insignificance, so the light of universal human interest concentrated upon the Cross lends immortality to these poor objects who suffered on either side of it. And what a strange fate for Jesus Christ to meet His glorious death, to offer His grand atonement, between two thieves! The Lamb of God was numbered with the transgressors. The Sinless One made His grave with the wicked. Three men on crosses stand out on Mount Calvary. “Then were there two thieves crucified with Him, one on the right hand, and another on the left.” Here is, first:—

I.—*An Illustration of the Apparent Absence of Divine Justice in Human Affairs.*—Let us try to imagine the paths that ended in the two

outer crosses. Let us endeavour to reconstruct the history of the two robbers. It will not be difficult. Their story, at least in its broad outlines, is common enough, and its sequence inevitable enough. An undisciplined, wanton boyhood had unfitted them for the sober industry of life. They craved the titillation of vice. The life of the highwayman, with its indolence and its excitement, appealed to them. Barabbas, the robber captain, had made a name for romantic success. They joined his band. They lived by theft and violence, and the blood of innocent victims soon stained their hands. Then they were caught by the Roman soldiers, tried at Jerusalem, and condemned by Pilate. And now, on this bright spring morning, they are led to Calvary to be crucified. It is a fate which every wise man would have predicted for them—a fate they must often have anticipated for themselves. Justice has triumphed, and they receive the wages of sin, which is death. Look at them hanging on their crosses. Conscience approves their doom. Piety endorses it. God is just. His wheel has come full circle; they are here. Who can help exclaiming solemnly, as he looks upon them, "God's in His heaven, all's right with the world!"

But that mood of pious complacency is rudely shattered when the attention is diverted to the central Cross of the three. For upon it there hangs the only perfect Man the world has ever seen—the fine flower of ideal humanity. For thirty-three years He has led a blameless life. During the three years immediately past He has lived in the light of extreme publicity, and has walked amid the snares of jealousies, bickerings, and concealed hatreds. Yet no man has accused Him of sin. Not only has He been faultless, but He has given a hitherto undreamed of exhibition of positive goodness and holiness. He did always those things that pleased the Father. He went about doing good to men, and banishing disease, misery, and even sin by the potency of His presence. Yet He, the Man of men, God manifest in human flesh, has come to the same end as the robbers, and is actually being executed on a cross between the two! How bewildered His disciples must be by such an end to such a life! How their brains must reel and their hearts grow sick before the problem thus presented! Surely the heavens will fall when God's Christ is crucified between two thieves! That they do *not* is inexplicable! Is God dead? Has Satan, fallen from heaven, climbed back again, and, in a second rebellion against the Almighty, succeeded in ousting Him from His throne, and reigning in His stead? For "there were two thieves crucified with Him, one on the right hand, and another on the left."

Well, those three crosses are typical. They are illustrative of human history. Sometimes poetic justice seems to rule the world—robbers are crucified, and we say, "God is just, and all is well!" But sometimes demoniacal injustice seems to rule—God's Son is crucified, and our hearts are perplexed and turn faint within us. If we see wickedness punished, we see virtue punished also. Bad men suffer, but good men suffer too. If virtue is sometimes rewarded, why, vice sometimes escapes whipping.

Justice and injustice seem inextricably intertwined and intertwined, as if some mocking demon reigned on high, or as if no personal intelligence governed us, but we were left at the mercy of a blind chance.

But the tangle of Calvary is unravelled now. In the light of revelation—and, indeed, of subsequent history—we see that the justice of the central Cross, though not superficially obvious, was even more profoundly perfect than that exhibited in the other two. We see that it was a magnificently awful revelation of the inmost nature of the eternally just God, who could not pardon sin apart from a sacrifice, yet who, determined to pardon, provided the sacrifice Himself. Knowing what we now do, not one of us would have hesitated to reassure the agitated disciples, and to tell them, “All is well. God *does* care. God *is* righteous. That He cares supremely for the world, and that He is immaculately just in all His dealings with it, that Cross is the proof! ‘What ye know not now ye shall know hereafter.’”

So let us learn from the three crosses of Calvary not hastily to judge God. The good man suffers with the wicked, but the end is not yet. We must give God time. He *does* govern the world in righteousness, but the wheel does not always come full circle within the narrow limits of our observation. Sometimes the individual dies before his vindication comes, but death does not break the continuity of life. As the nation survives the generation, so the individual persists beyond his mortal experience. And, ultimately, nations and individuals will be judged according to their deeds. In the end, every problem will be solved, and the universe with one voice exclaim, “Holy, holy, holy is the Lord of Hosts.” Secondly, here is:—

II.—*An Illustration of the Fact that the Character of Circumstances is Determined by the Individual Placed in Them.*—“Then were there two thieves crucified with Him, one on the right hand, and another on the left.” Here, we said, is the same event, crucifixion, happening to entirely different characters—hence a problem. But from another and truer point of view, that is precisely what did *not* happen. It was *not* the same end that came to Jesus Christ and the two thieves. They were *three* entirely different exits from life that were accomplished on Mount Calvary. At this moment, we discriminate only between Jesus and the pair of robbers, and the difference between their deaths was as vast as the immensity between heaven and hell. Put *Him* to a malefactor’s death? They did not! They *could* not! They might kill Him with two robbers, put Him between them to identify Him with them, execute Him at the same hour, on the same spot, and in the same manner, but they could not inflict a malefactor’s death upon *Him*! The malefactor’s guilt, the malefactor’s remorse, the malefactor’s cowardly fear or brutal callousness, the essential elements of a malefactor’s death were impossible to Him. Even obviously, *His* crucifixion was a martyrdom, crowning His career, and immortalising Him and His teaching. Essentially, we now

know, it was an atonement, but even obviously to His sad disciples the Master was being made perfect through sufferings.

Hence we gather the profound truth, which is one of the most important for us to grasp, and one of the most luminous for our guidance through life, that circumstances have no character of their own, but only what is given them by the individual placed in them; that events are neither good nor bad, but depend entirely upon the nature of the man subject to them; that the outward is nothing, and the inward everything; that matter is a thing entirely indifferent, and that spirit governs all. In nature, colour depends upon the quality of the surface on which the light falls. Grass is green because it has the property of absorbing every other colour that is in a ray of light and reflecting the green. Another object is red because it reflects the red rays and absorbs the rest. So it is with outward events and their impact upon us. Their character depends upon ours, and crucifixion is a malefactor's death to a robber, but a martyrdom to a good man, and an atonement to a Christ.

We sometimes wonder at one event happening without discrimination to so many different people. War, famine, or pestilence devastates a nation, and good and bad suffer alike. A railway accident happens, and the virtuous and the vicious are crushed impartially. But in reality it is *not* one event that happens but a hundred, seeing that it takes a different shape to each individual affected by it. Take the railway accident. To one, it is sudden death and sudden glory—the coming “quickly” of the Lord Jesus Christ; to another, it is the awful intervention of God, cutting short a life of crime, and preventing a further meditated misdeed; while to still another, whose life is spared, though wrecked, it is Providence unfitting for worldliness, and giving the summons and the opportunity for spirituality. We talk of “things in themselves.” But things do not exist in themselves. We only know them in their relation to *ourselves*, and as they affect us in such different ways each event has a myriad aspects. I have heard a racecourse discussed in terms that made my heart thrill with joy; I have heard a racecourse discussed in language that made my soul recoil with loathing. In the one case, it was by a party of evangelists, to whom the course presented a magnificent field for soul-winning; in the other, it was by a set of bookmakers, to whom it was a sphere for the duping of fools. “What is one man's meat is another man's poison.” The death of a man is to his widow an unmitigated catastrophe; to his distant heir an unalloyed benefit.

Thus, the same event happening to all, appeals to no two in the same way, but means differently to each. Think of the appeal of the outer world, which God created and decorated to be the home of His human children. One man sees the landscape with the eye of an artist, and dwells with ecstasy upon its loveliness of form and colour; another, with the eye of a prospector, seeing only the money that is locked up in the thick woods uncut by the axe, and the fields that are not laid out in building plots. So is it with the moral appeal of the world. To some it is a

garden of God, in which they walk with Him, performing all its duties under His eye, and gaining strength and wisdom by wrestling with its difficulties under His guidance. To others, the world is a sphere of selfish indulgence, a field for unlimited license. "In the beginning, God created the heavens and the earth." We make them anew in our individual experience, for they mean differently to each. Take, again, the Gospel. It is "a savour of life unto life, and of death unto death." To some its preaching means life everlasting; to others, death eternal. And then take the final experience of our mortal existence, death itself. "One event happeneth to them all," says the mournful writer of Ecclesiastes. "How dieth the wise man? As the fool." Could anything be more untrue? Is there any event that takes its character more completely from its subject than death? The difference between the deaths of the wise man and the fool, the saint and the profligate, is wide as the poles. To the one, it is a falling asleep, a departure to be with Christ, a going home: to the other, it is a certain fearful looking for of judgment.

Let us learn from this universal truth two lessons:—(1) No circumstances are too insignificant for the development of noble character in them. No station in life is too humdrum for a saint or a hero to grow in it. There are kings that are contemptible, and millionaires that are despicable. The greatest Man that ever lived had "not where to lay His head," and the men who "turned the world upside down" of "silver and gold" had "none." It is not his circumstances that lend dignity to a man; it is the man who gives dignity, or otherwise, to his circumstances. (2) And, next, nothing can disgrace us unless we ourselves are disgraceful. It is a maxim in literature that no writer can be permanently written down, except by himself. Just so, no man can be demeaned, except by himself. John Bunyan was imprisoned for twelve years. Do you think the less of him? Benjamin Keach, an early pastor of the church now at the Metropolitan Tabernacle, was put in the pillory at Aylesbury, and pelted with filth. But his character was not besmirched. "They hanged John Brown on a sour apple tree," but his name was not thereby rendered infamous. "His soul goes marching on," and thrilling each generation of Americans. Let us never be afraid! "He who keeps his faith, he only cannot be discrowned." "All things work together for good to them that love God." Lastly, the text gives:—

III.—*An Illustration of Three Typical Effects of Calamity.*—"Then were there two thieves crucified with Him, one on the right hand, and another on the left." All three were crucified. That terrible experience bore a different aspect to each, and was therefore productive of three different effects. But all three were subjected to it. Jesus, and the robbers, were crucified. We are thus reminded that calamity is God's instrument for moulding character. In some shape it comes into every life, and comes constantly. Perplexity, disappointment, loss, sickness, bereavement, one or all, sooner or later, they come. For such crises compel us to think, and to declare ourselves. It is by them that our

manhood is developed. "Oh, Lord," cried Hezekiah, of his mortal sickness, "by these things men live." It is even so.

But sorrow has different effects. The sufferings of Jesus resulted in the world's salvation. Now it is only dimly and afar that we can follow Him here, yet there is a certain resemblance between His experience and that of His followers. Sorrow comes to God's people to-day to fit them to serve others. When John Bright was grieving over the death of his wife, Richard Cobden came to him, and said, "There are thousands of homes darkened in England to-day by sheer starvation. Come and help me repeal the Corn Laws!" He did, and his sorrow was sanctified to wide usefulness. "Every branch in Me that beareth fruit," says the True Vine, "the Husbandman purgeth, that it may bring forth more fruit." "The blood of the martyrs is the seed of the Church." Without the sweat of blood there is no real service. "Ye shall sorrow, but the world shall rejoice," is one of the profoundest principles of Christian work. Then "blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

Next, to one of the thieves, crucifixion proved a spiritual discipline that resulted in his salvation. Sobered by the approach of death, seeing sin in its true light at last, he repented, turned to the central Sufferer for pardon, and closed that day in Paradise. Even so, calamity comes to-day, to awaken men to God and righteousness. "Because they have no changes, therefore they forget God." So He sends changes. He shakes the men that are "settled on their lees," to the end that they may turn to Him, in whom we have peace. Perhaps some one is mourning over a sorrow now! May it not be God's voice, calling you to remember your Creator, and to prepare to meet Him by seeking the salvation that is in His Son?

Finally, in the impenitent thief, we see calamity acting only as a merited punishment. His crucifixion was his retribution—nothing more. He was coarsened, hardened, brutalised by his sufferings, and died rejecting Christ, and scoffing his penitent companion. God forbid that such should be the effect of calamity upon any of us—to harden us in our sins, and to lend a new element of bitterness and rebellion to our guilt!

"Then were there two thieves crucified with Him, one on the right hand, and another on the left." Here is an illustration of the apparent absence of Divine justice in human affairs. More close observation shows us an illustration of the fact that circumstances take their character from the individuals placed in them. And, looking again, we see an illustration of three typical effects of calamity. Crucifixion on Mount Calvary was in one case a vicarious sacrifice; in another, a spiritual discipline; and in another, a hardening punishment. Which effect has the chastisement of God, the calamities of existence, the discipline of life upon us?

BENJAMIN J. GIBBON.

“LONDON IN THE TIME OF THE STUARTS.”\*

**T**his is exactly a year since we received the first instalment of the late Sir Walter Besant's *magnum opus*, “London in the Eighteenth Century,” probably published out of its chronological order, because it was left in a state of greater completion than the others. This volume, dealing mainly with the seventeenth century, is, we understand, to be followed by another on “Tudor England,” on which Sir Walter had also bestowed much pains and left in a condition fit for publication. We may congratulate ourselves on our good fortune in possessing works so well informed and luminous, and portraying the social, political, and religious conditions of earlier days in so fascinating and instructive a style. Sir Walter Besant's passionate admiration of London as the mightiest metropolis of the world, his minute acquaintance with every phase of its many-sided life, his large-hearted and generous spirit made him exceptionally well qualified to deal with the momentous questions he has to discuss. He does not make the mistake of regarding London as the whole of England, but recognises the fact that in other parts of the country different forces were at work, and different conditions prevailed. Yet, like every careful observer, he knows that the influence of London was the dominant factor in national life, and that its influence was felt even in the remotest parts and the most obscure places. His book is not a mere dry-as-dust record of the doings of the Court and of the discussions of Parliament. There are other people besides kings and statesmen with whom he is concerned, and he brings before us in very vivid form the manners and customs of our ancestors in every rank of the social scale—their methods of business, their home life, their recreations, their religious observances, and all, in fact, that is essential to an understanding of the London he aims to describe. He touches upon the relations between the different classes, showing that while, in some respects, the gulf that separated them was wider than it is to-day, in others they were in closer touch and were strangely mixed. The following paragraph is an instance of curious and, as we might have imagined, impossible connections:—

“Early in the seventeenth century, one Pepys, a country gentleman of no great standing, married a girl of his own class, whose sister married into the Montagu family. One of his sons, a younger son, was sent to London and returned into trade, but without conspicuous success. He became a tailor, and he was, of course, first cousin to Sir Edward Montagu, his mother's nephew. One of his two sons succeeded him in the business, the other became Secretary of the Admiralty, and afterwards President of the Royal Society; he is also the writer of the finest diary ever committed to paper. Sir

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\* “London in the Time of the Stuarts.” By Sir Walter Besant. London: Adam & Charles Black. 30s. net.

Edward Montagu became Lord Sandwich. In his family there were, therefore, all closely connected, Lord Sandwich, the Chief Justice of Ireland, a Doctor of Divinity, a Member of Parliament, the Secretary of the Admiralty, a Serjeant-at-Law, a hosteller, a publican, a tobacconist, a butcher, a tailor, a weaver, a goldsmith, and a turner."

We learn from these pages what the people ate and drank, how they dressed, how they sought to amuse themselves, how and under what conditions they invoked the aid of the law and what punishments were inflicted on various classes of offenders. Generally speaking, our ancestors were more leisurely than we are to-day. They did not live at such high pressure. They were not all early risers. Dinner at one or two o'clock was a much more formidable affair in itself than it is now, and ended the business of the day. After it came rest, recreation and drinking. The first half of the seventeenth century is regarded as a continuation of the Elizabethan period, "with decay in literature and development in religion," while the second half is said to belong to the eighteenth century, which developed the movements then initiated. Sir Walter tells us in his Preface that he found it necessary

"to assume a certain knowledge of events, and to speak of their sequence with reference especially to the attitude of the City; the forces which acted on the people; their ideas; their resolution and tenacity under Charles I.; their servility and obedience under Charles II.; and their final rejection of the doctrines of passive resistance, Divine right, and obedience which made the departure of James possible, and opened the door for constitutional government and the liberties of the people."

The two events of the greatest importance to the City during the century to which this volume is devoted were the repeated visitation of the Plague (as in 1665) and the Great Fire (1666), and these are described with a realism and minuteness which leave nothing to be desired. A general idea of these events is, of course, common property, and we need not enlarge upon them, nor on the conditions of life which produced them. Sir Walter says:—

"The former came and went; it destroyed the people, chiefly the common people, by thousands; its immediate effect was a dearth of craftsmen and servants, a rise in wages, and an improvement in the standard of life in the lower levels. The lessons which it taught and continually enforced were learned most imperfectly. They were simple—the admission into the courts and lanes of the crowded City of light and air; the invention of some system of sanitation which would replace the old cesspool and the public latrine; and the introduction of a plentiful supply of water for the washing of the people, as well as for their drink and for the flooding of the streets. The rebuilding of London after the great fire was, all things considered, remarkably well accomplished, though in many ways we are sensible of the difference between then and now."

To many of our readers the chapters of greatest interest will be those which deal with Religion, and the superstition which is often confounded



with it, in days when strife was fierce, when Roman Catholicism, checked and baffled in many directions, made a desperate attempt to regain its old ascendancy, and when Puritanism, notwithstanding many defects and limitations, was the saviour of the nation. Sir Walter tells us that with the accession of James I. the hopes of the Catholics revived.

"They built upon the inexperience and the ignorance of the king, perhaps upon his fears; they magnified their own strength and numbers; and they quite misunderstood the feelings of the country, which grew more and more in distrust and hatred of the Catholics. They began, moreover, just as they had done in the reign of Elizabeth, by plots and conspiracies." Sir Walter's statement as to the causes of the great change in the religious sentiment of the people is memorable, and we must, notwithstanding its length, transfer it to our pages.

"It was not so much the abolition of the Mass and all that went with it, not so much the Smithfield fires and all that they meant, that changed the mind of London, but the acquisition of the Bible and the continual delight the people found in reading it, in hearing it read, in hearing it expounded, and in making out for themselves the meaning of passages and the foundations of doctrine. The Bible gave them histories more entrancing than any that had ever been presented to them. They read of Abraham and Jacob, of Joshua, of the Strong Man, of the rash king's vow, of Saul and David, of Hezekiah, of Elijah and the prophets of Baal. They read the words of the Prophets, and applied them to the events and the kings and statesmen of their own times; if they longed to praise their God, the Psalms of David gave them words; if they were sad, they found consolation in those poems; for the conduct of life there was the Book of Proverbs; for example, under every possible circumstance was a gallery of portraits the like of which could nowhere else be found. In the Gospel they read of a Christ whose image always rose higher than they could reach; and in the Epistles they gathered materials for the doctrines of a hundred sects. With this Book in their hands, containing history, poetry, morals, example, admonition, the way of eternal life, and, scattered about, the materials for the Creed or Articles of Faith, without which it seemed impossible to live, the old authority was gone, never to return so long as the Book remained in the hands and sank into the minds of the people."

In his treatment of the Puritan character, Sir Walter Besant is scrupulously fair. His judgment on their merits, as well as on their limitations, is at once frank and discriminating, and he is not less severe in criticising their adversaries. The Puritan had qualities worthy of universal admiration, and by his robust integrity, his sound judgment, and fearless independence, contributed in no small measure to the strength of the national character. It is abundantly manifest that amid our present political indifference and ethical laxity we need a larger infusion of Puritanic principle. This only will put grit into the people. Speaking of the Puritans, our author says:—

"That he should prefer and hold a narrow creed (we are told) was inevitable; there was no creed or sect possible which was not narrow.

In this respect the Puritan was in no way below the Catholic, the Episcopalian, the Presbyterian, or the Brownist, or the Fifth Monarchy man, or any other sectarian. He was not, however, necessarily a gloomy and austere person. He might be a man of many accomplishments; Colonel Hutchinson fenced, danced, and played the viol. But the Puritan was, above all, conscious of his own individual responsibility. Between him and his God he wanted no priest; he would not acknowledge that there was for any man the need of a priest, or for any priest the possession of supernatural power; he wanted no ceremonies; he remembered that symbolism, as all history proclaims aloud, leads infallibly to the worship of the symbol. He would not allow so simple a thing as the sign of the Cross in baptism, or the ring in marriage. The key-note of Puritanism, the thing which made it strong and glorified it in the persons of the best and noblest spirits, as Milton and Hutchinson, was that the man was master of himself. Consider, therefore, the wrath and dismay when such a man saw himself, or thought himself, deprived of his liberty of thought, compelled to conformity with what he held to be superstitions, dragged unwillingly and in chains along the road to Rome. Among the lower ranks, the shopkeepers and craftsmen of London, the same spirit prevailed; but it led to extravagancies. The Bible was kept open on every counter; men discussed texts in every tavern; the barbers quoted Paul while they shaved their customers."

There was no doubt a Puritan of a very different type, narrow, strict, morose, who would neither practise nor allow games of any kind, who objected to the study of Latin and Greek as encouraging idolatry and pagan superstitions, the foe of all Christmas festivities, and an extremist whose influence did not contribute to geniality and grace.

There is one notable paragraph in which Sir Walter offers a semi-apology for the short-sighted and disastrous policy of Charles II. and Archbishop Laud.

"With such a temper in the people, against such leaders, Charles and Laud began their campaign for the overthrow of civil and religious liberty. It is easy to exclaim against a short-sighted policy, and against the blindness of those who could not observe the signs of the times. In the absence of newspapers and public meetings, how was a statesman to understand the signs of the times? The king, like his father, had not been brought up in the knowledge of English liberties and their history. To this ignorance a great deal of the blundering, both of James and of Charles, may be attributed. Laud, for his part, was an ecclesiastic through and through. It was not for him to seek out the opinions of the unlearned or of the dissentient. It was his business to enforce the ecclesiastical law as he found it, and as he designed to make it."

We note what is said as to the absence of newspapers and public meetings, as it is not an excuse that can be pleaded by kings and statesmen to-day. Mr. Balfour and his clerical abettors have lately carried a high-handed policy in educational matters, not in ignorance of the general feeling of the country, but in defiance of it, and for them, therefore, no such apology can be offered. Newspapers, pamphlets, public meetings, deputations, and protests from their own party have been all in vain.

Their retrograde measures are worthy of an age of despotism, but not of an age enlightened and free.

Superstition was not confined to any class of the people. The belief in witchcraft was practically universal. The persecution of miserable old women accused of being witches was sanctioned by the king and cavaliers, as well as by the Puritans. Several painful instances are recorded. In other respects, too, superstition played an important part in ordinary life.

"In the *Spectator* we read how the girls vied with each other in telling ghost stories. They watched for omens, and made themselves miserable where they were unlucky; they remembered their dreams carefully and consulted the 'Dictionary of Dreams' or the nearest wise woman; they learned what was coming by the tingling of the ears, irritation of the nose, specks on the nails, and other signs; the meeting of birds and creatures filled them with terror; they read warnings in the candle and in the fire; the dogs howled in sign of approaching death. Most of these superstitions are still with us, more or less."

Another phase of superstition has not entirely died out even yet. We have met with men who would not launch a ship or begin any great undertaking on a Friday, and with others who would not be married in May.

"Lucky and unlucky days played a very important part in the conduct of life. Cromwell's lucky day was the 3rd of September. Thursday was an unlucky day for Henry VIII. and his children. Every change of moon brought an unlucky day; there were also certain unlucky days in every month. Lord Burghley, who despised these observances as a rule, kept three days in the year as especially unlucky. The reasons why he considered them unlucky mark a great gulf between his time and ours. The first Monday in April was one, because on that day Cain was born and Abel was killed. The second Monday in August was another, because then Sodom and Gomorrah were destroyed. The remaining day was the last Monday in December, because at that time Judas Iscariot was born. How these days were discovered, and why they should be unlucky for all time to follow, are questions which it is impossible to answer."

These are but a few of the subjects with which Sir Walter delights his readers. Every chapter offers a rare treat to the student of old English life and of the course of our national development. The illustrations, many of them full page, are exceedingly fine, and will rank as choice artistic triumphs. Their clearness of outline, their remarkable perspective and exquisite shading, deserve the utmost praise.



THE new volume on THE STUDY OF ECCLESIASTICAL HISTORY, by the Rev. W. E. Collins, M.A., in "Handbooks for the Clergy" (Longmans, Green, & Co. 2s. 6d.), will be received with general satisfaction. The duties of Prof. Collins's chair at King's College render him thoroughly familiar with the subject, and his hints as to the scope, purpose, methods of study, as to the choice of books and the need of individual thought and reasoning, are very valuable. We heartily commend this useful manual.

## ASPECTS OF TENNYSON'S RELIGION IN HIS POETRY.

BY REV. F. J. KIRBY.



THE story of Tennyson's life is the record of a mind filled with religious sensibility and devout convictions. This is sufficiently demonstrated by his more personal poems, which are alive with thought expressive of the great questions of God, Immortality, Love, Sin, and the Saviour. "In Memoriam" especially gives vivid depicments, not of ephemeral phases of his thought and feeling, but of his innermost and permanent spiritual experiences and beliefs. The Biography by his son, the present Lord Tennyson, confirms and intensifies every expression made by his works.

Who cannot imagine the solemn greatness of the moment, a week before his death, when he spoke in familiar converse "of the Personality and of the Love of God—'that God Whose eyes consider the poor,' 'Who careth even for the sparrow.'" "I should," he said, "infinitely rather feel myself the most miserable wretch on the face of the earth, with a God above, than the highest type of man standing alone." And with intense awe we consider this gifted poet, who held the foremost rank among the sweet singers of our nation for half a century without a rival, in so many ways declaring his faith, not in any stereotyped formulæ, but in the bed-rock truths of Christian hope and experience. This is the more attractive when it is remembered that Tennyson lived through an era when the opinions and dogmas of English Christianity were being undermined, and in many instances destroyed, on the one hand by acute criticism, and on the other hand by a merciless and destructive agnostic philosophy that tried to raise the physical sciences to the highest throne of intellect and power.

Thus, throughout his life, he was, while conscious of scientific advance, and delighted with its revelations, an upholder of truth as it is for ever enshrined in the Christian religion, independent of form and organisation. It must have been with a fearless conviction that made him think the antagonistic positions maintained by leading physicists like Huxley and Tyndale, prominent philosophers like Spencer and Martineau, and eminent literary and theological men, might be at least simplified, for the benefit of public truth and knowledge, if only these thinkers could come together and discuss their differences in a spirit of toleration. At his suggestion, the the now extinct, but still historically interesting, Metaphysical Society was formed for the friendly consideration of subjects then filling the thoughts of men, mainly, as a result of the triumphant acceptance of the Darwinian doctrine of evolution. While we know of no "conversions," philosophical or religious, as a consequence of those meetings, we are sure, from the biographies of several members, that no small service was accomplished

for the welfare of clear and concise knowledge. The boundless assumptions of a new and buoyant physical philosophy were qualified; some deathless facts, for the while obscured, were again re-stated; and a vagueness that characterised even in those days the application of the evolution doctrine to problems of religion and philosophy was noticed and condemned. Tennyson did one of the best services of his life, both to Christianity and to Science, when he urged the formation of the Metaphysical Society; this was evidence of his width of mind, and also of fearless belief in the supremacy of truth.

An attempt to construct his religious belief must of necessity lack system. Nor would this be profitable. Spiritual aspirations and emotions cannot be treated with a cold hand, and set in order like a text-book of a branch of botany. The warm heart of faith beats in many a line of his poetry. He is mighty when grief overtakes him, and has left a message for other generations than his own when he put into lyric and epic verse the struggles, visions, hopes, and bountiful joys of his soul. From these we gather some conception of his personal religion. While we may be uncertain as to the autobiographical qualities in most of his poetry, no one doubts that we have Tennyson's own life speaking in the solemn verse of "In Memoriam." There his grief and passion, his victory of faith, the trust he was able to repose in God, and the thoughts concerning the deepest problems of the soul are found. He unveils the holy place to ease the pent-up sorrow of bereavement, and by so doing, with no unseemly intrusion or morbid pessimism, allows us to see his spiritual life. "In Memoriam" is all the more valuable as an index to Tennyson's faith when we remember its "blemishes," the disorder of its thought, its lack of consecutiveness, and its repetition of ideas—due to the fact, first, that the poet composed the stanzas as they came to his mind, not as at present arranged, and throughout a long period of time; and, secondly, that it was with no great willingness that Tennyson considered its publication. It is the expression of his religious philosophy, and fittingly concludes with marriage bells and a firm belief in the eternal goodness and purpose of God:—

"That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves."

#### I.—TENNYSON AND PESSIMISM.

Tolstoy, with his variable disposition, was once captured in the coils of Schopenhauer, the supreme philosopher of pessimism, as many a man has been in moments of morbid depression and spiritual darkness. At one time he could say, "Without Greek there is no culture"; so he exclaimed of the pessimistic German: "Never have I experienced such spiritual joys." There was at no era of life in our English poet such abandonment to unhealthy extremes. He was cut by the swords of cruel trial, and had

his crises in thought and hard experience. Tennyson came near, at least once, in his poetry to pessimism. Soon after Arthur Hallam's death, in 1834, he wrote "The Two Voices." This was the first outcome and expression of his sorrow. It is a stiff dialogue between the still voice of pessimism and the jaded voice of hope, but in the end triumph rests with the light and gladsome voice of rejoicing:—

"I wonder'd, while I paced along,  
The woods were fill'd so full with song,  
There seem'd no room for sense of wrong;  
And all so variously wrought,  
I marvelled how the mind was brought,  
To anchor by one gloomy thought;  
And wherefore rather I made choice  
To commune with that barren voice,  
Than Him that said, 'Rejoice! Rejoice!'"

He brings out with subtle forcefulness the numerous arguments that would deaden the aspirations. No disappointed dyspeptic and lonely misanthrope could think of stronger reasons than those stated in this poem for taking a despairing view of creation and of one's own condition and destiny in particular. These did not succeed, backed as we know they were by the grief that sapped his life, and which he felt was so fresh and bitter at the moment. His faith drives his fear-filled heart through all the storming hosts of dark and hostile thoughts, and he leaves pessimism beneath, in a deep valley, to gaze upon the flowers that in their number almost hide the grass. Do we not gain in this first expression after his life-sorrow—this conflict of the "two voices"—a sign of bright faith emerging once again, and now more radiant from grief, into spiritual sunlight and peace? There can be no worthy religious life while gloom is predominant, and the piety and strength of Tennyson's faith is as much shown in this dialogue as elsewhere.

## II.—TENNYSON AND ASCETICISM.

Natures such as respond with most fulness to religious claims ere they find an equal faith are likely to experiment in extreme forms. Some people who are loyal to all high instincts have never felt the ascetic impulse; while others, quite as sincere, turn to the desert with some amount of hope until they gain wisdom in trial and riper knowledge. An almost ethereal love of artistic beauty in Tennyson would have been enough to hinder him from cultivating asceticism, even if there were no other qualities in his nature to keep him from that heresy of saintly minds. While his faith was, perhaps, never led to find peace in self-emasculatation, he certainly did not reject the ascetic life from want of vital insight into its nature and characteristics. No Church historian has stated with more truthfulness the spirit of the early Christian ascetics than Tennyson has in "St. Simeon Stylites." There we have a most correct description of the

loathsome physical condition of that poor, misguided creature and his self-torture for a gain of holiness:—

“Three years I lived upon a pillar, high  
Six cubits, and three years on one of twelve;  
And twice three years I crouch'd on one that rose  
Twenty by measure; last of all I grew  
Twice ten long weary years to this,  
That numbers forty cubits from the soil.”

By such language the folly of the monkish ideal is condemned. Realism has no more pointed example than this poem. The nature of the man, the poet, the Christian philosopher, must revolt against the hideous nightmare and parody of saintliness that degrades the body into such cruel uses. The extreme is shown, and that is more than enough to persuade every healthy mind against any inclination to cause the physical nature pain for the supposed uplifting of the spiritual. The mind and constitution of Tennyson were too robust with faith and hard living to concur in a theory of holiness that glorifies laceration and solitariness, and that cuts away the roots of every homely virtue and relationship. If he was a religious man, it was certainly not in the direction of St. Simeon Stylites. He was too much akin in his thought with that most fascinating of Christian teachers, Maurice, who lived in hope and joy and truth. The human body must be spiritualised, not whipped, into moral holiness.

“The Lord let the house of a brute to the soul of a man,  
And the man said, ‘Am I your debtor?’  
And the Lord: ‘Not yet; but make it as clean as you can,  
And then I will let you a better.’”

This is Tennyson's teaching in lieu of asceticism.

### III.—TENNYSON AND AYLMERISM.

What is Aylmerism? It is coined and defined by the poet in his “Aylmer's Field.” It stands for the religion of family pride and rooted folly in the worship of a name linked with age and wealth of land.

“Sir Aylmer Aylmer, that almighty man,  
The county god, dull and self-involved,  
Tall and erect, but bending from his height,  
With half-allowing smiles for all the world,  
And mighty courteous in the main—his pride  
Lay deeper than to wear it as his ring.  
He like an Aylmer in his Aylmerism.”

Such is the man who embodies Tennyson's ideas of the worst form of sentiment, who, while numbered among “the followers of One who cried, ‘Leave all, and follow Me,’” belies every item of the Christian Gospel by his selfish devotion to his titles and pedigree.

The Baronet is a type of nominal English Christianity against which Tennyson had no mercy. He himself had a more than superficial fondness

for true nobility and the glory of a long line of worthy ancestors. His very inclination towards honourable aristocracy forced him to denounce every travesty of love and holy affections for the sake of name and race. What a self-manufactured idol of deity it was that Sir Aylmer worshipped under the delusion of his stiff pride and brazen-heartedness! His god was a kind of Baal or Moloch demanding the wails of children and the gashing horrors of bewildered priests. The false notion that many a proud Englishman worships, in place of the Heavenly Father of comfort and peace, has been most correctly delineated in this poem. The early deaths of Edith Aylmer and Leolin Averill from the cruelty of the Baronet roused the clergyman to a stern indictment against his falsity and sin.

The god of Sir Aylmer is compared to the devouring and pitiless god of Jezebel, and her Baal is quite as attractive as the idol to which the proud landowner had sacrificed two young lives.

With ringing and sarcastic utterance, the wounded heart of the preacher declares in his hearing:—

“Thy god is far diffused in noble groves  
And princely halls, and farms, and flowing lawns,  
And heaps of living gold that daily grow,  
And title-scrolls and gorgeous heraldries,  
In such a shape dost thou behold thy god.”

A man reveals his true self by his negative announcements, as well as by his positive words, and if one wanted to gain any worthy idea of Tennyson's thoughts about the nature of God it can be found in his strong denunciations of conduct that slays youth, love, and goodness upon the altar of pride and place, while the perpetrator is not aware that he is ignorant of the true God, and has put a monster of his own invention in the temple of his heart, while thus deluded by his own folly.

“Dust are our frames; and, gilded dust, our pride  
Looks only for a moment whole and sound;  
Like that long-buried body of the king,  
Found lying with his urns and ornaments,  
Which at a touch of light, an air of heaven,  
Slipt into ashes, and was found no more.”

#### IV.—TENNYSON AND LUCRETIANISM.

In “*Lucretius*” Tennyson exhibits the prominent features of the Roman poet, whose philosophy attracted special attention through a long period of the nineteenth century. Lucretius represents the abandonment by the man of thought of the mythology and popular religion of his day. The superstition and folly of contemporaneous life was repulsive to his mind. Around him was the Rome of the first century before Christ. In the place of the gods, the idolatry and priestcraft that held the people down in ignorance and vice, Lucretius teaches the absolute reign of law and



strict adherence to duty. He conceived the gods as far away from man's life, unlike the popular notion that degraded all thought of duty; they

"Haunt

The lucid interspace of world and world,  
Where never creeps a cloud, or moves a wind,  
Nor ever falls the least white star of snow,  
Nor ever lowest roll of thunder moans,  
Nor sound of human sorrow mounts to mar  
Their sacred, everlasting calm!"

For Tennyson, the systematic materialism of Lucretius has no permanent attraction. He could appreciate the stalwart philosopher's repugnance of the evils about him, and well portrays the invincible fidelity of the stoic to his ideals of nature and duty. But in the tragedy of wounded affection and bewildering death we see the verdict of the poet's conscience against any attempt to decipher the riddle of the universe without the full light of Divine truth. A conscious feeling of the attempt on the part of scientific men to rehabilitate the Lucretian philosophy of religion and life would be enough to send such a mind as Tennyson into a thorough inquiry of the Roman materialistic poet. The resulting picture is not attractive. Nature is cruel, duty is cold, when the Divine is taken out of immediate relation to human experience. "Divine Tranquillity" is no satisfaction to men who want to live, and to live in holy activities. The corrective of Lucretian thought is found in those marvellous lines of Tennyson that bring the philosophic mind more sense of truth and peace than any adaptation of Spinoza:

"Dark is the world to thee: thyself art the reason why;  
For is He not all but that which has power to feel 'I am I'?"

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

One "still strong man" gave his testimony in sweet and lyric melodies against every impulse towards materialism and for the higher facts of consciousness and Christianity. He was not always fitly understood by his friends; but we may be sure of this, that no one has yet done complete justice to the influence that Tennyson exerted in his teaching and life against the assumptions of physical philosophy and cheap agnosticism. He was never on the watch to defend bigotry or ecclesiastical assumption. He was ever active to ascertain truth, and fearlessly reiterated the fundamental verities of spiritual religion. There was no room for his mind in a Lucretian view of the world. "Lucretius" is his judgment upon a pagan philosopher's attempt to deliver his generation from folly; and in the noonday of revealed goodness its utter inadequacy is demonstrated. Neither the Roman religion of nature nor its modern counterpart could in any degree appease the yearning of his soul.

Aware of current tendencies, wise enough not to shut his eyes to them,

he did not rest contented with blatant assumptions made by a young and victorious school of physicists. Tennyson saw the danger coming—the cold-blooded, gross materialism that fetters thought and life. He denied its fundamental claims. The poetry and the biography give innumerable proofs of his belief in the unassailed empire of mental and spiritual facts. That which so few saw, he discerned. “No evolutionist is able to explain the mind of man, or how any possible physiological change of tissue can produce conscious thought.” “Take away,” he also wrote, “the sense of individual responsibility, and men sink into pessimism and madness.” The main inclination of contemporaneous evolutionary thinking was against a spiritual interpretation of life, and for a materialistic philosophy. But Tennyson never granted the theses demanded by this inclination. His faith was on the primal rock of revealed religion and conscious experience of mental activities. He was able to guide many a distrustful seeker after the verities of life into safety and calm strength of mind. This was not the smallest ministry of his life.

*(To be continued.)*



## **SOME SUGGESTED DENOMINATIONAL RESOLUTIONS.\***



**F** course, our near approach to perfection makes the task of forming resolutions of improvement somewhat difficult, but a careful self-examination may reveal possibilities in that direction which had escaped our notice. How would it do, for example, to resolve that we are a denomination? Such a resolution would be as impotent as resolutions usually are, and nothing would be changed by it. The brethren who insist that we are not a denomination could go right on insisting; but it would give a measure of comfort to others, who fancy that it is not an unpardonable offence to use a convenient name, even if it is not found in the Bible.

How would it do to quit boasting about the past for a time, and give all our strength to making the present what it ought to be? Baptists have a glorious history. No one can truthfully deny that we have contributed largely to the growth of the Kingdom of God. We led the way in the march of the Church of Christ to the recognition of the right of private judgment and to the separation of Church and State. The world is better for that which we have done, and we have a right to rejoice in the service which God has permitted us to render. However, we cannot answer a present need by an appeal to the past. The work which confronts the Christian churches was never more important, never more difficult than at the present hour. Roger Williams has been dead for some time, and

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\* This forceful article, written in the interests of our American churches in the pages of the *Standard* (Chicago), is not without its lessons for the churches in our own land.—Ed.

cannot help in solving the problems of the twentieth century. If our denomination is to continue as a real force we must face present conditions with something more than an appeal to history.

It might not harm us to resolve that we will not continue to trust in the special favour of Almighty God. No doubt great satisfaction is begotten of the conviction that the Lord is partial to the Baptists, and will do for them what He will not do for any other people. We are fond of relating the story of missionary enterprises in which we have secured larger results than have come from the labours of other denominations, although our investment in men and money has been much less than that made by sister bodies. It will be well for us to look into this matter somewhat carefully, lest we glory in our shame. Is it altogether creditable to us that we refuse adequately to man our mission fields and to leave faithful workers to labour under difficulties that we might easily remove? Ought we to assume that God honours our stinginess when, in spite of inadequate support, He richly blesses the work in foreign lands? No more appropriate resolution could be made by us at this time, or one more helpful to us as a people, than that we will no longer presume upon the partiality of God for the success of our work among the heathen, but will give according to our ability and the needs of the work.

“Resolved, that henceforth we will talk less about our independence and more about our interdependence.” How would that do? Don’t grow red in the face, and begin to declaim about the dangers from centralisation, etc. We know all that you would say, for we have said it ourselves a great many times. But if, without infringing upon the autonomy of the local church, we could secure a larger measure of co-operation than now obtains, surely our cause would be the gainer. Take, for example, the matter of ordination. According to our ecclesiastical polity, the power of ordination is vested in the local church, and doubtless that is where it belongs. The practical difficulty is that we have no recognised standard by which to measure those who desire to enter our ministry. No other denomination of any importance is without some general understanding at least of that which shall be required from candidates for the ministry. Even the Methodist body, with its itinerancy and large number of ministers who have had no college or seminary training, insists upon a definite course of study, which must be pursued by every man entering the ministry of that denomination. With us there is no requirement save that which may be created by the council which acts as an examining board. As a consequence, there is no uniformity of demand, and the man who fails of ordination to-day may succeed to-morrow. If a council called by the A— church advises against ordination, one called by the B— church to consider the same case may decide favourably. It is not too much to say that any man may secure ordination to the Baptist ministry if he convinces the council called for the examination that he is a good man, however ignorant he may be, or however disqualified for the ministry by lack of natural ability or of preparatory training.

One council may refuse to recommend him, but he has only to try again, and yet again if necessary; patience will have its reward in ultimate ordination. Why should not Baptist churches agree upon some minimum of requirement from all candidates for the ministry? A voluntary agreement of this kind would not interfere with the independence of the local body, and surely if a man seeks to become a teacher of others he should be willing to be taught before he undertakes to teach. It is not too much to ask of men who aspire to the position of Christian ministers that they give some time and toil to preparation for their important work.

"Relying upon His gracious aid, we solemnly covenant and promise" that we will make the year 1904 the best in our denominational history. Such a resolution, carried into effect, would send a thrill of new life through our entire body. The best year will be the one in which we most completely forget self and selfish interest in our devotion to the cause of Christ. We do not exist as a denomination that we may boast of our numbers or our growth, that we may pride ourselves upon our achievements or our strength, but that through us God may carry on His work of redeeming the world. What need there is for consecrated effort! Never were the problems confronting the Christian Church more numerous or more serious than now. Never was there more imperative need that we put forth all of our energies in the work to which we have been called. Let us make resolutions which contemplate increased devotion and will eventuate in more strenuous work to make the kingdoms of this world the kingdoms of our Lord.



## **HYMN FOR A QUIET HOUR.**

I LOVE Thee, Jesus, ever more and more;  
New songs arise each day unknown before,  
As doubts' dim mist that hangs about my way  
Grows thinner with the gleam of coming day.

As needs arise the promise shines more clear,  
As earth's affections fail Thou art more dear,  
As worldly glory vanity is seen,  
More, and yet more, upon Thy love I lean.

Swift to the past glide my allotted years;  
How vain and worthless all on earth appears!  
Yet for my life my warmest thanks abound;  
Where else could I such love as Thine have found?

Yes, Blessed Jesus, words can never tell  
The grateful feelings that my bosom swell;  
That life is mine with all its care and woe,  
That I such vast eternal love might know.

## UNFAMILIAR POEMS.

## I.—A SONG TO DAVID.

BY CHRISTOPHER SMART.



HIS striking and accomplished poem is a unique curiosity in English literature. Its author, Christopher Smart, was born in 1722, at Shipburne, in Kent, was an erratic genius, and of foolish and extravagant habits. He distinguished himself at the Cambridge University. In 1763 he was confined in a mad-house, where paper, pen, and ink were denied him; and it is affirmed that Smart used to indent his verses with a key on the wainscot of his walls, and this "Song to David," so it is said, was thus inscribed. Though the author left behind him other productions, it is only by the one before us that he is known as a poet. Robert Browning, in "Parleyings with certain People of Importance in their Day," has dealt with Smart; while Stopford Brooke and F. T. Palgrave have eulogised this poem for the power of its metre, its noble wildness, grandeur, and tenderness.

The poem contains eighty-four uniform stanzas. In the first three the Invocation is sung, in which a lofty note is struck :

"O, thou, that sitt'st upon a throne,  
 With harp of high, majestic tone,  
 To praise the King of kings :  
 And voice of heaven-ascending swell,  
 Which, while its deeper notes excel,  
 Clear as a clarion rings :

To bless each valley, grove, and coast,  
 And charm the cherubs to the post  
 Of gratitude in throngs.

. . . . .

O, servant of God's holiest charge,  
 The minister of praise at large,  
 Which thou may'st now receive ;  
 From thy blest mansion hail and hear,  
 From topmost eminence appear  
 To this the wreath I weave."

The following thirteen verses deal with the excellence and lustre of David's character, in which he is addressed as great, valiant, pious, good, clean, sublime, contemplative, serene, strong, constant, pleasant, wise. These contain many original and soul-stirring lines :

"Great—from the lustre of his crown,  
 From Samuel's horn, and God's renown,  
 Which is the people's voice ;  
 For all the host, from rear to van,  
 Applauded and embraced the man—  
 The man of God's own choice.

Valiant—the word, and up he rose;  
The fight—he triumphed o'er the foes  
Whom God's just laws abhor;

Pious—magnificent and grand,  
'Twas he the famous temple plann'd  
(The seraph in his soul):

Clean—if perpetual prayer be pure,  
And love, which could itself inure  
To fasting and to fear—

Sublime—invention ever young,  
Of vast conception, towering tongue,  
To God the eternal theme;  
Notes from yon exaltations caught,  
Unrivalled royalty of thought,  
O'er meaner strains supreme.

Constant—in love to God, the Truth,  
Aye; manhood, infancy, and youth:  
To Jonathan, his friend,  
Constant, beyond the verge of death;

Pleasant—and various as the year:  
Man, soul, and angel without peer,  
Priest, champion, sage, and boy;  
In armour or in ephod clad,  
His pomp, his piety was glad:  
Majestic was his joy.

Wise—in recovery from his fall,  
Whence rose his eminence o'er all,  
Of all the most reviled;  
The light of Israel in his ways,  
Wise are his precepts, prayer, and praise,  
And counsel to his child."

In the next eleven stanzas (17-26) the subjects David made choice of are enumerated—God, Angels, Man, The World. From these the following may be quoted:

"His muse, bright angel of his verse,  
Gives balm for all the thorns that pierce,  
For all the pangs that rage;  
Blest light, still gaining on the gloom,  
The more than Michael of his bloom,  
The Abishag of his age.

He sang of God—the mighty source  
Of all things—the stupendous force  
On which all strength depends;  
From whose right arm, beneath whose eyes,  
All period, power, and enterprise  
Commences, reigns, and ends.

. . . . .  
 Of man—the semblance and effect  
 Of God and love—the saint elect  
     For infinite applause—  
 To rule the land, and briny broad,  
 To be laborious in his land,  
     And heroes in his cause.”

The following depicts his power over evil spirits and enemies :

“Blest was the tenderness he felt,  
 When to his graceful harp he knelt,  
     And did for audience call ;  
 When Satan with his hand he quelled,  
 And in serene suspense he held  
     The frantic throes of Saul.

His furious foes no more malign'd  
 As he such melody divin'd,  
     And sense and soul detain'd ;  
 Now striking strong, now soothing soft,  
 He sent the godly sounds aloft,  
     Or in delight refrain'd.”

Nos. 30-37 deal with the works of God in the first week, and are, perhaps, the least powerful part of the poem. From 40-49 we have an exercise on the Decalogue, and this section opens with the fine verse :

“Tell them I AM, Jehovah said  
 To Moses ; while earth heard in dread,  
     And, smitten to the heart,  
 At once, above, beneath, around,  
 All Nature, without voice or sound,  
     Replied—‘ O Lord, Thou art.’ ”

The two verses 50 and 51 commend the transcendent virtue of praise and adoration :

“Praise above all—for praise prevails ;  
 Heap up the measure, load the scales,  
     And good to goodness add ;  
 The generous soul her Saviour aids,  
 But peevish obloquy degrades :  
     The Lord is great and glad.

For adoration all the ranks  
 Of angels yield eternal thanks,  
     And David in the midst : ”

A dozen stanzas succeed on an exercise on the seasons and the right use of them ; and from 64-71 an exercise upon the senses and how to subdue them. From these one verse must suffice :

“For adoration, David’s Psalms  
Lift up the heart to deeds of alms;  
And he, who kneels and chants,  
Prevails his passion to control,  
Finds meat and medicine to the soul,  
Which for translation pants.”

The last thirteen stanzas are an amplification in five degrees, which is wrought up to this conclusion—That the best poet who ever lived was thought worthy of the highest honour which possibly can be conceived, as the Saviour of the World was ascribed to his house, and called his son in the body. Here we have the poet dwelling upon what is sweet, and strong, and beautiful, and precious, and glorious; and he points out that what is sweetest, strongest, most beautiful, most precious, and most glorious is David’s Lord, and that the highest glory of David was to have seen beforehand the Perfect One; and the wonderful poem concludes:

“Glorious—more glorious—is the crown  
Of Him that brought salvation down,  
By meekness called Thy Son;  
Thou that stupendous truth believed—  
And now the matchless deed’s achieved,  
Determined, dared, and done.”

This poem was republished in 1898, edited, with notes, etc., by Mr. J. R. Tutin, of Hull, whose work as editor of poets is well known and highly valued. Though now out of print, Mr. Tutin is about to bring out another carefully edited edition.

Manchester.

ROBERT JONES.



## SUNDAY MORNINGS WITH THE CHILDREN.

### II.—“HE CARETH FOR YOU.”



HERE are many things in life about which we are naturally anxious, such as our health and strength, the success of our work, the affection and approval of our friends, the opportunities of life, chances of getting on and doing well. But what about our pleasures and rewards, on the one hand, and our failures, our sorrows and sins on the other? We necessarily take thought, and ought to take thought, about such things, but the thought sometimes becomes very anxious and burdensome. You all know that a burden is a hindrance. It is not easy for a man to run or even to walk with a weight upon his back. It bows him down and depresses him, and his movements are made slower, more difficult, and less certain because of it. The cares of life—however they arise—are a great impediment to people who have work to do and want to do it well. They take the brightness and elasticity out of our spirit. They darken the sky, and are like a cloud on our prospects, hiding the sunshine and foretelling rain and storm. They impair our strength, cripple us, and make us less able to



do our work. Therefore the Apostle Peter in this chapter (1 Peter v. 7) urges his readers to cast all their care, the care which forms their burden, and hinders them, upon God. And he does this on the ground that God, our Heavenly Father, careth for them. God the Creator and Ruler of the world is, as we know, wise, great, and powerful, but more than that; He is loving, sympathetic, and helpful. He thinks about every one of us, however poor, however weak, and is anxious to help us and to do for us all that will make our lives prosperous, contented, and happy. We do not, of course, see God as we see men and women who are around us, but He is nevertheless very near, and knows all about us. He remembers our weakness and our need, and His kindness and love are as perfect as His knowledge. You have no doubt read that beautiful and pathetic story in the Old Testament about Hagar and Ishmael. When Hagar was wandering in the wilderness of Beersheba, the water that she carried in her bottle was spent, and she was afraid that the child would die of thirst. In her distress she placed Ishmael under one of the shrubs, and went a good way off, because she could not bear to see him die. There "she sat over against him and lifted up her voice and wept." And we are told that God heard the voice of the lad and spake to his mother, bidding her "fear not," and then she was directed to a well close at hand, where she could once more fill her bottle. She then gave her boy a drink of the clear, crystal water, that quenched his thirst and revived him. That old story is a picture of what God, in one way or another, is always doing. It tells us how God thinks and feels towards all of us. For every one of you He cares as tenderly and fully as He cared for Ishmael, and for all your wants, however many, He will provide. What a comfort it is to you to know that your father and mother care for you. They love you, and do all they can to make your lives happy. They provide for you food and clothing, so that you have not to be wondering how you may get them. They send for the doctor when you are ill, and he gives you medicine to cure you. They send you to school so that you may be taught the things you need to know, and you never think of acting as if you had to provide all these things for yourselves. You trust to your father's and mother's care. And so God, our father's God and our God, the Giver of all good gifts, provides for us whatsoever we really need, and He will not suffer us to perish. We can all take to ourselves the comfort which comes from the thought of the Christian poet:

"Thou art as much His care, as if beside  
 Nor man nor angel lived in heav'n or earth;  
 Thus sunbeams pour alike their glorious tide,  
 To light up worlds and wake an insect's mirth;  
 They shine and shine with unexhausted store—  
 Thou art thy Saviour's darling—seek no more."

You ought therefore to cast your care upon God; tell Him you are not wise enough, or good enough, or strong enough to do without Him, and you will then find that He will give you wisdom, goodness, and strength so that you may rightly fulfil your various tasks and bravely bear your trials. Have you heard the old story of the Puritan divine whose little boy was trying to carry a big book upstairs? It was too heavy for him,

and he stumbled again and again. His father, seeing his difficulty, came behind him and took both the little boy and the big book in his arms and carried them to the top of the stair. So God will carry both you and your burdens, that you may not be hindered or defeated by them. Yes; God "careth for you," even when you have failed in your duty and need to be forgiven. There is no burden in life so heavy and painful as the burden of sin. It takes away peace and happiness, robs us of hope, and awakens fear and dread. But God will take even that from us, "because (as your hymn tells you) He loves us so." Do you remember how Christian in "The Pilgrim's Progress" felt the weight of his terrible burden when he left the City of Destruction? How miserable he was, and how gloomy everything around him seemed! But when he came to the Cross on which Christ died he was assured by the three shining ones of God's forgiveness, and his sin and the burden forthwith rolled from off his back, and he saw it no more. Whenever you, dear children, have done wrong, or are troubled about the wrong you have done, you should follow Christian's example—look trustfully to the Cross, believe the promises of God, which are all exceedingly precious, and just the promises you need, and your faith will save you. To every one of us, young and old alike, to the best and the worst of us, the Divine message is: "Behold, the Lamb of God, Who taketh away the sins of the world."

JAMES STUART.



## NOTES AND COMMENTS.



**THE SPURGEON STATUE AT THE CHURCH HOUSE.**—We trust all our readers will contribute readily and gratefully to the proposed memorial to our great preacher in the Baptist Church House. It will, we are assured, be in every sense worthy of its subject, and is intended to form a speaking likeness of him in the act of addressing his congregation. One thousand pounds will be

required, but no gift exceeding two guineas will be accepted from any single donor. This is as it should be, for Mr. Spurgeon was emphatically the people's preacher and the people's friend. His sermons were appreciated by the most cultured minds. John Ruskin delighted in their pure English. Church clergymen studied them as models for their own discourses, but the most ignorant and unlettered could follow them without difficulty. Mr. Spurgeon was a great seer, a fervent "evangelical mystic," who dwelt familiarly in the highest and serenest altitudes of truth, and we could quote passage after passage from his sermons which, on this score, could not be surpassed. Yet he was always practical, and brought the Gospel home to every man's conscience and heart. In this sense he was a powerful reformer. The pulpit of to-day owes him an immense debt of gratitude. So do all our Churches. He led us into new lands, was the means of extending our denominational life in many directions, and not to honour his memory in the way proposed would be unnatural and impossible.

**MR. BALFOUR AGAIN.**—By frequent repetition Mr. Balfour is still seeking to persuade himself and others that his English Education Act is an embodiment of educational virtues. It has "enormously increased 'popular control,' indeed,

makes it complete as regards secular education, gives Nonconformists opportunities of pursuing their career of teaching which they never possessed before, and enables undenominational schools to be built where" previously it was impossible. We remember that Mr. Balfour does not read the papers, and that doubtless accounts in part for his lamentable ignorance and misrepresentation. The letter in which these extraordinary misstatements appear is intended for consumption in Scotland, where it may be supposed the facts of the actual working of the Act have hardly penetrated. Even there they know better. But in England the facts in almost every town and county are so notoriously contrary to these brave assertions of Mr. Balfour that one can only treat his letter with derision. One thing he truly says is that "religious strife has done, and is still doing, infinite harm to the cause of education, and to that of religion itself." But it is Mr. Balfour who has himself stirred the strife at the bidding of Convocation, and undeterred by the earnest and repeated warnings of those who, as he might have known, represented the most zealously religious half of the nation. God speed the day when religion shall be free, free from patronage and free to do its own work, itself the mighty lever to direct the service and move the hearts of men.

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**THE BISHOP OF ASAPH AND MR. LATHBURY ON THE EDUCATION ACT.**—The Education controversy has grown so sharp and fierce, and the Church is so manifestly suffering in popular recognition as a result of it, that our clerical friends feel forced to endeavour to find some way out of the *impasse*. Two such stalwarts as the Bishop of Asaph and Mr. Lathbury have communicated articles to the "Nineteenth Century" for the past month, in which they go a long way towards admitting the Nonconformist grievance. Mr. Lathbury says: "Had the Nonconformist hostility to the Act been foreseen, we may be quite sure that the Government would never have provoked it." Both these distinguished Churchmen feel the force of our complaints with regard to the sectarianising of the teaching profession. The Bishop writes: "The broad fact stands out that 20,107 certificated head-teachers, out of a total number of 31,026, are employed in denominational schools." They "are now, for all practical purposes, Civil servants, and the Act of 1902 leaves unaltered the fact that two out of every three head-teacherships are subject to a religious test." Both of these writers see that the present public control is a fraud, and must necessarily be made real and complete. All this supplies a complete answer to the Bishops, whose letters we referred to last month, as well as to Mr. Balfour. On the other hand, both of these representative Churchmen are desirous of using what they feel is in itself indefensible as a means of obtaining, as a concession from Free Churchmen, the right of entry, during school hours, for the purposes of religious instruction, into provided as well as Church schools. Simple Bible instruction as provided at present they regard as a type of religion which is worse than none at all. But they are asking what we cannot give. If children, at their own free will, and at the will of their parents, wish to have "Anglican" instruction, well and good, but not in school hours, nor on premises provided and maintained by the public, or under the compulsion of the attendance officer. We repeat once more, we should be profoundly sorry for the Bible to disappear from the people's schools. Excepting the priests themselves, nineteen people out of twenty desire it for the children, and desire nothing

besides. If it has to go, on the priests the responsibility of its exclusion will assuredly fasten itself.

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**THE BY-ELECTIONS.**—Recent by-elections have been most encouraging to the cause of religious freedom. They serve to show that when the forces of the enemy are most thoroughly rallied, the advantage still lies with us, partly because Free Churchmen have been fairly aroused and recalled to their old allegiance and to a new hope, and partly because the common sense of justice amongst the great body of voters who are unattached to any of the Churches revolts against priestly assumption and greed. Norwich is the most striking case. The Romanist vote was Tory, the C.E.T.S. was captured by the anti-temperance candidate, the Protestant societies called in vain to the local Evangelical party to support the Liberal candidate, the whole force of the Establishment was in the scale against the latter, yet he was carried in by a tremendous majority. And the reason was simply this: that Free Churchmen were resolutely alive, they grasped tenaciously the principles that were at stake, and old and young, especially the young, flung themselves into the contest with an ardour and devotion that lifted the whole election into a new level of purity, and made of it a holy crusade.

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**THE BRITISH AND FOREIGN BIBLE SOCIETY.**—This year is the Centenary year of the British and Foreign Bible Society and the day which has been specially set apart as a day of thanksgiving for the infinite privilege of an open English Bible is almost upon us. We have had our differences with the Bible Society, and these differences are even yet not wholly cleared away. But we must never forget that its work was started by an inspired Baptist, and that we owe a ceaseless debt of gratitude to it for the assistance which in many directions it has given to our missionary operations abroad and our evangelistic operations at home. We are not able as a denomination to do as the Wesleyans have done—issue an order from Conference that sermons be preached and collections taken up on behalf of the Society in every congregation on the 6th of March. Yet what cannot be done of constraint may be done of goodwill; and we venture earnestly to urge upon our friends everywhere to make arrangements for such an ingathering, that we may have a full share of the blessing which will come from the new impetus given to Bible study and to the missionary distribution of the Word of God.

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**MR. ARTHUR CHAMBERLAIN.**—Mr. Arthur Chamberlain has the sincere sympathy of all earnest temperance reformers in his deposition by his brother magistrates from the position of chairman of the Licensing Committee of the Birmingham Bench after nine years of service. He himself takes no despondent view of the situation thus created, and may find in the greater freedom afforded to him a wider and more powerful opportunity of serving the cause of temperance. He would hardly have been left to this fate had he not refused to follow his brother into the Protection wilderness. But he has the comfort of knowing that he is on the side of the angels, and that the prosperity of this country is not to be secured by juggling with the taxes, but depends most surely, and beyond all else, upon the conversion of our people to sobriety, and upon strong restraints being put on those who feed upon their sin.

**A MODEL DAY IN THE LIFE OF THE CHURCH.**—This was described at one of the American anniversaries, by Dr. Frost, of Minneapolis, who based his description of it on parts of the first chapters of Acts. The day began with a model prayer-meeting, where all were in one place, of one heart, in perfect harmony, and here they all remained for ten days. If churches would follow this example there would be a model day in the history of the State. The day closed with a business meeting held under Divine authority. A model congregation was brought together, to which was preached by Peter a model sermon, one of the most remarkable discourses ever delivered. It was followed by model results. There was conviction, repentance, conversion, faith, baptism. The converts united with a model church, and exemplified model beneficence. It will be well for us all to conform more closely than at present we do to this model.



## LITERARY REVIEW.

### WITH ILLUSTRATED SUPPLEMENT.

**HUMANISM.** Philosophical Essays. By F. O. S. Schiller, M.A. Macmillan & Co. 8s. 6d.

PHILOSOPHICAL essays are, as a rule, too abstruse and argumentative to furnish light and attractive reading, and by all but a few are set aside as dull and uninteresting. To every rule, however, there are exceptions, and dullness is the last quality any one would attribute to Mr. Schiller's "Humanism." Whatever may be its merits or defects as a theory of life, his exposition of it is as racy and brilliant as it is bold. It has a dash and go which even the man in the street will appreciate, while its frequent sallies of wit will keep awake the most respectable drowsier over ponderous tomes. The essays are, in some sort, a sequel to the volume on "Personal Idealism," that vigorous Oxford protest against Naturalism on the one hand and Absolutism on the other. Naturalism tells us, "You are a resultant of physical processes," and Absolutism, "You are an unreal appearance of the Absolute." To that volume Mr. Schiller contributed a brilliant essay on "Axioms as Postulates," contending that while postulates are suggested by instinct, they are accepted by the intellect as workable, having a correspondence with the *real*, which vindicates our use of them as principles of knowledge and guides of life. Here he continues his polemic against Absolutism, and is as vigorous and lively as ever. His plea is in favour of a humaner philosophy than has hitherto prevailed in the schools. He would interpret the facts of existence in a simpler, less abstruse, less transcendental style, and would concentrate attention on such knowledge as may be of use. He discards *à priori* reasoning, and is content to take human experience as the clue to the world of human experience. Action precedes thought. Pure thought, ratiocination for its own sake, or, as the supreme law of life, Mr. Schiller will not have. "Logic has been rendered nothing but a systematic misrepresentation of our thinking. It has been made abstract and wantonly difficult, an inexhaustible source of mental bewilderment, but impotent to train the mind by being assiduously kept apart from the psychology of concrete thinking." All true wisdom starts from the study of the individual human self, and

the efforts to transcend it and by transcending it to reach the ideal—all determination to ignore our necessary limitations, must be misleading and mischievous. "Vain wisdom all, and false philosophy." Mr. Schiller would, we imagine, not quarrel with Pope's dictum :

"Know then thyself, presume not God to scan,  
The proper study of mankind is man."

He is a believer in Pragmatism—the purposiveness of thought and the teleological character of its methods. Pragmatism is, however, but the forerunner and vicegerent of a greater and more sovereign principle. Humanism is put forward as the true theory of life, and its outcome will be a "re-anthropomorphised," or rather "re-humanised," universe. Mr. Schiller will not disclaim affinities with the great saying of Protagoras that *man is the measure of the universe*. "Humanism (he tells us), like common sense, of which it may fairly claim to be the philosophic working out, takes man for granted as he stands, and the world of man's experience as it has come to seem to him. This is the only natural starting point from which we can proceed in every direction, and to which we must return, enriched, and with enhanced powers over our experience, from all the journeyings of science." When logic is reformed, and ceases to be a pseudo-science of a non-existent and impossible process called pure thought, we shall reach higher and more solid results, not only in the realm of thought, but in ethics and religion, both of which will be greatly vitalised. The following paragraph holds out a tempting prospect, why should it not be realised? "If we consider the attitude of Pragmatism towards the religious side of life, we shall find once more that it has a most important bearing. For *in principle* Pragmatism overcomes the old antithesis of Faith and Reason. It shows on the one hand that 'Faith' must underlie all 'Reason,' and pervade it, nay, that at bottom rationality itself is the supremest postulate of Faith. Without Faith, therefore, there can be no Reason, and initially the demands of 'Faith' must be as legitimate, and essentially as reasonable, as those of the 'Reason' they pervade. On the other hand, it enables us to draw the line between a genuine and a spurious 'Faith.' The spurious 'faith,' which too often is all theologians take courage to aspire to, is merely the smoothing over of an un-faced scepticism, or, at best, a pallid fungus that, lurking in the dark corners of the mind, must shun the light of truth and warmth of action. In contrast with it a genuine faith is an ingredient in the growth of knowledge. It is ever realising itself in the knowledge that it needs and seeks—to help it on to further conquests. It aims at its natural completion in what we significantly call *the making true* or *verification*, and in default of this must be suspected as mere make-believe. And so the identity of method in Science and Religion is far more fundamental than their difference. Both rest on experience, and aim at its interpretation; both proceed by postulation, and both require their anticipations to be verified. The difference lies only in the mode and extent of their verifications: the former must doubtless differ according to the nature of the subject; the latter has gone much further in the case of Science, perhaps merely because there has been so much less persistence in attempts at the systematic verification of religious postulates." The essays of which the volume consists are separate and discontinuous contributions to a central theme. Those on

"Useless" Knowledge, on Darwinism and Design, on Preserving Appearances, and the Desire for Immortality are among the best, but "Concerning Mephistopheles" is far and away the cleverest.

CHRIST'S RELATION TO HIS PEOPLE. Sermons by C. H. Spurgeon, with Preface by Andrew Murray. 7s.—PICTURES FROM "PILGRIM'S PROGRESS." Drawn by C. H. Spurgeon, with Prefatory Note by Thomas Spurgeon. 3s. 6d. Passmore & Alabaster.

DR. ANDREW MURRAY, who, at the request of the publishers, has supplied a brief preface to "Christ's Relation to His People," justly says that the keynote of Mr. Spurgeon's preaching was the Name of our Blessed Redeemer as a living person, a loving and beloved Friend and Lord. Certainly no man in any age of the Church ever preached Christ so simply, so fervently, so effectively. The sermons here selected are grouped under four divisions: Christ's Relation to His People—(1) As their Life; (2) As their Keeper; (3) As their Lover, King, and Priest; (4) As their Strength and Joy. They all gather round one central theme, and illustrate it with a diversity of thought and application, the like of which we know not where else to look for. The perennial freshness and immense force of Mr. Spurgeon's utterances is one of the marvels of his unique ministry. The "Pictures from the 'Pilgrim's Progress'" have recently appeared in the pages of the *Sword and Trowel*. There are twenty of them in all. They were delivered as addresses at the Monday evening prayer-meetings, mainly for the benefit of young Christians. Mr. Thomas Spurgeon is right in claiming for his distinguished father a mental and spiritual kinship with the immortal dreamer. These expositions of the great allegory—of Pliable and Obstinate, of Christian at the Cross, of Formalist and Hypocrisy, of Faithful, Mr. Fearing, Mr. Feeble Mind—are gems of evangelic teaching, and many a minister will here learn how to utilise Bunyan's great parable for the guidance and help of those for whose spiritual instruction and progress he is anxious.

THE SECRET OF JESUS. By John Clifford. S. Brown, Langham, & Co. 3s. 6d.

To many who know Dr. Clifford only as an ecclesiastical controversialist or a political leader, such a volume as this will come as a surprise. It is a careful, profound, and convincing series of studies on the central truth of Christianity, for "The Secret of Jesus" covers all that is deepest and most essential in the personality, the teaching, and the work of our Lord; such studies, in fact, as could only be congenial to one who values and lives for the religious rather than the political, the spiritual rather than the material, and the eternal rather than the transitory. Christ is to Dr. Clifford "the centre of intellectual repose, as well as the guide and inspiration of life, Saviour and Master, Leader and Commander, Brother and Lord." To Him he avows that he owes all, and the Christ who has been so much to him is, as he firmly believes, the one hope of the sorrowing, troubled, sin-stricken world. To know, therefore, Christ's view of the world and of life, to understand His ideals and methods, to enter into the meaning of His revelation of the Father, to find out how He bears and bears away our sin and transforms our sorrow, to follow Him in the path of service and to aid the crowning of manhood in Him is, and must be, our supreme aim. Clear, crisp thought, telling illustration, wealth of literary allusion, an irrepressible passion for righteousness, courageous rebuke of evil, and a breezy

optimism illuminate these pages from first to last, and will secure for the volume a welcome in the most opposite quarters.

- (1) **OLD TESTAMENT PROPHECY** (10s. 6d. net). (2) **WAITING UPON GOD** (6s.).  
By the late A. B. Davidson, D.D., LL.D., &c. Edited by J. A. Paterson,  
D.D. T. & T. Clark.

THE late Professor Davidson exercised an influence on the best and ablest theologians of Scotland, to which there are few parallels. He was not only an accomplished Hebraist, but a strenuous thinker—thorough, fearless, and devout; a man of clear and penetrating vision, never content with playing on the surface of a subject, or with the repetition of smart platitudes and respectable commonplaces. He pierced to the heart of his theme, and strove to unveil its innermost meaning. These twenty-four lectures represent the chief work of his life, and are sufficient to explain his unique position. He, more than any other teacher, changed the attitude of theological students towards Old Testament problems, and prepared them to welcome and rightly appreciate the new, without discarding anything that was vital and fertilising in the old. His mind was open to truth, from whatsoever quarter it came; but he was invariably cautious and reverent, and displayed a wise conservatism. We have here a series of discussions on a momentous theme, not abstruse and obscure in style, but simple, natural, forceful. Comparatively little space is devoted to individual prophets. The lectures taken deal with prophecy as a whole—its general characteristics, its place as a factor in the history of Israel—the prophetic state, the source of prophecy (inspiration), the prophetic style, and interpretation—the natural symbolism in prophecy, typology in nature and revelation. Messianic prophecy is adequately treated, with the nature and work of the servant of the Lord, and finally the prophetic teaching on the restoration of the Jews. Dr. Davidson was, of course, an advocate of the more sober and enlightened modern criticism, and his deliverances on the Isaianic Problem are such as we should have anticipated. But the most prominent feature of the lectures is their strong evangelical spirit, and under Dr. Davidson's guidance we gain an insight into this great subject, in all its aspects, which no other writer could impart. The second volume, entitled "Waiting Upon God," contains a final selection from Dr. Davidson's sermons, and noble sermons they are. They may fairly be described as great, not perhaps in the rhetorical or oratorical sense, but in the ethical and spiritual. Their profound insight into truth, their knowledge and analysis of character, their sense of the meaning and responsibility of life, their appreciation of the Divine helpfulness give to them a power which everywhere arrests, informs, and moves us. They lay bare the soul to itself, and bring us face to face with God. "David Repentant," "The Temptation," "The Transfiguration," "It is Finished," "A Great Cloud of Witnesses," and "An Open Door" are remarkable sermons. Their freshness and vigour, their sympathetic discernment and quiet power of persuasion place them in the highest order of pulpit exercises.

**HISTORICAL LECTURES AND ADDRESSES.** By Mandell Creighton, D.D., D.C.L., &c., some time Bishop of London. Edited by Louise Creighton. Longmans, Green, & Co. 5s. net.

EVERYTHING that came from the pen of the late Dr. Creighton is worthy



of preservation, and it would have been a real loss to have been deprived of the contents of this volume, which deals so lucidly with the manifold phases of our national and religious life. The studies on the "Coming of the Friars," on "St. Edward the Confessor," the "Picturesque in History," and "Elizabethan London," are admirable examples of the effort to reproduce or reconstruct times long past, so that they seem to live again before our eyes. The lectures on the Congregationalists and the Baptists are among the least successful. Dr. Creighton did not in either case reach the true inwardness of our position. He certainly desired to be frank and honourable, but he starts from the assumption that the Church of England is right, and that our position contrasts with the large-hearted charity of the Catholic Church, and is the result of "noble but misguided enthusiasm." We venture to think that the question of infant baptism does touch the main point in dispute. To dissociate the rite of baptism from repentance and faith, with which, in the New Testament, it is invariably connected, is, directly and indirectly, the source of serious mischief. We admit, with sundry qualifications, that "the Incarnation was so mighty an event that no one born into the world since then can be the same as he would have been if Christ had not lived and died." The estimate in which all men are held is higher, the opportunities that surround them, the possibilities they may realise are incalculably greater, but not until they avail themselves of them, not, in other words, until they believe in Christ, and receive Him as their Saviour, can they form a part of His Church or have administered to them the rite which symbolises their vital union with Him by faith. Could Dr. Creighton have proved that either Christ or His apostles baptized infants? And did he himself not exclude "Christ's little ones from His visible Church" when, though he sprinkled them, he would not admit them to the Lord's Supper until they had been confirmed. We make no claim to infallibility, but we are bound to exercise our common sense, and receive as penitent and believing men only those whose conduct is in harmony with their profession. And do not Episcopalians claim to exercise judgment on men? Would they receive an applicant whose profession was manifestly belied by his conduct, or do they receive all and sundry? The late Bishop seems indeed to intimate that they do by his reference to the teaching of the parable of the wheat and tares, ignoring, of course, our Lord's emphatic assertion that the field is the world (not the Church). How our demand for a distinct and credible profession favours piety of the lip rather than of the heart we are at a loss to conceive. Such statements could have proceeded only from ignorance of the life of our Churches. Let any one who wishes to form an opinion on this matter read the expositions of our principles embodied, *e.g.*, in the works of Robert Hall, the sermons of C. H. Spurgeon, or those of Dr. Maclaren. He will there learn what our ideals really are, and how we strive to realise them.

THE KINGSHIP OF LOVE. By Stopford Brooke. Isbister & Co. 6s.

MR. STOPFORD BROOKE rose to fame as the biographer of Frederick W. Robertson, and ever since has held a commanding position in English literature. His appreciations of Tennyson and Browning, and his "Theology in the Poets," are among our finest introductions to one of the most fruitful

studies for preachers and teachers. His sermons are always fresh, virile, and forceful, appealing powerfully to the spiritual element of man's nature, vindicating the loftiest ideals of individual and social life, and exhibiting the unflinching incentives supplied by the Christian faith. Mr. Brooke's conceptions of that faith differ seriously from ours, for though he believes in the uniqueness of Christ's character and claims, and insists on His Divine humanity, he does not accept the truth of His Deity, or regard Him as actually God manifest in the flesh. We could not say of Christ all that Mr. Brooke says, if we disbelieved the ordinary evangelical creed regarding Him. We find so much with which we are in full accord, that we are surprised at not finding more. Such sermons as "The Excellent in Christianity," "Love One Another," "The Many and the One," "The New Year," "The Close of the Year," are rich in suggestive power, and breathe throughout the spirit of Christ. We may yet witness Mr. Brooke's practical return to his own early creed.

THE RICHES OF CHRIST. Sermons by Frederick B. Macnutt, M.A.  
Rivingtons, 34, King Street, Covent Garden. 6s.

It is always a pleasure to come across a volume of sermons of more than average merit by a new writer. Mr. Macnutt, formerly of Christ Church, Wimbledon, and now Vicar-Designate of St. John's, Cheltenham, is a decidedly able and interesting evangelical preacher, thoughtful and well read, bent on reaching both heart and conscience, and on leading his hearers to the triumph, the peace and blessedness of life in Christ. He knows human need in its depth and complexity, sees how that need fits men for receiving out of Christ's fulness, and in what way only that fulness can be theirs. Among the sermons which have specially pleased us are "Pressing Toward the Mark," "Lovest Thou Me?" "The Valley of Dry Bones," "The Still Small Voice," and "Transformation."

THE HISTORY AND USE OF HYMNS AND HYMN-TUNES. By Rev. David R. Breed, D.D. London: Fleming H. Revell Company, 21, Paternoster Square. 5s. net.

It is a happy sign of the times that so much attention is being given to the study of hymnology. The place occupied in Christian worship by the service of praise is little, if at all, inferior to the ministry of preaching. In each we are bound to offer God of our best. Each after its kind should be as perfect as we can make it, and each will then be an effective ally of the other. Dr. Breed's volume was prepared for the use of his students in the Western Theological Seminary, and is at once comprehensive and compact. Fourteen chapters are devoted to a discussion of the hymns of different periods from the earliest down to our own day, and seven are devoted to tunes. Both sections are full of careful and discriminating discussion. The book is a rich spiritual storehouse, giving *in extenso* the greatest hymns and full lists of others for easy reference. The feature of the volume with which we are most impressed is, on the one hand, its frank and judicious criticism, and, on the other, its repudiation of criticism which is not judicious; see, *e.g.*, the sections on Newman, S. F. Adams, Caswell, and Faber. Ministers will find this book an invaluable ally in their work.

HARVEST GLEANINGS and Gathered Fragments. By Marianne Farningham.  
London: James Clarke & Co. 2s. 6d. net.

THERE can be but one feeling among those who are familiar with the name of Marianne Farningham as to the reception these "Harvest Gleanings," gathered from the *Christian World* and the *Sunday School Times*, will receive. Her verse has the note of spontaneity and freshness. It is free and unconstrained, hopeful and stimulating, the product of a bright and unquestioning faith. She dwells in the high places of thought and experience, on the mount of vision in communion with her Lord. Nature in its manifold forms of beauty, as well as in its sterner moods, is, in her eyes, a revelation of the spiritual, Divine, and heavenly. She revels in its glories, and sees in them types and symbols which lead her directly to God. She gives us songs of the Father's love, of the Saviour's grace, of love and home, and of life; songs of out of doors, of experience, of men and places, times and seasons, and even-songs. There is a sweet and winsome melody in the songs, a music which at one time soothes us amid our feverish cares, and at another stimulates us to high endeavour. The following on John Bunyan is as beautiful as it is true:—

A star on the night had arisen—  
A prophet—and men bade him cease.  
He "must speak"! Then they shut him in prison,  
But "the name of the chamber was Peace."  
Did the angels laugh out in their pleasure?  
We cannot but share in the mirth;  
A sentence of silence and leisure,  
O boon of ineffable worth.  
A vision from God came to cheer him—  
He could not be lonely or sad,  
While his little blind daughter sat near him,  
And faith made his heart to be glad.  
He climbed the Delectable Mountains,  
He breathed the soft, flower-scented air,  
And Immanuel's land, with its fountains,  
Lay before him entrancingly fair.  
\* \* \* \* \*  
From the Valley of Humiliation,  
He rose to the tasks that remained,  
Until, with a shout of salvation,  
The Gate of the City was gained.  
As to John in far Patmos was given,  
So to him—the commandment to "Write."  
Are John's best beloved of Heaven?  
Both wrote that the world might have light.  
And he whom men silenced has spoken  
In tones that the whole world has heard;  
He was one sent from God by the token  
That the hearts of all nations were stirred.

Now in palace and cabin his pages  
 Are treasured as if they were gold;  
 And his words shall be heard through all ages,  
 Thank God for John Bunyan of old!

REUBEN, and Other Poems. By E. B. Baughan. Archibald Constable,  
 2, Whitehall Gardens, Westminster. 2s. 6d.

MISS BAUGHAN'S poems are thoroughly Wordsworthian, alike in subject, conception, and style, and have many of the merits, as well as the defects, of that great master of verse. "Reuben" is a story of humble life, such as Wordsworth would have delighted in, the story of an old sailor and his wife, a childless couple who lived on their farm near the coast "through forty years of mutual tenderness," until at length Mercy, the wife's, health gave way, and her widowed sister Sarah was sent for to help. Then began distress, for the sister, with her sharp tongue, her suspicious spirit, and constant interference brought discord into the home, and cruelly wronged old Reuben. How finely descriptive of a certain type of character the following lines are:—

"Godly, ungracious, with a caustic tongue,  
 Capable hands, and critical shrewd eyes,  
 That saw too well to see aright, too much  
 To see sufficient; thoroughly ransack'd  
 Foibles, and left large virtues out of view.  
 Clear sight is often near sight; specks of dust  
 Are duly through a microscope discern'd—  
 Not stars; nor measurable at one sharp glance  
 Are the immense horizon lines of Truth."

Sarah finds out after Mary's death that Reuben was not the hard, grasping man she had imagined. He has, in fact, nothing before him but the work-house, and bravely decides to enter it rather than be dependent on charity. The poem denouncing the frivolous life to be seen in "Brighton Front" is as just as it is severe. The sea poems are breezy and healthful.

THE DEATH OF ADAM, and Other Poems. By Laurence Binyon.  
 Methuen & Co., 36, Essex Street, W.C. 3s. 6d.

MR. LAURENCE BINYON'S fame for many years past as a poet has been steadily increasing. He has a delicate imagination, and not a little of the mystical spirit that throws an indefinable charm over semi-religious verse. The picture of Adam among his children as the end of his life approaches, bowed down under the weight of years, and with his diversified experience of the sorrow and the joy, the trial and the triumph of life, is very effectively drawn. His reminiscences of the early Paradise he had lost, and his longings after it, are profoundly touching. Many of the lines have a Miltonic sweep and grandeur.

"Adam was alone.  
 At last his eyes were closing, yet he saw  
 Dimly the shades of his departing sons,  
 Inheriting their endless fate; for them  
 The world lay free, and all things possible.  
 Perchance his dying gaze, so satisfied,

Was lightened, and he saw how vast a scope  
 Ennobled them of power to dare beyond.  
 Their mortal frailty in immortal deeds,  
 Exceeding their brief days in excellence,  
 Not with the easy victory of gods  
 Triumphant, but in suffering more divine;  
 Since that which drives them to unnumbered woes,  
 Their burning, deep, unquenchable desire,  
 Shall be their glory, and shall forge at last  
 From fiery pangs their everlasting peace."

Others of the poems are notable, not only for their delight in Nature, but for their high spiritual idealism and their suggestive symbolism, such as "A Vision of Resurrection," "A Dream," and "The Deserted Palace."

THE COLLECTED POEMS OF LORD DE TABLEY. London: Chapman & Hall.  
 7s. 6d. net.

SUCH a collection as has here been gathered together would do credit to the genius of any poet, whatever his rank. Lord De Tabley never gained in his lifetime the recognition he deserved, though he met with warm appreciation from all who were capable of entering into the spirit of his work. Many of his sonnets are thoroughly Shakespearian in spirit. His classical poems, such as Philoctetes, Orestes, and Orpheus in Thrace are fine embodiments of the antique—chaste, musical, and often majestic; while the various lyrics in the volume possess the note on which Mr. Matthew Arnold always insisted and, to some extent, exemplified. He was a skilled botanist, and could sing with truth:

"And every flower that feeds on English air  
 In wilding pomp is my familiar friend."

Mr. Bridges has referred to single lines as strokes of beauty. Thus the Sea is described as "the great white water garland of the world"; Music is said "to mock the senses with a dream of heaven"; Night is "Leading the starlight with her like a song." There are indeed scores of verses which it would be a pleasure to quote if the limits of our space allowed.

WE are glad to find that the Rev. J. H. Hollowell's WHAT NONCONFORMISTS STAND FOR has just been issued in a second edition at 1s. 6d., by Mr. Arthur Stockwell. It is a compact and pithy exposition of the Nonconformist position in relation to the teachings of the New Testament, on the one hand, and to the demands and possibilities of practical life, on the other—a vindication of freedom and spirituality of worship, and of the claims of equality and justice in the political and legislative spheres. The book will be specially useful in our present controversies. "The Defence of Unsectarian Education" is sensible and conclusive, and proves that if we are unfortunately driven to the acceptance of a secular system pure and simple, the fault will not lie at our door.—From the same publisher we have received CHRIST AND CONSCIENCE, by Rev. Silvester Horne, M.A., a volume of the Shilling Pulpit, dealing with various aspects of conscience in ethical and spiritual life. Mr. Horne is always strong and incisive, a man who comes to "close grips," and the trend of his teaching may be gathered from such titles as "No Com-

promise," "Whatsoever is not of Faith," "The Authority of Conscience," "The Compass of the Unknown." The seven sermons are all good.

THE HIBBERT JOURNAL (January, 1904), published by Messrs. Williams & Norgate, is fully up to the standard of previous numbers, and contains several articles of the highest moment. No one who aims to keep abreast of present-day thought and research can afford to be without this valuable review. One article which will attract general attention is the second on "The Alleged Indifference of Laymen to Religion," by Sir Oliver Lodge, Sir Edward Russell, Professor Muirhead, and the Editor, Mr. Jacks. It is a frank, cautious, and incisive statement of facts too often ignored, showing that a distinction must be made between religion itself and its outward and organised embodiment in the Churches, all of whom should lay to heart what is here said. We of the Free Churches can set aside much that is here urged, though we are not without blame, and might do much more to make our services satisfying and attractive. There is much of value for understanding current controversies in the article on "Progressive Catholicism and High Church Absolutism." "The New Point of View in Theology," by Rev. J. H. Beibitz, M.A., though brief, is weighty. Professor Bacon deals with the direct internal evidence in relation to the Johannine problem, while Dr. James Moffat concludes his inquiry into "Zoroastrianism and Primitive Christianity." The influence of the former on the latter is allowed, but in no such way as to infringe on its originality. The discussions that cluster round the question of "the Virgin Birth" are specially opportune. The number is throughout marked by great ability.

MESSRS. CASSELL & Co. send us the Biographical Edition of Dean Farrar's LIFE OF CHRIST, with a Memoir of the author by the Very Rev. Dean Lefroy, with over 300 illustrations. It is handsomely got up in every way, many of the illustrations having been specially drawn for this edition, and adding materially to the interest of what is probably the writer's most popular work, the merits of which are, therefore, sufficiently well known to need no commendation. The Memoir, though it extends to only about twenty pages, gives a remarkably good idea of Dr. Farrar's life and character, and will be heartily appreciated by his innumerable readers. How so handsome an edition can be produced for half a guinea it is difficult to conceive.—We have received from the same publishers four volumes of CASSELL'S NATIONAL LIBRARY—George Eliot's "Silas Marner," with introduction, by Stuart J. Reid; Sterne's "Sentimental Journey," with introduction, by L. F. Austin; a selection from "Browning's Poems," with introduction, by Arthur D. Innes; and "The Vicar of Wakefield," with introduction, by Sir Henry Irving (6d. each). Cheaper editions of these classic works could not be conceived. They are well bound in cloth, and the introductions in each case are well informed, sanely critical, and admirably seize the salient features of the works they introduce. In the volume of Browning, several of the greater poems are included, such as "Saul," "The Italian in England," "The Last Ride Together," "The Pied Piper," "Karshish, the Arab Physician," "Fra Lippo Lippi," etc. Such an effort as this to bring the best literature within the reach of all classes deserves the heartiest support. The volumes are a great advance on anything of the kind we have previously seen.

MESSRS. GEORGE BELL & SONS have added to their Miniature Series of Painters MICHAEL ANGELO, by Edward C. Strutt, TURNER, by Albinia Wherry, and JOHN CONSTABLE, by Arthur B. Chamberlain (1s. each). They are, like the previous volumes of the series, capital specimens of the *multum in parvo*, each of the writers having learned how to condense without confusion, and to give in brief graphic paragraphs what might easily have been expanded into many pages. They deal at considerable length with the lives of the painters, describe their principal works, compare and contrast them with the



MICHAEL ANGELO'S "MOSES."

productions of other schools of painters, and indicate their relative value, and the estimate formed of them on the one hand by specialists and on the other by the public. Each volume contains eight illustrations, all of which are admirably executed. Messrs. Bell allow us to reproduce Michael Angelo's "Moses," in which the great law-giver appears in an attitude of thought and wisdom, the Tables of the Law under his right arm. Note the hands and strong, bare arms. "The expression of the face is one of commanding energy, a face capable of inspiring terror rather than love, a veritable embodiment of the cruel, uncompromising Hebrew legislation"—truly a magnificent work.



From Turner we have selected "A Frosty Morning Sunrise," the sketch of which, in 1797, was made one morning during Turner's tour in York-hire



TURNER'S "SUNRISE."

while he was waiting for the coach. The scene is desolate, and the sense of cold stillness sends a cold shiver through the spectators. Other illustra-



CONSTABLE'S "HAY WAIN."



tions are "The Fighting Téméraire," "The Sun of Venice," "Calais Pier," etc. From the Constable volume we take "The Hay Wain," now in the National Gallery—a really delightful painting, though it is equalled by "The Cornfield," "Flatford Mill," and several other of those which appear in the volume. From the same publishers we have received two volumes of "The Life and Light Books" (1s.), a selection from Mrs. Gatty's well-known PARABLES FROM NATURE, as fresh and suggestive to thoughtful minds to-day as they ever were, and EMERSON'S THE CONDUCT OF LIFE, nine essays which many of our best thinkers have thoroughly assimilated, and which no wise student will neglect.

MESSRS. MACMILLAN & Co. have added to their Eversley Series two welcome volumes from the pen of the late John Richard Green, HISTORICAL STUDIES and STRAY STUDIES (Second Series), under the pious and careful editorship of Mrs. Green (4s. each net). Readers of the LIFE AND LETTERS are already acquainted with the origin and drift of these papers, selected for the most part from the *Saturday Review* in its palmiest days. The studies range over a wide area—Gildas, Dunstan, the Norman Conquest (nine articles reviewing Freeman's History), and the election of Stephen. The papers on Raleigh, the Duchess of Newcastle, Henry Vaughan, and Cowper are notably good; so are those on English and Continental towns, such as Rochester, Great Yarmouth, Troyes, Como, Knole. Several spring out of Mr. Green's clerical work in the East of London, and discuss pauperism and relief work in their various forms. The essay we like the least is that on "Soupers at the East End," with its sneers at the ranting revivalist of the name of William Booth. We do not approve of all Mr. Booth's methods, either in those early days or since he founded the Salvation Army, but Mr. Green touches only on the weakest and worst side of his work, and had he been living to-day he would not have overlooked the better side. Besides which we could parallel the instances given as to "the bait of a breakfast and a coal ticket" from the august and stately Church of England. The delightful paper with which the Stray Studies close, "Evenings at Home," is a perfect gem. We know nothing finer on its own lines, and everybody should try to read it. One of the most charming of recent gift-books is Messrs. Macmillan's edition of EVELINA, by Fanny Burney, with Introduction by Austin Dobson, and Illustrations by Hugh Thomson (6s.). The revived interest in this clever and fascinating writer is due in no small measure to Mr. Dobson's monograph on her in the "English Men of Letters." "Evelina" is her greatest and most popular work. It is a remarkably accurate picture of the social life of her time in all its phases. Mr. Thomson's pictorial interpretations are—as always—sympathetic and skilful, and have the unmistakable touch of genius.—The same publishers send out A FOREST HEARTH, by Charles Major (6s.), a love story of the old-fashioned type, the scene of action being in Indiana, around the Blue River. The story is vivid, and at times exciting, though far from uniformly pleasant and ideal. The descriptions of life, customs, scenery, and character are distinctly good. The atmosphere is redolent of the country, the singing of birds, and the scent of flowers. There are rough, sturdy characters—farmers, storekeepers, schoolmasters. The rivalry of love in one direction and the unfaithfulness in another are doubtless true to human nature under certain conditions, but we should have preferred the inculcation of a sterner moral code.

MR. CHARLES H. KELLY has published a Popular Edition, condensed in two handsome volumes, of the *JOURNAL OF JOHN WESLEY*, with Introduction, by Rev. W. L. Watkinson. If it was ever possible for historians and critics to ignore a work like this, the time for doing so has long since passed. Its remarkable qualities are universally appreciated. It is one of the really great books in our national library. There is no other work which gives so full and accurate an account of the condition of England socially, economically, and religiously in the eighteenth century. As Mr. Birrell justly says: "No man lived nearer the centre than John Wesley, neither Clive nor Pitt, neither Mansfield nor Johnson. No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England." Wesley was born in 1703, and died in 1791. The journal opens in 1735, and goes continuously on. It is rich in human interest. It is a revelation of a magnificent character, a man of finest mould and heroic stature, a record of Herculean labours, the work of many men in one. Wesley annually travelled 8,000 miles on horseback, preached to vast audiences, early and late, 5,000 times a year, wrote innumerable letters, held consultations, organised societies, directed the labours of preachers and teachers, and was a veritable bishop of bishops. And what a clear, crisp, picturesque style he had. What a keenly observant eye. What a marvellous knowledge of human nature. Surely if ministers would "read, mark, learn, and inwardly digest" the contents of these volumes, we should soon have a mighty revival! 3s. 6d. each.

THE fact that Dr. John Hunter's *DEVOTIONAL SERVICES FOR PUBLIC WORSHIP* have reached their eighth edition is a conclusive testimony to their value, and a proof that they meet a widely-felt need. We know no better work of its class, and are convinced that many who are not prepared to use it in public will find its careful study helpful to the cultivation of a devotional spirit and to the orderly conduct of worship. Apart from the main purpose of the volume, the Marriage and Burial Services will be generally useful. It is now published by Messrs. J. M. Dent & Co. at 3s. 6d.

*STALL'S PASTOR'S POCKET RECORD* (The Vir Publishing Co., 7, Imperial Arcade, Ludgate Circus, E.C. 2s. net) is admirably adapted for ministerial needs. It is intended to contain a complete list of members, dates of pastoral calls, baptisms, marriages, funerals, new members, cash accounts, etc. It is, moreover, very tastefully got up.

THE Sunday School Union have conferred a boon on many of their constituents by the issue of *THE HUNDREDTH YEAR*, the story of the Centenary Celebrations of the Union, 1903, edited by M. Jennie Street. It is a decidedly valuable volume, containing some of the finest speeches and ablest sermons on Sunday-school work that we have anywhere seen. There is a frank discussion of nearly all the problems that continually press on Sunday-school workers, relating to the teachers' equipment, the junior classes, the retention of big boys, and various others that are only too familiar. Among the contributors in sermon and speech are Mr. Greenbough, Archdeacon Sinclair, Mr. Morgan Gibbon, Mr. Archibald, Mr. Belsey, and other prominent workers in church and school. No Sunday-school superintendent and no teacher should be without this volume. We commend with no less

confidence two small shilling volumes, **THE ORGANISATION AND GRADING OF A SUNDAY-SCHOOL**, by Geo. Hamilton Archibald, and **THE WORK OF A SUNDAY SCHOOL UNION**, a Manual of Practical Suggestions and Examples, written mainly by Mr. James Rutherford and Rev. Carey Bonner. The grading system in Sunday-schools is bound to come into vogue. It has everything to commend it, and will be of untold benefit. Here we learn "how to do it." The work of Unions also is indispensable, and this manual is an invaluable guide to it.—Another specially useful work is Mr. Archibald's **BIBLE LESSONS FOR LITTLE BEGINNERS** (2s. 6d. net), full of wise, practical hints as to the preparation of a lesson, *physical* as well as mental, the use of eye as well as ear, through picture, blackboard, &c., and admirably showing how to tell a story.

MR. ANDREW MELROSE has published **JUNIOR ENDEAVOUR IN THEORY AND PRACTICE**, by Mrs. Francis E. Clark (3s. 6d.), showing the need for junior societies, the purposes they may serve, the most useful way of conducting them, and giving all requisite information on the subject. It is a wise, helpful, and comprehensive work, gathering its suggestions from observation and experience in all parts of the world, and basing its suggestions on rules and methods which have been tested under the most varied circumstances. All who are interested in the Christian Endeavour movement, and believe, as we do, that it is capable of achieving yet greater things, should master the contents of this able volume.

FROM MESSRS. C. J. Clay & Son, Cambridge Press Warehouse, we have received **ST. MARK**, the Revised Version, by Sir A. F. Hort, M.A., and Mary Dyson Hort, edited, with introduction and notes, for the use of schools, and the **SECOND EPISTLE TO THE CORINTHIANS**, edited by Dr. Plummer, in the Cambridge Bible for Schools and College (each 1s. 6d. net)—two able and scholarly works which will be prized alike by teachers and pupils. The literary allusions in the volume on Mark are specially full and illuminating. Dr. Plummer adopts, with reluctance, the theory that the last four chapters of the Epistle originally formed part of another and earlier letter referred to in ii. 4 and vii. 8. He argues the point at length, and with great force. St. Paul's thorn in the flesh he is inclined to regard as epilepsy, though he is not absolutely convinced, and regards the evidence as insufficient to establish any theory on the subject. His dissertation is an admirable summary of the many views which have been propounded on it.

**TONFORD MANOR**, by Sardijs Hancock, is published by Mr. Fisher Unwin (3s. 6d.), and depicts in graphic style the forces that prepared the way for the Reformation in England during the reign of Henry VIII. The Royal Visit to Tonford supplies the framework of the story. The conflicting principles and forces of the age, in learning and religion, are brilliantly portrayed. The Lollard movement is well described, while the characters of the chief actors stand out clear and distinct. The love story of Sir Robert Hundon and Margaret Browne is quite idyllic.

**HANDICAPPED AMONG THE FREE**. By Emma Rayner. Hodder & Stoughton. 6s. THIS story with a purpose is described as "A Twentieth Century Sequel to

Uncle Tom's Cabin." Its aim is to expose the contempt and cruelty shown towards the negro in the Southern States, the bitter feeling that refuses to recognise him as an equal, whatever his character and attainments. The hero of the book, Glass Boyd, is well drawn, and undergoes immense toil and sacrifice for the sake of learning at a distant university in order to become a minister. His friend, Free Stanlin, also is a true hero, whose grandeur of character comes out the more strongly because of the base charges of which he is accused falsely, and the frightful sufferings to which he is subjected. It is altogether a powerful story, and should be a widely useful book in raising the tone of feeling towards the unfortunate negro race.

**THE COAST OF FREEDOM.** By Adèle Marie Shaw. Hodder & Stoughton. 6s. THIS is a fine historical romance, full of spirit and adventure—a brilliant picture of New England life at the time of the Puritan settlement. Men had in those heroic days a stern and unbending sense of duty, not always well-informed. Legalism dominated even in the Christian Church. Superstition was by no means dead. Belief in witchcraft wrought sad havoc, especially in the cruel treatment of suspected witches. Roger Veering, the hero of the story, falls in love with "the Little Maid" rescued from pirates, and is opposed by an unscrupulous villain of a cousin, as well as disowned by his father. The story abounds in stirring incidents, and has a strong and healthy moral tone. It is lively and humorous.

WE give a cordial welcome to our youngest contemporary, **THE BAPTIST ZENANA MISSION MAGAZINE** (19, Furnival Street. 1d.), edited by Mrs. Kerry. The Zenana work has grown to such proportions, and its claims and interests are so numerous, that a separate organ has become necessary. It supplies exactly the kind of information and reading needed, and is admirably illustrated. We notice with especial pleasure the first chapter of a series of "Bible Studies" from the competent and graceful pen of Dr. S. G. Green, which will be useful to all Christian readers.

**MESSRS. WARD, LOCK & Co.** have published **BETTY AND Co.**, by Ethel Turner (3s. 6d.), a series of short, bright, healthy stories of life in Australia. The story from which the book takes its title is a pretty sketch of the efforts of a brave little cripple girl to help to do her share in keeping the home going after her father's death. "Not Always to the Strong" and "Thomas" are among the best stories. **AN AUSTRALIAN LASSIE**, by Lilian Turner (3s. 6d.), is a single story in which all girls will delight, dealing with both home and school life.

**AMONG** the books recently published by the Society for Promoting Christian Knowledge are several of more than ordinary value. **OUR LORD'S VIRGIN BIRTH AND THE CRITICISM OF TO-DAY**, by R. J. Knowling, D.D. (1s. 6d.), is, while popular in form, rigidly scientific in method and keenly critical of all that comes within the scope of criticism, and especially of criticism itself. The attempts that are being made to discredit the narratives which relate the story of our Lord's miraculous birth are here effectively exposed, and their truthfulness established beyond the possibility of reasonable doubt. All who are either troubled by, or under the necessity of dealing with this momentous question, should procure this masterly tractate, and aid its circulation. **GLEANINGS IN CHURCH HISTORY** (4s.), chiefly in Spain and France,

by the Rev. Wentworth Webster, M.A., is a book of a different class, but not less valuable, full of quaint, out-of-the-way research, in legend and folklore—epitaphs, minor Christian Latin poems, mystical contemplations, etc. The studies on Loyola and the Counter Reformation, on St. Teresa and Philomena De Santa Colomba, on Jean de Valdes and Molinos, and on a Spanish New Year Eve's Service are really valuable contributions to the study of ecclesiology. The essay on Lammennais and Maurice is singularly suggestive.

**MR. ROBERT BIRD**, so well known as the author of "Jesus, the Carpenter of Nazareth," "Joseph the Dreamer," etc., has added another welcome volume in **100 BIBLE STORIES FOR CHILDREN** (Thomas Nelson & Sons. 5s.). These are selected entirely from the Old Testament, and are told with that directness and simplicity which have ensured so large a popularity for the author's previous works—the result of a life-long familiarity with the Bible, and not of an attempt to get up a subject. The illustrations are numerous and attractive.

**MANHOOD'S MORNING.** A Book to Young Men. By Joseph Alfred Conwell. Vir Publishing Company, 7, Imperial Arcade, Ludgate Circus. 4s. net.

A WORK which has already attained a sale of fifteen thousand must have substantial merits. It is direct, sympathetic, and forceful, displaying a full knowledge of the temptations, trials, and perils of young men, insisting on the need of integrity, courage, and fidelity, and showing the inestimable value of Christian ideals and Christian faith. We wish it a still wider circulation.



THE following paragraph from Mr. Morley's "Life of Gladstone" illustrates in a remarkable way the great statesman's profound humanitarianism, and at the same time his heroic courage:—

"On his first entry upon the field of responsible life, he had formed a serious and solemn engagement with a friend—I suppose it was Hope-Scott—that each would devote himself to active service in some branch of religious work. . . . He sought a missionary field at home, and he found it among the unfortunate ministers to 'the great sin of great cities.' In these humane efforts at reclamation he persevered all through his life, fearless of misconstruction, fearless of the levity or baseness of men's tongues, regardless almost of the possible mischiefs to the public policies that depended on him. Greville tells the story how, in 1853, a man made an attempt one night to extort money from Mr. Gladstone, then in office as Chancellor of the Exchequer, by threats of exposure, and how he instantly gave the offender into custody, and met the case at the police office. Greville could not complete the story. The man was committed for trial. Mr. Gladstone instructed his solicitor to see that the accused was properly defended. He was convicted and sent to prison. By and by Mr. Gladstone inquired from the governor of the prison how the delinquent was conducting himself. The report being satisfactory, he next wrote to Lord Palmerston, then at the Home Office, asking that the prisoner should be let out. There was no worldly wisdom in it, we all know. But, then; what are people Christians for?"



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*Yours very truly*  
*J. E. Williams*


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THE  
BAPTIST MAGAZINE

MARCH, 1904.

THE REV. THOMAS EDMUND WILLIAMS.

HE subject of this sketch has been a prominent figure in the religious and political life of Wales for over thirty years. As preacher, lecturer, political speaker, and committee-man, he has probably contributed as much as any one living towards the great educational and general advancement that has characterised Welsh life during the last decade. As early as 1870—only three years after he left college, we find him already well known throughout the Principality; and from then until now he has been incessant in his advocacy of those principles which make for the exalting of a nation. It is no mean testimony to his power that, before he had attained his twenty-fourth birthday, Mr. Williams was chosen a member of the deputation that laid before Mr. Gladstone the views of Wales respecting certain provisions in Mr. Forster's Education Bill of 1870. When he was elected a governor of the University College at Aberystwyth his name was proposed by Sir Lewis Morris, the poet, and in the charter granted by the late Queen to that college he is named as one of the life governors. Mr. Williams is also a member of the council of that college.

Nor has he confined himself to political and educational work, but has rendered most valuable service to the churches of our denomination throughout the land. His popularity as association and anniversary preacher is almost unequalled even in Wales. There is scarcely a town in the Principality where "Williams, of Aberystwyth," or, as he is now known, "Williams, of Newtown," has not been heard. The qualities that have contributed to his success on the platform have no less made him a considerable power in the pulpit. He is endowed with that which is absolutely necessary to the true preacher—the power to put his ideas on fire. The imaginative faculty that is able to produce strong and good thoughts is one thing; the power to charge these thoughts with all the energies of the Spirit is quite another. When a man can think, not only with his head, but also with his heart, and proclaim his thoughts with natural passion sanctified, but not slain, by grace, that man is a born preacher. Mr. Williams also possesses that other essential power—which he is able to exercise as well in the pulpit as on the platform—the power

of creating a direct and immediate effect upon his hearer, that effect being none other than of moving the soul to action. In this respect many preachers are lamentably defective. A political speaker, to be successful, must, above all things else, be interesting. He must speak on matters that personally affect the welfare of his hearers, and, by arousing their interest, he has gone far towards convincing them to his views. The preacher's great difficulty is that he has to create an interest in his subject in the minds of his congregation. Mr. Williams possesses this power. He and his hearers are very soon on good terms, and the sermon is preached in an atmosphere that is helpful to earnest thought and conviction.

The whole of Mr. Williams's life has been spent in Wales. Born in the Ebbw Vale district of Monmouthshire, the son of pious parents, he received his early religious training in a godly home and a Baptist Sunday-school: while his secular education was begun in the Abertillery British School, where he eventually served five years as pupil teacher. A pupil-teachership is a splendid sphere for a youth to begin training for the Christian ministry, affording, as it does, not only a good grounding in general information, but also—what is far more valuable—a knowledge in all its moods of the nature of the child, the father of the man. Mr. Williams settled in the ministry from Pontypool College (which he entered in his eighteenth year) at Mount Stuart Square, Cardiff; and after four years went to Aberystwyth, where he remained for more than twenty years. During his pastorate at Aberystwyth he had frequent offers of pulpits on the other side of Offa's Dyke. The church at Osmaston Road, Derby, twice invited him to the pastorate, and the churches at Broad Street, Nottingham; High Street, Merthyr; Greenfield, Llanely; Huddersfield, Bolton, Manchester, Liverpool, and other places, all in turn endeavoured to persuade him to change his sphere of labour. The state of his health, however, was such as to make it advisable for him to remain at the seaside. Nevertheless, twelve years ago, he removed to Newtown, in Montgomeryshire. The church at Newtown is, with one exception, the largest in North Wales, and the chapel, which seats 1,250, cost £10,500, and is one of the most stately edifices in the Principality. There Mr. Williams has laboured diligently and successfully, preaching the Gospel, shepherding the flock of Christ, and taking his part as a citizen in the affairs of the town and neighbourhood. His interest in education, which first brought him out prominently into public life, is as great as ever. He is one of the governors of the Newtown Intermediate or County School, and was one of their first chairmen; and, needless to add, is now taking a very prominent part in condemning the Education Act of 1902. Indeed, no minister now living in Wales has been more "on the stump" than he has, and several of the Welsh Members of Parliament would gladly testify to the valuable help he has rendered in securing their return.



Such are some of the chief events and characteristics of the life of this excellent brother. His ministry of thirty-six years has been full of hard, earnest toil. He has spent and been spent in the Master's work. That God may preserve and bless him with many more years of usefulness is the prayer of all who know his worth.

J. HOBSON THOMAS.



## WITH THE EXILES IN BABYLON.

PSALM CXXXVII.

**T**HE Prophet Jeremiah had a friend who was one of the harpists in the Temple choir. He was carried away captive to Babylon at the time of the exile. His name was David, after the great psalmist king. On one occasion Jeremiah found an opportunity to send a message, making several inquiries. Did the captives ever gather for worship? How were they treated in religious matters by their conquerors? Did he still retain his love for Jerusalem? What were his feelings towards the great Babylon? The man was a poet, and the answer came in the form of a poem. His replies were brief and vivid. They give a series of pictures of isolated incidents which bring out the whole truth. After the manner of Hebrew poetry, the psalm gives a bold etching rather than a minutely drawn painting. As a work of art it is exceedingly fine. This idea of the psalm is based upon the title given in the Septuagint, but omitted in the Hebrew Bible: *A psalm of David of Jeremiah.* The David, not the great psalmist, but the one connected with the prophet.

When away from the Holy Land, the Jews of olden times were accustomed, on the Sabbath, to go out of the city to a quiet spot by the riverside, where prayer was wont to be made (Acts xvi. 13). On one occasion, during the captivity, there was a company of them who had been instrumentalists in the Temple orchestra. As they assembled, they felt their desolation, and, instead of prayer and song, they sat down quietly and one after another began to shed tears. It became a service of weeping. It was vain to attempt such jubilant praise as had been offered in happier times. One after another they rose up, and hung their harps on the willow trees in token that they were in no mood for harmony. The drooping foliage was emblematic of their religious feeling. The music of the Levite choir had a world-wide renown—people from the city hoped to hear the famed Hebrew song. When they found that with these men worship was not mere show, but real, and in accord with the heart of the worshippers, they were disappointed. They called for one of the songs of Zion. They “howled” over the sad mourners. But all in vain. The willows might hold their untuned harps amidst the bending boughs and sad, sombre leafage. But the atmosphere of Babylon should never

resound with the music of Zion. It is a little picture, but it speaks volumes.

The poet, like all musicians, valued highly the skill attained by his right hand upon the harp, and the freedom of his tongue for song. Very dear to him were his musical powers. But Jerusalem was dearer still. No joy had he ever felt equal to that of the burst of praise from the full orchestra, high up in the grand old Temple. Forget that! Never! Rather would he have his right hand lose its cunning, and his tongue become motionless in death. Babylon was a magnificent city. Its religious festivals were renowned throughout the world, especially for the splendour of their music. But to him Jerusalem was the highest joy.

A brief prayer follows, which, considering the circumstances, is far from being bitter. Is it necessary to consider the closing verses of this psalm to contain a diabolical wish? Assuredly not, if taken in their natural meaning. The quotation of a prophecy or the statement of a fact is not giving utterance to a wish. In the daily papers recently the statement was made that in China some of the troops had taken delight in dashing babes against the stones. We do not consider the reporters of the fact to be fiendish at heart. They stated what they believed to be true. The last verse of this psalm is not a terrible cry for vengeance. It is but an expression of faith in the prophecy of Isaiah (xiii. 16), who, in the burden of Babylon, foretold: "Their children also shall be dashed to pieces." David, the exilic poet, had probably this prophecy in mind when he mentioned that the people of Babylon howled at them, for Isaiah uses the same word, and called on the tyrants to howl, for the day of the Lord is at hand. It is further interesting to note, what a Rabbinical writer had pointed out, that Jeremiah uses the same word (that in the third verse; "they that wasted" in our version). In the fifty-first chapter, eighth verse, he prophesies: "Babylon is suddenly fallen and destroyed. Howl for her."

The seventh verse contains the prayer of the psalm, which leaves vengeance in the hands of God, and calls upon Him to remember who it was that desired that His chosen city should be laid waste. It is not a deprecation of Babylon, but of the children of Edom. With this verse the prayer closes. Then follows an apostrophe to the "Daughter of Babylon." The poet looked at that powerful State, the Empress of the world at that hour, in all her queenly pride and apparently irresistible might; the first and greatest of the world powers. The humble exile, who could not even praise his Lord upon his harp, because of the overweening tyranny, looks on the great city, and above its lofty towers and hanging gardens and world-renowned temple he sees God. He believes in righteousness. He had accepted the promises of the inspired prophet, and was persuaded of them, and embraced them. With spiritual insight he saw dry rot in all those magnificent buildings. He knew that bills drawn by tyranny are certain to become due. Repayment must come.

They who are happy in the ruin of others will find that ere long others will be happy in their ruin. Very striking and even sublime is the exclamation: "O, daughter of Babylon, who art to be destroyed." He looked at the splendour, but knowing that it was built on the slippery sand of unrighteousness, was assured that it would be swept away by the desolating flood. His *Hashdoodah* (who art to be destroyed) may be placed by the side of the *MENE TEKEL UPHARSIN* of Daniel, and recall the words of our Lord when looking at the splendours of Herod's temple. For souls with spiritual insight are not carried away with pomp and show, but look behind it all for the verities of God. Then, like a Hebrew poet, he selects one of the greatest horrors of war, and with one bold stroke of his pen foretells the complete and terrible doom of the foes of God. No lengthy description of the woes of the vanquished can surpass in horror that one touch: men murdering babes in the most brutal way with fiendish delight. No one can accuse our Lord of want of compassion when He foretold the awful incidents of the downfall of Jerusalem. It is indeed strange that this psalm has been so often misinterpreted, which closes, not with fiendish delight, but with a forecast of the brutal glee that would mark the close of an unsurpassed tragedy.

Anagogic interpretations of this psalm have been popular in past times, and are interesting. Augustine preached a fine sermon upon it. Jerusalem means the city of peace; Babylon, of confusion. There are these two cities running together through the course of time. The children of peace, whilst in this world, are in Babylon, not as citizens, but as captives. The waters of Babylon are all things which here are loved and pass away; by them we sit and weep, but do not plunge into the stream. Willows are unfruitful trees, and the instruments of gaiety are surrendered to the men of this world. He who forgetteth Jerusalem becomes useless in holy work and dumb to God. What are the little ones of Babylon? Evil desires at their birth. "When lust is born before evil habit gives it strength; whilst it is little, dash it down. Thou fearest lest though dashed it die not. Dash it against the rocks, and that rock is Christ." Such is an outline of this remarkable illustration of "spiritualising" of olden days. Two other interpretations of this last verse have been given by writers, who held that the Daughter of Zion is to be understood as typical. "Happy is he who shall bring the little ones of the confusion of Paganism to the rock, which is Christ." "Christ is the happy One who, at the last, will destroy the devil and all his children."

J. HUNT COOKE.



THE Religious Tract Society's new edition of *THE PILGRIM'S PROGRESS*, with a carefully collated text, a brief memoir of Bunyan, and eight coloured illustrations by Harold Copping, is surely the cheapest ever published. Type, printing, binding, and general get-up are excellent. We are interested in hearing that the R.T.S. has issued the immortal allegory in no less than 104 languages and dialects.

## GREEK PHILOSOPHY AND CHRISTIAN THEOLOGY.\*

**F**ROM the crowd of Gifford Lectures, which by this time form a not inconsiderable library, those which bear the name of Caird—whether John or Edward—stand out with an indisputable note of distinction. Their positions may, in some directions, be keenly canvassed, their conclusions regarded as “not proven,” but their subtle power of thought, their courageous candour, their inimitable grace of style will be universally allowed. Materialist and theist, evangelical Christian and philosophic neo-Hegelian are at one on this point, if on no other. The late Principal Caird—far and away the most eloquent preacher of his day—left, in a state, imperfect indeed, yet admitting of publication, his lectures before the University of Glasgow on “The Fundamental Ideas of Christianity,” in which he aimed, from his peculiar standpoint, to reconstruct the main articles of the Christian creed, and these have passed into their third thousand. His brother, Dr. Edward Caird—who is generally regarded as having the more robust and original mind—has had the honour of the lectureship conferred upon him by two universities—those of St. Andrews and of Glasgow. His St. Andrews lectures on “The Evolution of Religion” are now in their third edition, and the value of the present series, delivered more recently in Glasgow—though less fundamental and general, and more restricted in aim—is equally conspicuous, and may not improbably appeal to a wider circle of readers, who will be interested in having placed before them so clear, comprehensive, and incisive a statement of the contents of Greek philosophy in the successive stages of its development from the earliest dawn of speculation to the early Christian era, and as represented by the great names of Anaxagoras, Socrates, Plato, and Aristotle, and by the system of the Stoics and the New Platonists. The interest we feel in so fruitful a course of study is enhanced by the fact that we are, under Dr. Caird’s skilful guidance, able to trace the reappearance of these ancient speculations in the great ecumenical creeds, and in not a few, at any rate, of the most cherished beliefs of present-day Christendom. For while the Master of Balliol has presented in these pages one of the most vivid and concise outlines of Greek philosophy with which we are acquainted, especially in its higher reaches, he invariably does it, in view of his dominant purpose, to show the bearings of that philosophy on subsequent Christian thought and doctrine, and on the problems with which, in various directions, we are confronted to-day.

\* “The Evolution of Theology in the Greek Philosophers.” The Gifford Lectures, delivered in the University of Glasgow, Sessions 1900-1 and 1901-2. By Edward Caird, LL.D., D.C.L., D.Litt., Master of Balliol College, Oxford. Glasgow: James Maclehose & Sons. 1903. 14s. net

Such a purpose comes well within the scope of the Gifford foundation, which is understood to deal with natural rather than with revealed religion, save, indeed, as the latter manifestly harmonises with and is necessary to crown and complete the former. The ultimate problems of existence are the same in all ages. Questions relating to the being and character of God and His relation to the world, to the nature and destiny of man, are never fully answered, never silenced, and in view of all that philosophers have seen, poets sung, and theologians affirmed, we in our day are still urging "the immemorial quest, the old complaint." By a thorough and fearless study of the old masters of truth we shall catch many a ray of light for the illumination of the dark places in our own thought—a key for the solution of many a difficulty which would otherwise baffle and oppress us.

Like his distinguished brother, the late Principal, Dr. Caird insists at the outset on the necessity and value of reflective thought. There must be the conscious reaction of mind on the results of its own unconscious or obscurely conscious movements. The religious impulse—however rational *per se*, however important its functions—is not due, in the first instance, to the activity of the conscious reason. Its origin is in the region of feeling rather than in that of intellect, though the two will finally cooperate, the latter making more explicit, justifying, and completing the work of the former. This is in strict harmony with the late Principal Caird's position on the relations of Reason and Faith, as set forth alike in his Gifford Lectures and in his "Introduction to the Philosophy of Religion," and those who wish to see the implications and far-reaching significance of the contention should read the eloquent and convincing vindication of it in the works we have named. One great objection which has been urged against the position is that it virtually identifies religion and philosophy, that it makes the former an implicit and unconscious form of the latter, and thus identifies two distinct, however closely allied, powers. We do not regard the objection as valid or decisive. Dr. Caird rightly says that "Theology is not religion." It is at the best but the philosophy of religion, the reflection, reproduction, and explanation of it. It results from a determination to understand and to justify to the intellect in its demand for truth and consistency that which is believed. Intuition which is akin to feeling, and distinct from the reasoning of argumentative power, naturally begets and passes into reflection, reflection passes into ratiocination. Even Christianity—it is contended—was from the first a reflective religion, and gathered to itself the results of both Eastern and Western thought, as Judaism had done in its contact with Persia and Babylonia before it. This will be generally admitted, though we should emphasise more strongly than our author the fact that Christ Himself is no product of evolution, and that His teaching, while attracting to itself all that is fair, beautiful, and true, and receiving therefrom new illumination, is yet distinct, and in its syn-

thesis and setting *sui generis*—"Greater than any and combining all." Christianity doubtless contains the germs of a definite theology, especially in the Epistles of St. Paul. Theology—to devout and thoughtful minds, to men endowed with reason—is essential and inevitable. A Christian man, to hold his own, wherever he begins, must advance from feeling to thought, from vision to knowledge, from faith to reason. He cannot, in the long run, maintain his faith unimpaired "unless he is continually turning it into living thought, using it as a key to the difficulties of life, and endeavouring to realise what light it throws on his own nature and on his relations to his fellow men and to God." It is, therefore, wrong to regard reason as the enemy of faith and faith as the enemy of reason. There is no necessary, no fatal opposition between the unconscious and the conscious, the unreflective and the reflective. The same principle is at work in both, and in the long run a vital unity, a synthesis, will be reached.

The debt of philosophy and theology to Greece is enormous. It was, e.g., Greek thought which lifted man above vague wonder at a universe he could not understand, which taught him to define and measure, to distinguish and relate, which made him ask distinct questions of experience, and taught him also the methods by which he could hope to answer them. Above all

"It first sought to grasp and verify that idea of the ultimate unity of all things which lies at the basis of all religion. It thus laid down the indispensable presupposition of all later theological thought, and developed that flexible language of reflection in which alone its ideal relations could be expressed. If the Roman Empire, by the peace which its organised rule secured, the *pacis Romanae majestas*, provided the external conditions under which Christianity could advance to the conquest of civilised mankind, the philosophy of Greece provided the inward conditions whereby its ideas could be interpreted and brought into that systematic form which was necessary to secure their permanent influence upon the human mind."

Plato is regarded by Dr. Caird as the first systematic theologian—the first philosopher who grasped the idea that lies at the root of all religion, and used it as the key to all the other problems of philosophy. He it is who

"has done more than any other writer to fill both poetry and philosophy with the spirit of religion, to break the yoke of custom and tradition, 'heavy as frost and deep almost as life,' which cramps the development of man's mind, to liberate him from the prejudices of the natural understanding, and to open up to him an ideal world in which he can find refuge from the narrowness and the inadequacy of life."

He is one of the sources of that spirit of mysticism which seeks to merge the particular in the universal, the temporal in the eternal, and all in God. He is also the main source of that idealism which is the best corrective of mysticism, which seeks not to get away from the temporal and

finite, but to make them more intelligible. These conflicting tendencies have been at work in all ages, and are, of course, at work to-day. Plato's speculations comprise the nature of ideas and their systematic unity—ideas being, as we are reminded, not abstractions or separate substances, but principles of unity in difference; the unity of Thought and Reality, the Absolute Reality of Mind; the idea of the good in its relation to God, the immortality of the soul and its relation to God. These inevitably abstruse points are expounded in Dr. Caird's brilliant pages with a clearness and grace of style which in philosophical disquisitions have probably never been surpassed. The summaries of Plato's dialogues, such as the "Protagoras," the "Meno," the "Phædo," the "Republic," the "Phædrus," the "Philebus," etc., are remarkably lucid and informing, the work of a master, roaming with freedom over vast realms of thought and speculation where he is thoroughly at home. His fine powers of analysis, his eye for every salient point, his perception of the issues at stake have never been more strikingly displayed.

The questions relating to the immanency or transcendency of God suggested by Plato's philosophy are not easily determined, and Dr. Caird will carry most of us with him when he says:

"God is a word that has no significance unless by it we mean to express the idea of a Being who is the principle of unity, presupposed in all the differences of things, and in our divided consciousness of them. In this sense we must think of God as essentially immanent in the world and accessible to our minds. But from another point of view, the principle of unity in the world must necessarily transcend the whole of which it is the principle, and every attempt to explicate this principle into a system of the universe, made by those who are themselves part of that system, must be in many ways inadequate. . . . An imperfect consideration of the relation of different aspects of the truth may seem to drive us to the alternatives of mysticism or dualism. It is the great achievement of Plato that he makes us see clearly both horns of the dilemma, as it is his failure that he is not able to discover any quite satisfactory way of escape from it."

We cannot touch at equal length on Dr. Caird's presentation of the teaching of Aristotle, but in indicating its supreme results he tells us that "He ascribes the movement of the universe to the love of the imperfect creation for God as its perfection. This is the 'something divine' which, in nature, anticipates and points to the perfection it wants, and which, in man, rises into a consciousness of God, and even a participation in his life of contemplation. Thus Aristotle seems to anticipate the doctrine of St. Paul that 'the earnest expectation of the creature waiteth for the manifestation of the sons of God'; and that we, also, 'who have received the first-fruits of the Spirit, groan within ourselves, waiting' for the fuller realisation of the divine nature in us. In other words, he anticipates the explanation of the world-process as a process of development towards a higher good, which is implied in its existence from the beginning. This doctrine, however, is a general expression which he does not attempt to work out to its consequences; and the correlative doctrine that the divine love

embraces the finite world, and that it is in that world that God is manifested and realised, has no place in his philosophy, unless we are to find some trace of it in the metaphor of the army and its general."

This criticism is as fruitful and suggestive as it is subtle and discriminating. We can merely allude to the crisp and luminous discussions on the general character of the post-Aristotelian philosophy, on Stoicism in its synthesis of Pantheism and Individualism, its conception of the chief good, and its view of Practical Ethics. The chapters devoted to these points are by no means the least valuable in the entire series. During the transition from Stoicism to Neo-Platonism, which meant so much for Christian thought, and had so potent an influence on the formalisation of doctrine, it is shown that

"Jew and Gentile were tending in the same direction. Each apart from any direct influence upon each other, their thoughts were prepared to blend; and, when they did blend, it was natural that the common tendencies should be strengthened. Yet it was not the case, as is sometimes represented, that Western was overpowered by Eastern thought. Each found something in the other to help its progress in the direction in which it was naturally developing, but we cannot say that either was warped from its natural tendencies by a foreign influence. Hence each may be explained from its own history. Thus the tendency to separate God from man, and to thrust in mediators between them, and the tendency to take an almost pessimistic view of the world in its actual state, were the natural consequences of the universalising process which had begun to transform religion as early as the first prophets. And, on the other hand, when we came to Platinus, who is the highest product of Neo-Platonism, we shall find him referring back all his doctrines to the previous philosophy of Greece; and, what is more, we shall find that he can point to sources in Plato and Aristotle, or even earlier philosophers, from which every element in it could be derived."

But it was Philo who, more than any other single writer, "prepared the way for that marriage of Greek thought with Christianity which was the main agency in the development of theology in the early Church." The relations of Philo's doctrine of the "Logos" to the teaching of the Fourth Gospel have often been discussed. The two are, in our judgment, entirely distinct and independent, whatever may be the resemblances between them. Philo's teaching is by no means simple, clear, and consistent, and the following paragraph concerning his discussion on the "Logos" is amply justified:

"If we ask whether the Word is to be taken as an aspect of the divine nature, or as a separate individual being, we find that the language of Philo is very ambiguous and uncertain. He seems to fluctuate between modes of expression which point to something like Platonic ideas and modes which suggest the conception of the angels of the Old Testament. The separation and relative independence of the Logos is specially emphasised when Philo is speaking of the creation of man. . . . This passage seems certainly to suggest personal agency; yet in other places Philo seems rather to speak



as if the Word were only a general name for all the attributes of God. I think, however, that two things may be made out clearly; first, that the idea of the Logos gains importance for Philo just because his primary conception of God is such as to make it impossible to connect Him directly with the finite; and, secondly, that the Logos is viewed as the principle of all the activities that are involved in that connection."

We should like much to linger over the lectures on Plotinus, the Mystic *par excellence*, whose mysticism was, as he presented it, "the ultimate result of the whole development of Greek philosophy." He profoundly influenced St. Augustine, through whom mysticism passed into Christian theology, and became an important element in the religion of the Middle Ages, as it is in that of our own day. Dr. Caird evidently has a great admiration for Plotinus, and sympathises with him in the difficulties into which his Dualism led him, dwelling with delight on his high spiritual seriousness, which leads him to deny the world, but not God. The passage in which he sums up the relation of Plotinus to Augustine reaches an exceptional sublimity. Augustine's last conversation with Monica on the life of the redeemed in heaven repeated not only the thoughts, but almost the very words of his Neo-Platonist master.

Dr. Caird, we are glad to see, will not allow that the controversies of the Early Church about the Incarnation and the Trinity were mere logomachics, to be brushed aside as subtleties of philosophy with no real significance for later times. They are neither, as Harnack suggests, a secularisation of the Christian faith, nor meaningless attempts to define the incomprehensible. They were rather a phase of

"The great problem as to the relation of the human to the divine, of the spirits of men to the absolute Being, which is the greatest theme of modern philosophy; but in that age the opposing views could only take the form of different conceptions of the person of Christ. Can God reveal Himself to and in man? Can man be the organ and manifestation of God? Such is the perennial issue which the Christian Church has had to face; but in that age it had to face it only in relation to Him, in whom the consciousness of Sonship to God had shown itself in its first and most immediate form. Admitting that Christ was such a being, and that in Him and to Him God was revealed, could He be regarded as a real man? Was it not a degradation for Him to be brought into contact with mortality, and must not His appearance be regarded as a mere semblance which was necessary for the purpose of His mission? On the other hand, if His appearance as man were such a semblance or illusion, how could He reveal the reality? How could a mediator, who was not man, unite man to God? Must not the two terms break asunder and require some new middle term to unite them, unless Christ were at once very man and very God? This was the circle within which the controversy turned during the first five centuries of the Christian era."

This is well said. So far we can unhesitatingly follow Dr. Caird, and rejoice with him that the issue of the great conflict was the assertion of

the unity of divinity and humanity in Christ. But we cannot endorse his idea that the result thus happily reached was deprived of a great part of its meaning by being confined solely to Christ, and by the insistence—as all orthodox theologians ever have insisted—on His uniqueness. There are elements in our condition that render such uniqueness indispensable. Men may indeed be conformed to the Divine image, live in conscious fellowship with the Divine Spirit, and become perfect as their Father in heaven is perfect, but, none the less, God is distinct from man, and so is He through whom we rise to this greatness—the source and medium of our life. Because of our very creatureship, our dependency and sin, Christ must be at once like and unlike ourselves. Men can realise their unity with God, and become partakers of the divine nature in Him, and only in Him. A unity which—to use our author's distinction—is static in Christ, may be and must be dynamic in us. We realise it only through faith, love, self-surrender, and service. Christ in us is our hope of glory. Dr. Caird's distinguished brother expounded principles in a fine sermon on "Union with God," and in several of his Gifford Lectures, especially in those that dealt with "Theories of the Incarnation," "The Idea of the Atonement," and "The Kingdom of the Spirit," which are needed to supplement the position taken here. Dr. Caird, as we well know, starts from a standpoint different from our own, and we naturally come across occasional statements from which we must withhold our assent; but, taken as a whole, we are at once instructed and charmed with volumes so fresh and scholarly, so reverent and courageous, and capable of opening up so many unexplored tracts of thought, realms of truth and beauty, mines, also, of imperishable treasures.

EDITOR.



## OUR PRESENT DUTY.

WE live but in the present,  
 The future is unknown—  
 To-morrow is a mystery,  
 To-day is all our own.  
 The chance that fortune lends to us  
 May vanish while we wait,  
 So spend your life's rich treasure  
 Before it is too late.

The tender words unspoken,  
 The letter never sent,  
 The long-forgotten messages,  
 The wealth of love unspent,  
 For these some hearts are breaking,  
 For these some loved ones wait—  
 So show them that you care for them  
 Before it is too late.

## ASPECTS OF TENNYSON'S RELIGION IN HIS POETRY.

BY REV. F. J. KIRBY.

(Concluded from p. 61.)



AS a whole, "In Memoriam" is the answer to those innumerable questions raised by Tennyson's meditations upon the separation wrought by death between Arthur H. Hallam and his own life. They are spread over a period of more than fifteen years. The poet's songs are not the replies of the philosopher, though they contain the highest philosophy, but the instinctive expressions of his faith sung to the music of his exalted genius. When pain and sorrow wrapped themselves about his thought he struggled through them into a strong, peaceful complacency, resting firmly upon the love and wisdom of God. The event over which his deep nature brooded may not have brought into prominent notice for the first time the problems of futurity, of personal recognition hereafter, of the Divine love, and kindred topics, but it certainly made every one of them personally important. Brought face to face with the darkness as never before, he could not refrain from some attempt to find ease for his tortured soul, and gradually he came to enjoy repose. "In Memoriam" tells us how peace was won, what thoughts were his regarding the vexed but never unimportant matters of Life, Love, God, and Personality. Tennyson has found a remarkable hope. He anticipates no breaking of his early friendship. The bonds of comradeship will hold again beyond the dark door of the tomb. His friend is well. And above the claws and cataclysms of nature, through the apparent disorder and conflict of history, and beyond the clouds, thick and oppressive, of human grief and perplexity, there is God, so good and strong, whose ways are clear, whose laws are kind, acting through seeming contradictions and deep world-travail always for the eternal good of His creatures. The mind of the poet is not able to solve the riddles of pain, nature, and mankind's very constitution; he has but faith. That, however, is more than enough to lighten the night and day. He gives himself over to the primal inspiration of Christian knowledge, and by trust in eternal goodness and heavenly truth, finds, not only ground for his feet, but a bosom for his weary heart and mind. Through tears and dismay he appeals from his own frailty to the God of life. There is grace by means of prayer, and "In Memoriam" begins and ends somewhat like the Book of Job, with past-enduring grief and disaster at the outset, and with joy and abundant peace at the close, indicating the same truth, to which so many thousands of hearts have borne witness, that life must be complete and fair *because* we feel it must be so. We always imagine it as most appropriate when it ends well, with

the jubilant hymns of contentment and the halo of God-like approval and favour about it.

The faith of Tennyson emerged all the more strong and Christian from a sorrow that promised at its beginning to draw away the energy of hope and the buoyancy of youthful spirits.

#### I.—THE HOPE OF RESURRECTION.

The story of Lazarus and the home at Bethany gave an illustration to Tennyson of his own pain. Did the brother feel and sympathise with the sister's tears at his death? There are many simple conundrums we might have been inclined to have asked of Lazarus. Some of these are suggested. But the neighbours who crowded the house of Martha and her sister seemed unconcerned to put them. They were astonished, and could only gaze with love or wonder upon a man raised up by Christ! This was the centre and whole of their interest. We may leave those questions, and be pleased beyond measure at the work of Jesus. Has my friend been taken into the unseen? Shall I perplex my heart respecting his whereabouts, his existence, and his present relation to me? No; I am sure of this, Christ has raised him up. After what was to me death there is the awaking to eternal glory. This was the answer of faith, the answer that satisfied Mary and also Alfred Tennyson.

"Behold a man raised up by Christ!" even in every Christian death, and it will ever be said, as of the Gospel account of Lazarus:—

"The rest remaineth unreveal'd,  
He told it not; or something seal'd  
The lips of that Evangelist."

This is the piety of Mary. What a beautiful woman Tennyson has conceived her to be! Her very being was held by a growing love for the Person of Jesus, her Saviour and Divine Lord. Those eyes had been for long wet with incessant tears, but now they are clear and still.

"Her ardent gaze  
Roves from the living brother's face,  
And rests upon the Life indeed."

From that day a holy faith in immortal love looks out upon the world; and, as others see her and know the story of her past, they could tell how merciful and good she was; and we also can only imagine her true to her spiritual reliance on Christ ever through the days.

"Her eyes are homes of silent prayer." And prayer is an endless source of comfort, and no life is satisfactory apart from this reverential awe and love for God.

"Thrice blest whose lives are faithful prayers,  
Whose loves in higher love endure."

From these two stanzas we gain such an aid to the appreciation of the

story of Bethany as cannot be found in any critical commentary—something, like the rainbow, so choice in colour, coming only on clouds of sombre darkness, the rich outcome of a spiritual experience through anguish leading up the soul to God.

## II.—IMMORTALITY.

In many a line the postulate of immortality is referred to as the most necessary assumption for an equal appreciation of life. In the thirty-fourth stanza it is raised again as the only certainty, without which the night of pessimism would fall upon man:—

"My own dim life should teach me this,  
That life shall live for evermore,  
Else earth is darkness at the core,  
And dust and ashes all that is."

It is probably true, as the late Professor Sidgwick said: "It seems to me that introspectively, at any moment, with a certain exercise of memory, I perceive that I exist and perdure through changing states of consciousness. I know that I am. But of the old view of certain dogmatic metaphysicians, that I perceive myself to be a self-subsistent entity, and therefore indestructible by the forces that ultimately destroy my material organism—for this I find no warrant in introspection."

He is aware that the world is a desperate and meaningless maze, and life has no purpose or sanity apart from the supposition, taken always as a matter of fact by the Bible, that man is, as God is, for the eternities. The trust of faith and the vision of his honest soul are enough to confirm the thought and feeling of the necessity for his own continuance. The remark of James Martineau well interprets the truth of Tennyson's verses: "If the scientific intellect, reasoning on the data of sense, cannot follow man further than the grave, love and conscience cannot bury him and have done with him there, but will follow him into the invisible, which completes the justification of his whole nature." The heart and mind know that love is true where analysis and logic fail. And there is a sight, not yet acknowledged as it should be, for some, a ray like the Röntgen was, still undiscovered—the sacred human power to lean on God—what we call "faith," too little used, and too often counted as folly by men; and this, possessing the whole being of the Christian poet, becomes an angel to guide him through the gloom to an harbour of rest.

It could be said of him, as some one said of Emerson, "Does he believe in personal immortality? It is impertinent to ask. He will not be questioned; not because he doubts, but because his beliefs are so rich, various, and many-sided." And is this the voice of Arthur Hallam thrown back along the wind that comes from the way of death to his old and dear friend? Or does the message go from this earth?

"Far off thou art, but ever nigh;  
 I have thee still, and I rejoice;  
 I prosper circled with thy voice;  
 I shall not lose thee tho' I die."

We take our immortality, as we take our sunshine, our spring breezes, and the waking beauties of nature, our common joys and rights, and our mother's love, *for granted*; then, while we may not understand the wonder of these booms, nor our own nature, we know we have them, and find our Heaven in God.

### III.—THE TYRANNY OF DEATH.

His faith also enables Tennyson to look with untroubled eye upon the presence of death. The one sensitive feeling he has comes from the knowledge of a vast distance lying between himself and his friend.

"He puts our lives so far apart,  
 We cannot hear each other speak."

This is the never-absent pathos of our daily life. While we do hear a voice of authority, Who is Himself the Resurrection and the Life, speaking, He removes the doubt, and, with the gentle hand of His strength, enwraps us in the garment of praise, we cannot fail to suffer the acute pain every time thought or circumstances suggest we are so far from those we love. This, indeed, is the "article of Death"—the separation, distance of those who love. But it is only this, and do not make it more; give no additional power or quality to the one darkness inevitable to man.

"I know transplanted human worth  
 Will bloom to profit, other where."

The form is changed, but the life persists. Another land is trodden by my feet, far from the home country; and, however much earthly friends may regret my absence, this new land will soon become more dear to me, my homestead and dwelling-place, than even the country of my forefathers. "Life eminent creates the shadow of death." The endless changes ever going on, which are in some degree always forms of death, for are not the alterations from one condition of life to another, from chrysalis to butterfly, from tadpole to frog, from bud to leaf, from blossom to fruit, forms of death? And these, we surmise, are generally to more desirable forms. This gives a hint to put alongside of the truths of the New Testament as to the necessity of death for full fruition of life, which comes to those who love God as a means to remove fear and that modern folly of avoiding stern facts that are really blessings of serene comfort. How can we suppose the noble heart of the poet ascertained enduring verities? He looked his own experience in the face, even when it was blood-red, stormy, and when it was pathless and unenlightened, till he saw the purple storm-clouds fall apart, and the morning sun of hope rose to

shine upon the way of heavenly truth. Thus he had no fear of the tyranny of death.

#### IV.—THE PROBLEM OF LIFE.

The contemplation of life, its sorrows, its sleep, the Christmas mornings, and the New Year's Days, give food for lofty thought. Have not those verses in Section 118 of "In Memoriam" often appeared as a very true exposition of the struggles of man in fronting the on-coming years? The evolution of the earth from nebulae to its present complicated beauty, a theory now acceptable to the majority of students of the physical world, this becomes a type of man's life. The stress of elements from primitive chaos to primitive forms of life, through countless millenniums, has been the history of our planet. And as we behold the house and haunts of men, the grandeur of every fertile and wide continent, the treasures of the darkness and the marvels of sea, air, land, and organisms, we are reminded that the battle of warring elements has brought about the result which we, so far, are able to enjoy and have to endure. Life itself is also a rising, the lower to the higher, an ascent through changing form by means of incessant struggle, as often a joy as not, to the spiritual, the eternal order. Every noble-intentioned man should look upon his own life, not as a useless heap of iron rubble dug from the under earth to be cast on one side. With the rough, heavy mineral, crude in its condition, and not easily worked, there is the promise of a purer form. The rubbish can be dissevered from the valuable ore. The dulness is only on the surface; a brightness and strength will result from the furnace and the craft of the artificer.

He will put the rude mineral to a service of utility. This is what man has to do with his life. Get rid of the base and sensual, the dishonest and the cruel. St. Paul is translated into modern thought; the "old man" is only fit to perish, and should be subdued, and "the new man," the inspiration of Divine love and sacrifice, shall grow from childhood into years, not in a perfumed garden of continual summer, but through the push, battle, and manifold events, passions, and environment of the swift years. This is the good, religious, unambiguous, and common-sense sentiment a man ought to show.

"That life is not as idle ore,  
But iron dug from central gloom,  
And heated hot with burning fears,  
And dipt in baths of hissing tears,  
And battered with the shocks of doom,  
To shape and use."

Although these lines have so often been quoted, they are again mentioned in order to indicate that Tennyson gives them, not only as a figure of what life is, but rather as what life should be for a man of uplifted soul. And, by so doing, I presume he shows the depth of insight he has into the Christian revelation.

In a spirit of resolute heroism and seasoned patience the poet meets life, and does not grow anxious at the on-sweep of the days.

V.—GOD AND NATURE.

I think it will be granted that the faith of Tennyson was all the more spiritual, and consequently more intensely Christian, by reason of his acceptance of the conclusions regarding the cruelty of Nature advanced by some prominent men in his day. He has expressed this teaching in some oft-quoted lines, in which he asks whether man,

“Who trusted God was love indeed,  
And love Creation's final law,”

should be treated as Nature treats her creatures?

“ . . . Nature, red in tooth and claw  
With ravine.”

He says again, in another stanza, the one hundred and twenty-fourth:—

“I found Him not in world or sun,  
Or eagle's wing, or insect's eye.”

He does not find love in the interaction of the physical forces. Natural Theology brings no consolation. The highest truths cannot be found by the chemist. And while the mind is conscious of this fact, there is an answer to the query it arouses:—

“Are God and Nature then at strife,  
That Nature lends such evil dreams?”

It is found in faith “behind the veil” of the physical and temporal, in the regions of spiritual truth. We can, and ought to, know that the very assumption of the necessity of revelation lies in man's inability to find out God, that the Heavenly Father has always made the first advances towards the disclosure of Himself and His Will. The awareness to this need we find in the Scriptures is confirmed when we hear the results of science proving that no sign of God has been found by the investigations of the laboratory. After there has been the exercise of loving faith in God through Christ, of course Nature speaks quite differently; she sings as well as thunders, and if all her ways are not understood, at least the personal appropriation of the love of God brings into notice the kindness and sacrifice of Nature, in addition to the stern facts of her laws and progress. Still, the lesson is a salutary one, and sends the heart back to the shelter of Divine truth, and

“We trust that somehow good,  
Will be the final goal of ill.  
At last, far off, at last, to all,  
And every winter change to spring.”



We need not fill out what is certainly a real indefiniteness in Tennyson's thought in any pet way of our own. Let the great Word come in, the essential place of trust in God for every man, fleeing a false philosophy that seeks Him in "nature" and not in "grace," and that makes man a part of herself entirely, instead of the crown and glory of God's creation, made to serve in eternal ministries :—

"Know man hath all which Nature hath but more,  
And in that more lies all his hopes of good ;  
Nature is cruel, man is sick of blood ;  
Nature is stubborn, man would fain adore ;  
Nature is fickle, man hath need of rest ;  
Nature forgives no debt, and fears no grave,  
Man would be mild, and with safe conscience blest ;  
Man must begin, know this, where Nature ends,  
Nature and man can never be fast friends ;  
Fool, if thou canst not pass her, rest her slave."

#### VI.—FAITH, KNOWLEDGE, AND LOVE.

Have not we noticed that men of the widest acquaintance with life, and who have also an unusual familiarity with the results of many branches of knowledge, such men are the first to state how small really is our actual understanding of the universe? The sense of ignorance increases at a geometrical ratio, while our knowledge moves scarcely at arithmetical ratio. Tennyson was sure that "knowledge is of things we see"; and with regard to the giant questions of religion and the world we have but faith, and the principle of trust is, indeed, at the root of all true knowledge. Every student has his working theories, and these are matters of faith applied to matters of fact, and retained if they are verified by experiment. There is a place, as well as a necessity, for reliance on the invisible, on the suggestion, as we say, of our common sense. And with Tennyson, whatever of faith and of knowledge is given to him is always transfigured by the love of God. This is the first and last song of his twilight of mourning :—

"Love is and was my King and Lord,  
And will be, tho' as yet I keep  
Within His Court on earth, and sleep,  
Encompass'd by his faithful guard,  
And hear at times a sentinel,  
Who moves about from place to place,  
And whispers to the worlds of space  
In the deep night that all is well."

Every grief is rendered bearable, every trial seems easy, the stones do not hurt the feet, when the pilgrim of the valley of the world has within himself the unsurpassable spirit of God's love. Light is sown for him.

## VII.—THE INCARNATION OF THE SON OF GOD.

The inestimable boon of the revelation of the character of God in Jesus Christ was intimately bound up with the religious life of Tennyson. The introduction to "In Memoriam" is a beautiful tribute of devotion by the faith of the poet to our Lord and Master. It also should be read with Section 36. The preachers of the school of Maurice and Westcott, and these two eminent preachers especially, exalted the doctrine of the Incarnation to an extraordinary prominence. They have made it the centre of Christian truth, whereas for generations we have been accustomed to look upon the doctrine of the death of Christ as the more important. Whatever influence led Maurice to give greater attention to the truth of the Incarnation, we can see that this same fact and its meanings were not unfamiliar to the poet's thought. He states the prologue to John's Gospel in his own language:—

"And so the Word had breath, and wrought,  
With human hands the creed of creeds  
In loveliness of perfect deeds,  
More strong than all poetic thought,  
Which he may read that bands the sheaf."

It was faith in this strong Son of God that delivered his feet from falling, his eyes from tears, and his soul from death. High above others, he gazed with reverent and mystic awe upon the Saviour as the Wise Ruler, Who would not leave man in the dust. Those two Christmas Songs will ever be a witness to his piety. The sweet modulations of the bells upon the air of midnight, ushering in the new-born year, inspire him with longing after the full realisation of the reign of Christ among men. As the old year, old and sorrow-laden, dies, the "Christ that is to be" more and more to the land, Who will give "the larger heart," "the kindlier hand," enters his spirit with a new power. Tennyson's religion is grounded upon the revelation of the Father in the face of His Son. And for this reason no time is ever mis-spent in attempting to find out the running of his thought. The poet here is a Christian poet, with a Christian message, and he will be read in coming years because he has enshrined in his singing spiritual experiences that find an echo in the human life of every generation. And when the spirit of Christian truth broods over and lives within a gifted man like Tennyson, there are the same features in his melodies as we find in the creations of the great and pure souls who have travelled through the earth in the companionship of God, and have left their hymns of truth in earlier years; they sing of peace through suffering, of victory over death, of a fair morning anticipated by the stars of hope, with the promise of eternal day. Looking seawards from the middle of the curved shore of one of the most charming bays in the Isle of Man, round which the town of Douglas rises above the Irish Sea, one autumn day, a full tide swept in upon the beach, "too full

for sound and foam." The stillness (there was no crowd of holiday-makers about the town), the long sweep of the coast, rising into cliffs, and the distant bar, beyond which one could see a few boats, with sails alight in the slanting sun-rays of the afternoon; every impression was so steady, and yet so calm and strong. It brought into the mind the lines of "Crossing the Bar," written in his eighty-fifth year, on a day in October, by the poet of whose faith we have been thinking. The same evening I was forced by the splendour of the view upon which I had looked only a while before to choose those lines for quotation in the book of a friend waiting for some verse to mark the visit.

We know that that Divine and Unseen One, Who is always guiding us, will await our spirits at the harbour bar—betwixt life and life hereafter:—

"For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crost the bar."



### KEEPING AT IT.



HE promises of God are for the faithful. Not all men can be great organisers, brilliant orators or keen logicians, but all can hold themselves to their tasks. This is not a matter of mental ability, but of will. While the more showy virtues may bring to their possessors larger publicity and more praise from a thoughtless public, it is the men who, seeing the right way, pursue it unflinchingly that win the approval of God and contribute most largely to the well-being of society. The world's work is being done by such men rather than by the possessors of genius. Beecher used to say that the only genius worth anything is the genius for hard work. The business world is sometimes startled by the brilliancy, daring, and wonderful success of some individual; but, as a rule, the success is temporary and followed by failure. The great business interests have been built by slow degrees, and are the products of severe and long-continued toil. As President Jordan has said, "Success is an exact science." It cannot be extemporised or created off-hand. It comes from the knowledge and use of clearly defined laws.

If the virtue of persistence finds striking illustration anywhere, it is in the Christian life. Worthy character is not built by chance, but through effort. It is all very well to warn people against morbid introspection and undue attention to their spiritual temperature if they need the warning. The chances are, however, that they are not troubling themselves at all about their spiritual health. The average Christian seems to assume that he can safely let his growth take care of itself, and that

he is bound to develop the graces of the Christian life whatever the conditions may be. This fond delusion has been the undoing of many a man. To overcome temperamental defects, to keep the interests of the Kingdom of God uppermost and foremost in the heart, to sustain right relations to the work of God, to make growth in likeness to Jesus Christ, these things demand thought and struggle. They are not included in conversion. We go on from the time of conversion, growing out of weakness into strength, gaining in clearness of moral vision and in power to realise our ideals. The man who assumes that because he has given his heart to God he is to know no more spiritual struggle has not learned the A, B, C of the teaching of Jesus and of Paul.

In the life of the Church the valuable member is the one who keeps at his work. In times of special interest some of those who have seemed indifferent awake to new life and become earnest and aggressive. If they cannot be interested all of the time, it is well that they should have these spasms of activity. But this spasmodic activity does not amount to much after all. These "jerkers," as Beecher calls them, never render large service in helping to pull the heavy loads. They come in when the road is smooth and the wheels move easily, but when the hill is to be climbed, and a hard, long pull is imminent, they are conspicuous by their absence. The Church of Christ owes its very existence to the faithfulness of the few. The men and women who go on through storm and sunshine, through success and reverse, year after year, doing their best for the cause they love, these are the salt of the earth and salt that has not lost its savour. But for these the pastor would lose heart utterly.

Probably every Church has its experience with members who work by fits and starts. It often takes a good share of the pastor's time to induce these fits of temporary activity, and when he has succeeded he has the comforting assurance in his heart that the work will have to be done all over again in a little while. It may be that attendance upon the prayer-meeting is small, and the pastor preaches a stirring sermon upon the importance of this service in the life of the Christian and the work of the Church. The next Wednesday evening his heart rejoices as he sees the lecture-room filled, and notes the presence of many whom he has never seen there before. Now if this could be maintained, what might not be accomplished through the mid-week service? But very likely the next week shows a dropping off in attendance, the following week the number is still smaller, and soon the service is back where it was before the pastor made his plea. If we could only hold what we gain, the progress of the Kingdom would be much more rapid than it is. To gain two feet and drop back three is not likely to bring us to any remarkable degree of efficiency.

What is the trouble? Are these people who surge ahead and then fall back hypocrites? Not at all. In the main they are sincere and honest in their declarations of purpose to live as disciples of Christ should, but

they lack that quality which insures faithfulness. Too often they seem to assume that the work of Christ can all be accomplished by one grand rally. With a hurrah they charge the enemy's line, and carry everything before them; then retire to their tents with the comforting conviction that the war is over. They have not yet come to realise that sin is as old as the race; that the age-long battle between good and evil is not yet fought out; that in our time the conflict will not end. When they find that the lately defeated enemy is again in the field with strength seemingly unimpaired, they become faint of heart and discouraged. To pay off a church debt is not to put an end to all financial difficulties. To win one election for temperance will not do away with the curse of drink. To secure such blessing from God as results in scores of conversions is cause for profound gratitude, but it is not work done once and for all time. The work of the Kingdom of God is never done.

Let us be thankful that so many Christian men and women recognise these truths, and are all the time engaged in striving to advance the cause of Christ. They form the old guard that never knows defeat. They are the joy of the pastor's heart, the hope of the Church. To increase the number of those who are faithful is to multiply the power and efficiency of the Church.—*Chicago Standard.*



## CHRIST'S MESSAGE TO THE SICK AND SUFFERING.

"They that are whole need not a physician, but they that are sick."—  
LUKE v. 31.

**T**HE proposition contained in these words is self-evident—so obvious, indeed, as to require no further proof. But there is a principle involved of great moment—namely, that need, real and deep, calls forth, and, in the economy of grace, will obtain, a supply. The need determines the supply. But a supply will not be granted where it is not needed, and would be superfluous; there is no designed waste either in nature or grace. A healthy, robust, and active man needs no medical aid, nor is it given to him. A rich man who can procure from his own resources the amplest luxuries of life needs no help from charity, nor is it given to him. A man of vast learning, conversant with the laws and discoveries of science, is independent of an elementary text-book, and never thinks of consulting it. On the other hand, a frail, sick man, borne down by disease, needs the advice and assistance of a physician, and secures it. A poor man, with limited resources, and possibly out of work, unable to obtain food for himself and those dependent upon him, is a fit object for charitable help. An ignorant, uncultured man must have instruction, and in various ways obtains it. The need regulates the supply. Such is the principle by which our Lord vindicated His reception of publicans and sinners, outcasts from respectable society, under the ban of condemnation. In their weakness and guilt they needed

Him—needed a Saviour and a Friend—and therefore they had Him. Christ gladly drew all such unto Him. This principle regulated the whole of His life, and determined all His actions. Nay, more, it is a principle of still wider sweep, and underlies all Divine action, in things material and spiritual alike. It inspires the providential government of God in His various dealings with us. That government is wise, discriminating, and beneficent, and as one who saw far into its secrets as it was at work among men has assured us, "My God shall supply all your need." Christ is, of course, speaking exclusively of spiritual things, the pardon of sin, the renewal and perfecting of the soul. He is, indeed, the Physician of the soul. The soul is a distinct and separate entity, with its own life, its own needs, its own interests and claims. It requires food and nourishment for itself, as truly as does the body. It hungers and thirsts, it has its weaknesses and diseases, and there is provided for it, through the gracious action of God, remedies that heal. Its weariness and langour can be overcome. There is medicine for the broken-hearted, enfeebled soul. Jesus Christ meets all its needs. But the principle is, as I have said, of wider scope, and runs throughout the moral and spiritual government of the world. We can only grasp the full import of our Lord's saying when we remember that He was God manifest in the flesh; the revealer of the Father's character and will, showing how God thinks, feels, wills, and acts towards us. We know what God is, because we know what Christ is. We know what in given circumstances God will do, because we know what Christ would do. "He that hath seen Me," saith our Lord, "hath seen the Father." And the point of the text, in view of this fact, is that God is drawn in sympathy and helpfulness towards all who, in any circumstances, have need, and that fact justifies us in speaking of "Christ's Message to the Sick and Suffering."

**"The world's a room of sickness, where each heart  
Knows its own anguish and unrest,  
The truest wisdom there and noblest art  
Is his who skills of comfort best."**

"They that are whole need not a physician, but they that are sick." Christ does not ignore this condition and the need it creates in any department of life, but responds to it. How does He meet it?

(1) *He proclaims to the sick and suffering the doctrine of a Divine providence*—a providence that regards their peculiar needs. It is the providence of a wise, loving, and Almighty Father, without whom not a sparrow falleth to the ground, and who has numbered even the hairs of our head. The world is not left to the caprice of blind, unthinking chance, nor is it the victim of a hard, relentless fate. Behind all the toil and trial, the suffering and inequality that perplex us, there is at work a living, personal Will, and the more clearly we see into the heart of things we shall be assured that "all's law, but all's love." What follows from this? First, that our sorrows are perfectly known to God. He is not ignorant of them.

They form a part of His thought concerning us. He sees and remembers them no less continuously than He thinks of us. Secondly, our sorrows are designed, and come not by accident. God would not suffer them to come for no good purpose, or for anything inconsistent with His will. They are instruments in His hands for aiding and carrying out His designs concerning our salvation, capable of accomplishing, and certain to accomplish, great issues. They result in "a far more exceeding and eternal weight of glory." Thirdly, because of this our sorrows call for submission to God. His will is wiser than ours, and, believing this, we can trust, and rest in our trust, that all is well. Nor can we fail to live in expectation of the good which we are assured they will work. Such a belief will do much to make sickness and suffering more tolerable, and will certainly take all bitterness out of it, and inspire us with a calm and chastened resignation to that will which seeks our perfection. There is in all this a power that reconciles and sustains.

(2) *Jesus Christ assures the sick and suffering of Divine compassion.* God not only knows of our trial, but helps us to bear it. "I have," said Jesus Christ as He looked abroad over the great companies of weak and helpless people that followed Him, "I have compassion on the multitude." Nor is there any finer summary of His life, any truer expression of its spirit and achievement, than in the familiar words, "Himself took our infirmities and bare our sicknesses." I can conceive no truth more precious or helpful than that of the sympathy of Jesus. For what is sympathy but suffering with, and entering into, the needs of others so as to make them our own? Jesus Christ took these needs to Himself, as if they were His own, for, indeed, He felt them to be His own. Nothing is more remarkable than this feature of our Lord's life. He was the comforter of the sorrowful, the defender of the weak and helpless, the refuge of the despairing, the healer of all who were in distress. How manifold were His works of mercy, when He cleansed the leper, cured the paralytic, gave sight to the blind, speech to the dumb, and hearing to the deaf, restored the withered arm, and even raised the dead. Note the breadth and universality of Christ's sympathy. He felt not simply for one, but for all. With clear insight he read each man's several needs and distresses, however various they might be. He was magnanimous, alike to friends, to strangers, and foes. Many of us are so limited in our sympathies that, while we care for one class of troubles, we are indifferent to another. A large number sympathise with bodily pain, but make light of mental suffering, of the doubts by which some men are agitated, the uncertainty they feel as to the highest ends of life, the shadows that becloud their prospects, and the vague dissatisfaction which hangs like a weight of lead upon their spirits. Some of us are distressed about people in our own rank of life—"our own set," as they are called—but not about others. The rich do not always realise how terrible are the griefs and burdens of the poor, nor do the poor always understand the anxieties of the rich. But nothing that in any

way touches man is a matter of indifference to Christ. If it were possible for us to bring into one room people from the most opposite parts of the world, representatives of every nationality, every rank, every occupation, and of the most diversified experience, we should find that Jesus Christ understood and sympathised with them all. He interprets men to themselves, and so enters into their innermost feelings and vital aspirations that there is not one who should not in His presence bow down and cry, "My Lord and my God."

(3) *Jesus Christ encourages and commands human sympathy and helpfulness towards the sick and suffering.* He regards the human family as "members one of another," bound together by close and indissoluble ties. If we are sons of God, we are by that very fact brothers of men. The sonship in one direction necessarily carries with it brotherhood in another. The great law of Christ's conduct is laid down in His own words, "Love one another as I have loved you." It is by "bearing one another's burdens" that we justify our avowed attachment to Christ. Now, we may indisputably do much to relieve the severity of pain and mitigate distress. We can secure for penniless sufferers medical skill and aid, possibly in our hospitals, or in many cases at our own expense. We can help to obtain for them that good nursing which is equally indispensable. It is so we fulfil the law of Christ. In acting thus, we are emphatically co-workers with God. For even in the sphere of Nature, in the material realm, we are not given over to the decrees of a blind fatalism, nor are the troubles and distresses that overtake us irreparable. It is false to say that Nature, because it is a great system of law, is absolutely relentless and unforgiving, that it repairs no wrongs, never heals, and never restores. There are remedial forces which men are commissioned to use, and the efficacy of which has been proved again and again in countless generations. From earth, air, and ocean we gather materials for beneficent service; medical science has learned the secrets of Nature, and called forth powers to aid us in our infirmity. The antidotes to disease are almost innumerable, so that we can by this means meet every species of disorder. It is possible either to brace or to relax our physical frame, to retard or to accelerate the motions of life, to quicken our energies, or, on the other hand, to soothe and calm our agitation, and God has thereby plainly revealed His purpose to us. The analogy between the material and spiritual worlds is indeed striking. In neither is pain unmixed and alone, without alleviation and without relief. Men are often roused to thankfulness by the extent to which God counteracts and repairs the mischief they have wrought. His mercy is wonderful. We have gone astray from Him, and He has bidden us return. We have fallen from our high estate, and He has raised us. We have sinned, and He has forgiven us. Sorrow has overwhelmed us, and He has dried our tears; and though the shadow feared of man must be encountered, and death is inevitable, have we not the assurance of the resurrection and eternal life? For all our ills there is some mitigation, and, while suffering



cannot be banished from the world, it can be modified and kept within narrower bounds. These remedial forces may be commanded by us all, and we should bring them to bear, not upon our own needs only, but equally upon the needs of others. Jesus Christ points us to the mass of suffering and distress everywhere to be found. We cannot portray in adequate form and colour the misery that exists in our dull and crowded streets and cheerless alleys, nor bring before our thoughts figures of the wan, weary sufferers whose life is slowly ebbing away. But our imagination will, at any rate, enable us to picture so much of the scene that we cannot be indifferent to the appeal it makes to us. Let us listen to its notes, and remember that Jesus Christ, by the whole spirit and tendency of His Gospel, has pledged His word to these suffering, helpless creatures, to the men and women who have need, that His people, who constitute His Church, will care for them and be to them what He Himself would be. It devolves upon us to fulfil that pledge, knowing well that our doing so will be one of the final tests of our fidelity to our Lord. When we stand before Him in judgment He, from whose verdict there is no appeal, on whose brow rests the crown of universal dominion, the sceptred monarch of eternity, will startle every negligent, selfish soul with His own solemn asseveration, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me." "But, beloved, we are persuaded better things of you, and things that accompany salvation!"

JAMES STUART.



### SUNDAY MORNINGS WITH THE CHILDREN.

III.—"YOUR GARMENTS ARE MOTH-EATEN."—JAMES v. 2.



SOMETIMES, boys and girls, when the spring days are getting longer and warmer, and are melting into the glorious summer, your mother says: "Well, you won't want those heavy garments now until the winter." And so she puts them all away in some drawer or cupboard or wardrobe, and there they remain, all through the summer months, even through the autumn, until the colder days of winter return.

But sometimes when she goes to the drawer or the wardrobe to bring out those self-same garments, she finds, very much to her annoyance, that they are riddled with little holes. Now, these holes have not been made by the hand of man, or of boys or girls; they have not been burnt, they have not been torn with a nail. No! Mother holds the garments up, and she says: "They are moth-eaten." That is it; the moth has been in them. You know what a moth is: it is a very tiny-winged insect, like a very small butterfly. Sometimes in the bedroom you have seen it, and your mother has cried: "There it is! catch it!" And you have caught it and rubbed it between your fingers, and it has been a little bit of grey dust. A very small thing is that little moth; a very feeble thing to do all that mischief. And yet, it is not even that winged moth that does it. It is the larva of that moth, or the young of that moth. The moth makes its

nest in the soft wool of garments or furs, and then, when the eggs are hatched, the little moths—the larvæ—feel cold, and they have to cover themselves, and so they set to work to pull the garment that they are in to pieces, and to fold the warm wool or fur about their frail little bodies.

You see, then, that the thing that does the mischief is even smaller than the moth. If you were to put them under the microscope, you would want a very powerful one to see the teeth with which they eat into the cloth: and yet, small as they are, those teeth are very sharp and strong for their size. Indeed, the larvæ of some moths are so strong in the teeth that they can eat hard wood, and even metal. Soldiers in the Crimea found some of the bullets in their pouch bored by the larvæ of moths, so strong and sharp are their teeth. The clothes-eating moths always begin on a *single thread*—that is all. They begin with *one thread*; but, when you begin to cut threads in a garment you begin to make holes, and if you go on—well, then the garment, in time, becomes one big hole.

And so you see that it is these little things that do the mischief in the clothes that your mother puts away during the summer months for the winter.

But I want to remind you that there are other garments: there is what we speak of as the garment of character. You have sometimes heard a person say about another who has been trying to defame or slander him: "Ah! He tried very hard to pick a hole in my character." And it is a good thing, boys and girls, when people who try to pick a hole in our characters find that they cannot do it. This is a magnificent thing: You know how our Lord Jesus wore a garment that was without seam, woven from the top throughout. It was the garment which He wore as He went about the streets of Palestine. It was a symbol of His beautiful character. His character was woven without a seam; there was not a rent or a hole in it, and men could not pick a hole in it, though they tried ever so hard. And His enemies often did try.

Ah! But the things that so often succeed in making a hole in a character are the little things, the little weaknesses, the little faults, the little sharp-toothed sins, that gnaw up the threads of a character until there are holes in it—small holes at first, and then larger and larger. *Pride* will do it. There is a little girl who thinks a good deal too much about her clothes, and who despises other little girls, however good they may be, if they are not finely dressed. There are some children who think more of dress than of anything else, and that pride is a little moth which gnaws into character, and begins to do damage and mischief that may be irreparable.

And then there is the sin of *deceit*. Sometimes a little girl brings a piece of work home from school, and lets mother look at it, and praise her, and she fails to tell her mother that *some* of that work, perhaps the best of it, was done by *somebody* else.

And here is a boy: the moth eating into his character is *greed*. When he has a penny he goes and buys sweets, and then tips them out of the paper into his pocket, so that they may be loose, and so that no one shall see the paper, and then he takes those sweets out and puts them into his mouth, one by one. And if any one says: "Why don't you pass the sweets round?" he says: "They're loose in my pocket, and I thought you would not like them."

Well, these are some of the moths that eat into character, and against

which we have to guard. Ah! boys and girls, believe me, there are men and women in life whose characters have never suffered from great things—great sins—great crimes, and yet they are penetrated through by little meannesses, and little faults, and little failings. And by and by, when God shall hold them up in the light of His countenance and shake them out, He will say: "Your garments are moth-eaten," and they will be fit only to be burned. May this never be said by God of any of us. Amen.

Brighton.

D. LLEWELLYN.



## NOTES AND COMMENTS.

**T**HE OPENING OF PARLIAMENT.—The King opened the Session of Parliament in person, but one wonders what he really thinks of the weak and inefficient men into whose hands so much of the destinies of this great empire has constitutionally to be entrusted. Mr. Chamberlain was present for the first day or two, and then slipped quietly away for a greatly needed holiday in Egypt. Mr. Balfour was at home, and remained there all through the opening debates, a prisoner with one of his recurring attacks of influenza. And who was there to take their place? Mr. Wyndham and Mr. Lyttelton are no doubt the ablest of the little company, but Mr. Akers-Douglas was entrusted with the lead, and as the party were brought face to face with the tremendous problems which their leaders have raised, dismay must have taken possession of them as they realised the utter incapacity which had been shown, and still unfolded itself upon the Treasury Bench. Mr. Morley's amendment to the Address on the Fiscal Policy of the Government was admirably pressed home. The Cabinet, on the other hand, absolutely did not know its own mind, had no mind of its own to know, would like to retaliate on somebody, but would do nothing till, by the aid of Mr. Chamberlain's propaganda, the country was talked over to one or other of his schemes. The division was an unusually large one, and twenty-seven members of the Unionist Party crossed the House to vote with the Opposition. The Government were hardly more fortunate with the question of Chinese Labour in South Africa. Indeed, when the history of the day has been written, it will probably be found that their treatment of this question has left a deeper stain on their record than even their trifling with Protectionist heresies. Mr. Lloyd-George's amendment on the Education question has had to be deferred till the discussion on the Estimates, but meanwhile the Irish opposition, disappointed at the working of the Land Bill and at the general failure of Government promises, has suddenly become active and threatening. The Liberal Party is jubilant, reinforced by the little group of new members who have won such notable victories in different parts of the country. Mr. Campbell-Bannerman seems to have renewed his youth, and has led splendidly in his attack on the Government; while Mr. Asquith, Mr. Morley, and Mr. Thomas Shaw spoke with that full knowledge and that deep conviction which are the real elements of successful, and ultimately triumphant, debate.

**THE MID-HERTS ELECTION.**—The return of Mr. Bamford Slack for Mid-Herts is, by friend and foe alike, recognised as the heaviest blow which the Government has yet received in the constituencies. Here, if anywhere, they

were deemed to be safe. Mr. Vicary Gibbs, who has lost a seat uncontested for eleven years, was a most thoroughgoing Tory and supporter of Mr. J. Chamberlain, as well as a member of his Commission. If his Protection principles made him unacceptable to a large number of voters, it has to be said, on the other side, that it gave a note of enthusiasm to the support of many on his own side, which otherwise would have been sadly lacking, and it brought to his aid the Tariff Reform League, whose peculiar methods of work were carried on until the poll was closed. In the public meetings, while other matters were mentioned, the exposure of Protectionist fallacies and falsehoods naturally had the burden of attention; at the same time the ardent and tireless workers who secured Mr. Slack's triumph had been roused to such resolute earnestness, first of all, and most of all, by the Education Bill of the Government, and by their hatred of its sectarian and persecuting spirit. It was a soldiers' battle, and the soldiers, for the most part, were inspired by the religious fervour that laughs at impossibilities. At the Liberal headquarters it was never expected the seat would be won, but Mr. Slack and a little group of stalwarts never doubted, and faith won.

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**BIBLE SUNDAY, MARCH 6TH.**—The hope we expressed in our last issue that our congregations would, of their own freewill, arrange for collections on behalf of the British and Foreign Bible Society on March 6th is likely to be very largely fulfilled. We have heard of instance after instance in which this is being done, and we have therefore every reason to believe that Baptists—acting on the advice of their most trusted and beloved leaders—will be to the fore in this good work, taking their full share in the effort to raise 250,000 guineas as a Centenary Fund. We trust also that collections will be made in all our Sunday-schools for this purpose, and that the opportunity will be taken—alike in church and school—of explaining the invaluable work of the Bible Society, and of enforcing the claims of the Bible on the reverent attention and loyal obedience of all men. Such an opportunity—world-wide in its reach and embracing all Churches—can rarely occur. If it should be found impossible to devote March 6th to this purpose, we suggest that another day, as early as convenient, should be fixed on.

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**THE CONGO ATROCITIES.**—The report of the British Consul, Mr. Casement, who was sent out by Lord Lansdowne to inquire upon the spot into the allegations brought against the Government of the Congo State, has at length been published, and it is sorry reading. It confirms to the full all that had already been affirmed in this country by missionaries and others of the barbarous methods employed by State officials, the condition of absolute and horrible slavery to which the natives in many parts of the country had been reduced, and the depopulation of vast districts. The report is further confirmed by the personal testimony of Lord Cromer. We need not here detail the horrors with which the report teems, but no mere niggling criticism of its statements on the part of the Belgian Government will satisfy this country. The case has been proved up to the hilt, and we ought to lead in the demand for immediate and sweeping reform. We are sorry to see that Mr. Fox Bourne has again dragged into the question the honoured names of Grenfell and Bentley as, by their silence, implicated in the action of Belgian officials. These men's honour is nothing

to him, but it is everything to us, and if they have been misled or deceived, and so have kept the peace, when otherwise they would have spoken, they will say so, and we shall not think the less of them. They are no feather-bed missionaries, but men who have proved in a thousand ways their affection and devotion to the cause of the Congo peoples, and they will be the first ardently to support any efforts of our own Missionary Society, and of the English Government, to alleviate the wrongs which have been perpetrated, and to change the whole system of State officialism in the Congo basin.

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**THE CASE OF ALDERMAN O'CONNOR.**—The Passive Resistance movement broadens and deepens, and some who doubted and criticised have themselves at last been driven by conscience and their better judgment to take their part in the conflict. We are pleased to see Dr. Barrett, of Norwich, amongst the latest recruits. The methods of the enemy are greatly helping the cause. Especially will this be the case with the treatment which has been accorded to an honoured alderman of Fulham, Mr. O'Connor, who, for a small Education rate in Essex, was laid up in Chelmsford Gaol for a fortnight. Treated like a common gaolbird, every indignity being imposed that a sensitive man could suffer, set to the foolish task of oakum picking, they have not only branded on the man's soul a hatred of the odious law they sought to enforce, but they have set their own prison chaplain praying for its abolition, and have added a new dignity and glory to the protest of those whose consciences are outraged. Alderman O'Connor will be the envy of hundreds whose rates have been paid for them, or who have been treated "with singular moderation" in districts where the whole policy of the clerical monopoly is, as far as possible, to hush things up. But their time will come, and patience will have her perfect work.

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**WAR IN THE FAR EAST.**—Since our last issue, the war-cloud which had long been hovering over the Far East has broken, and Japan, whose patience had been long tried by the vacillation of the Russian Government, while it still moved its forces rapidly to the front, has struck a first and successful and, so far as the command of the sea is concerned, a paralysing blow. We deeply deplore the outbreak of hostilities, and hoped against hope for peace. Undoubtedly, both in Russia and Japan, ever since the China-Japan war, there have been those who regarded war as inevitable, and set themselves to prepare for the day. Although Japan's first blow has been so successful, and she has compelled Russia to stand upon the defensive, no one can put a limit to the conflict, or say what will be its issue. How long can Japan go on? Will the seething forces of discontent in Russia remain quiescent in this time of inevitable self-denial and suffering? Still more urgent to ourselves is the question whether the strife can be limited to the combatants concerned. It is much to our advantage that relations are so amicable just now with our nearest continental neighbours. But, as by the publication of the interchange of views between Russia and France in the time of the Fashoda imbroglio, France will be reminded that she is Russia's ally, and must not see her own friend seriously worsted, while, on the other hand, we have the recent and unnecessary treaty between ourselves and Japan, which in the case of France's interference would immediately become

operative. Already the military scare means another £6,000,000 to be added to our already swollen Army Estimates, and doubtless the Navy will come in for something drafted on similar lines. We are in the added difficulty of being represented by the weakest Government of modern times. We do most earnestly lift our hearts to, and rest our hopes on, God, that He may grant us peace, and speedily bring to a peace-securing end the present war.

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THE HALFPENNIFICATION OF THE DAILY PRESS.—That the *Daily News* should reduce its price to a halfpenny, and that the *Daily Chronicle* should follow suit, marks a new era in the position of the daily press in this country. Mr. Cadbury's policy in connection with the former in providing a paper that could be read throughout by pure-minded, right-hearted people without a blush has been eminently successful, and the circulation was already greatly in advance of anything previously attained. But the present change, while it will not, we trust, diminish in the slightest degree its influence in the great middle class, is a noble, and we are rejoiced to say immediately successful, endeavour to place the paper in the homes of the workers who have been too much shut up to receiving all their news of life at home and abroad through the eyes of the yellow press. It had, indeed, become a question of national importance how to meet the raging, tearing propaganda of those papers to which no established principles were sacred, and in whose hands no country's honour or welfare seemed to weigh in the balance against an increase in their circulation. We believe that as the days go by it will be seen that something adequate to the need has really been attempted, and that the papers which have borne themselves under their present management with so much good sense and dignity have lost nothing, but gained much, by the change, while the yellow press itself is driven into more honourable and, for the nation, less perilous courses.

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REV. H. HARDIN.—After a short illness, Rev. H. Hardin has gone to his rest. He had been ailing for some months, and knew himself that his time was short. For thirty-four years he was the beloved minister at Montacute. He had no American degree for Divinity, but he was "Doctor" in everybody's thought, a true Medical Missionary to the whole countryside, healing the sick and preaching the Gospel with unwearied faithfulness. On the Council of the Baptist Union he served for many years the interests of the village churches, jealous both for their honour and their liberties; but in Montacute was his true sphere. The erection of chapel, school, and manse forms a permanent material memorial of his years of devoted work, but his truest record is in the hearts of his people, who will one and all feel "we shall never look upon his like again." He ploughed by choice a hard furrow, and he ploughed it to the end, and now he rests with God.

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CANON AINGER.—Canon Ainger, who has just passed away in his sixty-seventh year, after some months of failing health, was for five-and-twenty years Reader of the Temple Church, and for ten years its Master, in succession to Dr. Vaughan. But he was best known to the general public by his literary work, his most interesting biographies of Charles Lamb and Crabbe, his editions of the works of Lamb and of Thomas Hood's Poems, and his

personal contributions to the pages of *Punch*. He had a most delightful gift of humour, his knowledge of literature was wide and most sympathetic, and as an elocutionist he had voice and memory and manner such as captivated his hearers.

REV. ROBERT HALDANE CARSON.—One of our oldest Irish ministers, Rev. R. H. Carson, has gone to his rest at the age of eighty-three. For forty-seven years he was pastor of the church at Tubbermore, co. Derry. He was a man of exceptional gifts, a clear thinker, a strong preacher, and a close student of Scripture. His books and smaller publications were numerous, and one on the New Testament Church certainly deserves a renewed lease of life. The death of his wife two years ago left him a lonely old man, but his faith was undimmed, and he waited patiently for the Master's call.



## LITERARY REVIEW.

THE RELIGIOUS LIFE OF LONDON. By R. Mudie-Smith. Hodder & Stoughton. 6s.

THIS volume of over five hundred pages has grown out of the census recently instituted by the *Daily News* with a view of ascertaining the attendance at all places of worship in the Metropolis. It was a great, worthy, and useful undertaking, and disclosed results in various ways for which we were not prepared. Mr. Mudie-Smith proceeded in a totally different way from Mr. Charles Booth, and has a much more definitely religious interest in his work, and holds out a much more hopeful prospect as to the possible progress of the churches. The labour expended on the collection of these statistical tables has been enormous, and we believe that they may be regarded as absolutely accurate. Their significance is well shown in the various essays, by which they are accompanied, on such subjects as the "Methods, Lessons, and Results of the Census," by the Editor; "The Problem of the Church," in different parts of London, Men's Services, the P.S.A. Movement, and Adult Schools. By means of a work like this we see exactly where, as churches, we stand, and what are our weakest points, and in what direction we must seek to amend our ways. It is, of course, gratifying to find that as Baptists we occupy no secondary position among Non-conformists, and that our progress has been so marked. The Free Churches as a whole are decidedly ahead of the Established Church. Things are not, however, as they should be either with ourselves or with others, the ratio of attendance being only one to five of the population. Mr. Mudie-Smith believes that greater possibilities are before us, especially if we exercise a wise adaptation to present-day needs in the character of our services and buildings, if we are prepared to do more open-air work, and are determined to make the Gospel cover the whole of a man's life. We scarcely know any collection of facts bearing upon religious life and progress which is more fruitful in suggestion than this, or one whose results should be more beneficial and practical in years to come. The two large maps and the numerous diagrams, which must have cost a huge sum to produce, give to the volume exceptional value.

THE DIVINE VISION AND OTHER POEMS. By A. E. Macmillan & Co. 3s. net. THIS anonymous poet of the Emerald Isle, whose identity is, however, an open secret, possesses both the vision and the faculty Divine. He has felt the spell of the Celtic glamour, and found in it more than an illusion. He seems at times to be one with the life of nature, alike in its gentler and sterner moods. He moves in a world of weird and mystic beauty—a world peopled with unseen spiritual presences, laden with memories of far-off, happy and unhappy things, and exercising the witchery of an enchantment which the imagination cannot resist. The dawn of the morning, the splash of the rain, the rush of rivers, the dim and shadowy clouds, awaken within him the sense of the mysterious. The earth is full of tender voices and radiant with mystic glory. Like "the Master Singer" he describes, he hears "a laughter in the diamond air, a music in the trembling grass"; he sees "the fire upon the hills," and awakens "the sunlight in the heart." How delightful it all is!—possible to us only if we go farther back even than Comte's theological or supernatural stage as distinct from the metaphysical and positive. We almost wish, as we are under this poet's magical charm, that we could again see the shining presences on the hills and in the streams, and come across the discrowned kings and fairy potentates in this realm of bewitching fancy. From its peculiar standpoint how exquisite is the poem:

"When twilight flutters the mountains over,  
The faery lights from the earth unfold;  
And over the caves, enchanted, hover  
The giant heroes and gods of old.  
The bird of aether its flaming pinions  
Waves over earth the whole night long;  
The stars drop down in their blue dominions  
To hymn together their choral song.  
The child of earth in his heart grows burning,  
Mad for the night and the deep unknown;  
His alien flame, in a dream returning,  
Seats itself on the ancient throne.  
When twilight over the mountains fluttered,  
And night, with its starry millions, came,  
I too had dreams: the songs I have uttered  
Came from this heart that was touched by the flame."

We have space but for one more quotation, "Love From Afar.":

"A burning fire rose up within me,  
You were away long miles apart;  
You could not wait the day to win me,  
But came a lightning to my heart.

"I call into the flaming centre,  
'Spirit, I love you.' Far away  
Fades from the paradise I enter  
The dim, unreal land of day."

JEREMY TAYLOR (English Men of Letters). By Edmund Gosse.  
Macmillan & Co. 2s. net.

MR. GOSSE claims to have given the first detailed biography of this most



eloquent of Anglican divines, and substantially he is right. He has gathered particulars from all available sources, and narrates facts unknown to Heber and Eden. He rejects entirely the statements accepted by both these authorities from reminiscences of Lady Wray as to Taylor's descent from Dr. Rowland Taylor, the Marian martyr, and as to the family having long held respectable rank among the gentry of Gloucestershire. We must still, it seems, believe that Taylor's father was a simple barber in Cambridge. Mr. Gosse traces Jeremy's career with sympathetic interest, and paints his portrait in vivid and occasionally brilliant colours. The contrasts of his life, its ups and downs, were uncommon even in that age of struggle. Coleridge regarded Taylor as one of the four greatest masters of the English language in the first half of the seventeenth century, the others being Shakespeare, Bacon, and Milton. Mr. Gosse acquiesces. He gives a fine estimate of his literary achievements in various "Sermons in the Holy Living and Dying," in the "Liberty of Prophesying," the "Nature and Offices of Friendship," etc. Taylor's "grand style," his rich and sonorous music, his learned allusions and quotations, his striking similes, his oratorical brilliance, his too profuse decoration, have somewhat interfered with his ethical directness and spiritual force. But in an age which has verged towards the opposite extreme the study of his stately eloquence would be a distinct gain. Taylor was not always true to his own principles of toleration, as expressed in the "Liberty of Prophesying." As Bishop of Down he was obstinate, unjust, and cruel towards the Presbyterians—"the Scotch spiders," as he called them; and Mr. Gosse's apologies for him are by no means decisive. Taking it as a whole, however, it will rank as Mr. Gosse's best and most judicious work.

**ALFRED TENNYSON.** By Arthur Christopher Benson. Methuen & Co. 3s. 6d. THIS is one of Messrs. Methuen's series of "Little Biographies," and one of the best. Not only so, it contains the sanest appreciation of the great Victorian laureate which has yet appeared, free from fulsome eulogy, and not afraid to insist upon the limitations and defects in Tennyson's genius and workmanship. It was impossible to read the official Life without feeling that Tennyson lived in an atmosphere of not always wholesome adulation, and that in some senses he was a spoiled man. The reaction was bound to come. Mr. Benson is himself a poet of no mean powers, and is, moreover, a keen, competent, and sympathetic critic. We cannot endorse, as he does, FitzGerald's opinion that the 1842 volume was the high-water mark of Tennyson's genius, nor can we help feeling that an element of personal pique entered into some of the letters of Coventry Patmore, here quoted. We also think that "In Memoriam" is more definitely Christian than Mr. Benson allows. On the literary and æsthetic sides of Tennyson's work, his judgment has practically the note of finality. His biography—clear and succinct—and his critical estimates, will send many readers to a fresh study of the most winning and musical poems of the nineteenth century.

**LENTEN ADDRESSES AND MEDITATIONS.** By Charles Wellington Furse, M.A. With an Introduction by Charles Gore, D.D. London: John Murray. 6s.

SOME months ago we had the pleasure of introducing to the notice of our readers a series of addresses to clergymen, entitled "The Beauty of

Holiness," in which we detected the notes of a voice that spoke to the innermost soul. That same voice speaks to us no less forcefully and persuasively from these pages. The contents of the volume were delivered between 1870 and 1900 in the Lenten season, when Mr. Furse was Canon and Archdeacon of Westminster. They are vigorous, searching, unveiling the weak places of the soul, and pointing to true sources of strength and healing. Never commonplace or formal, they deal with the great realities of spiritual life—Sin, Repentance, Faith, Consecration—in an evangelical and practical manner. To some points we should, of course, demur. Yet it is not only English Churchmen who will profit by the devout reading of chapters so beautiful and suggestive.

**SERMON AND PREACHER.** Essays on Preaching. By the Rev. W. J. Foxell, M.A. John Murray. 3s. 6d. net.

WE noted these essays with special interest when they appeared in the pages of the *Church Times* and the *Guardian*. They are the free and straightforward talk of a healthy, sensible, and devout man, who sees on the one hand the immense possibilities of preaching as an instrument of conversion, instruction, and edification, and on the other the limitations, faults, and extravagances of many preachers whereby those possibilities are defeated. No aspect of this high and holy office is overlooked, and the book should be read from beginning to end, and then read again, by every man who would make full proof of his ministry.

**POLITICS AND RELIGION IN ANCIENT ISRAEL.** An Introduction to the Study of the Old Testament. By the Rev. J. C. Todd, M.A., B.Sc., Natal. Macmillan & Co. 6s.

CANON TODD has made a chivalrous attempt to vindicate the functions of the Higher Criticism, and to prove that it leaves us with a richer, nobler, and more spiritually valuable Bible than we previously possessed. Certain it is that many of the most devout and Evangelical teachers agree with him in the belief that, while the traditional beliefs must be revised, and the history of Israel to some extent reconstructed, the witness of the Old Testament to the self-revelation of God is in no degree weakened thereby, and that we still retain, and even strengthen, our hold on all that is essential. We stated a few months ago our inability to accept the views of modern criticism in regard to the composition and date of the Pentateuch, and Mr. Todd does not remove our difficulties; nor can we accept all that he advances as to later stages of the history. He is a facile and interesting writer, frank and fearless, and fully convinced that only on the lines here laid down can we do justice to the Sacred Scriptures.

**LIBERAL CHRISTIANITY: its Origin, Nature, and Mission.** By Jean Réville. Translated by Victor Leuliette. Williams & Norgate.

THIS work, offered at a time of growing unsettledness and anxiety in England, is intended to show how a leading French Protestant endeavours to meet "the needs and solve some of the difficulties of those who, in the face of the ever-widening horizon of knowledge and consequent broadening of thought, are casting about for a reverent reconsideration and clear restatement of Christian doctrine in the light of the philosophic and scientific conceptions and tendencies of our time." How far it will succeed is very questionable, for,

notwithstanding the frankness of spirit and charm of style everywhere manifest in the book, its Christianity is of a decidedly attenuated type. Christianity is regarded as "the religion which Jesus taught and lived," and we are told that the only books of the New Testament in which we can find the contents of His teaching are the Synoptic Gospels, and even these are cut down to very narrow limits, inasmuch as they are not an exact transcription of the actions and words of Jesus, are by no means purely historical, but have a large admixture of legend. M. Réville sees between the ideas of Jesus, on the one hand, and those of Paul, John, the Epistle to the Hebrews, and the Apocalypse, on the other, a contrariety which forbids the supposition of the former being the absolute source of the latter. He rejects *in toto*, as we understand him, the supernatural, and emphasises the ethical and spiritual elements of the Gospel, making the substance of Christ's message to consist more particularly in the doctrine of the Fatherhood of God and the Sonship of Man. There is very much in the author's protest against ecclesiastical authority, and the deadening influence of a governmental hierarchy, with which we are in profound sympathy, and we may well be grateful in this time of stress and strain for his refutation of sacerdotalism and sacramentarianism in every shape and form. But he has given us the excess of a good thing.

MEDIEVAL ENGLAND, 1066—1350 (Story of the Nations). By Mary Bateson. London: Fisher Unwin. 5s.

MISS BATESON has probably utilised in this story of our own nation materials used in her lectures at Newnham. At any rate, she has a happy familiarity with her subject, and writes on it with evident ease. She touches on political matters only in a subordinate degree, her aim being rather to exhibit the social life of our country, as gathered from contemporary accounts—the King and the Court, the secular and regular clergy, the monasteries, learning, art, education, tillers of the soil, town life, the burgesses, etc., are passed under review. A vast amount of information has been collected, curious but never useless, and we obtain a knowledge of the varied life of the period among all ranks and classes, and in every department, which no ordinary history can impart. The volume will add to the distinction of the series to which it belongs.

SERMONS ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS for 1904. By the Monday Club. Manchester: James Robinson, 24, Bridge Street. 3s. 6d. net.

THE Monday Club is an association of American Congregational ministers to which we are indebted for twenty-nine series of sermons on the International Lessons. Many well-known names appear in the list of contributors, and the work is worthy of their reputation. The sermons are, as a rule, good in themselves, and must have been specially useful to teachers. Apart from its fertility of suggestion, the volume will point out to ministers a method of assisting their Sunday-school teachers, instructing their congregations, and maintaining a welcome variety in their preaching.

THE CENTURY BIBLE: GENESIS. Edited by W. H. Bennett, D.D., Litt.D., etc. Edinburgh: T. C. & E. C. Jack. 2s. 6d. net.

THE Century New Testament has at once taken so high a place in popular esteem that we naturally welcome the first instalment of the Old Testament

with keenest pleasure. Dr. Bennett's profound and accurate scholarship well qualify him for his editorial task. His critical opinions will not, of course, find universal favour. He is an out-and-out advocate of modern views, and will not, therefore, carry with him those who cling to the traditional position. He believes that Genesis was compiled by a series of editings from three or more ancient works, which he endeavours painstakingly to distinguish, indicating at the head of every page which document was used—P.J.E., etc. The Revised Version is used, the Authorised not being given at all. Professor Bennett is an ideal commentator. His notes are brief, terse, and illuminating.

THE JOURNAL OF THEOLOGICAL STUDIES, January, 1904 (Macmillan & Co.; 3s. 6d. net), is, as usual, full of interesting matter. Dr. W. Cunningham has a masterly and altogether timely paper on "The Reaction of Modern Scientific Thought on Theological Study," while Father O'Fallon Pope submits a strong plea for scholastic theology, which undoubtedly has much to say for itself which should not be overlooked. "The Purpose of the Transfiguration," which has been discussed by two previous writers in this journal, is dealt with by the Rev. A. T. Fryer, who believes, as regards the disciples, it was intended to show that the perfectness of our Lord's priestly and prophetic character could only be attained by His sacrifice on the Cross—that it must be suffering first, then glory. The Transfiguration was our Lord's consecration to these great offices. The reviews and literary chronicle keep as well abreast of current literature. One of the most trenchant papers is the Rev. C. J. Shebbeare's critique of Dr. Strong's books on individualism and authority.

THE CRITICAL REVIEW of Theological and Philosophical Literature (Williams & Norgate; 1s. 6d.) opens with a welcome paper, "A Quartette of Norse Preachers," by the Rev. J. E. Beveridge, of Dundee. These preachers are Johan Munch, J. J. Jansen, Thorwald Klaveness, and Gustav Jensen, all of whom must be capable and powerful men, whose works it would be a gain to see in an English translation. We note that Rev. H. Wheeler Robinson, M.A., of Coventry, reviews Dr. Davidson's "Old Testament Prophecy." Principal Salmond's notices of Cooke's "Laws of Moses and the Code of Hammurabi," and of Buchanan Gray's "Commentary on Numbers," should not be overlooked.

MESSRS. NELSON & SON are second to none in their illustrated gift books. THE CASTLE OF THE WHITE FLAG, by Evelyn Everett Green (5s.), is a story of the Franco-Prussian War, told in a vigorous and frequently brilliant style. The Seymours are a family who suddenly inherit great wealth, and decide to spend a winter in the French château in the forest of Haguenau, "far from the madding crowd"; but while man proposes God disposes, and the outbreak of war reverses all their expectations. We come across combatants on both sides, and see a vivid picture of events which actually took place. The White Castle gradually became a sort of military hospital. Of course a love story is introduced, which is as pure as it is pleasant. The work creates a healthy horror of war, with its cruelties.—A FAIR JACOBITE, by May Poynter (2s. 6d.), is a tale of the exiled Stuarts, the historical details having been taken from Miss Strickland's "Queens of England" and other trustworthy sources. Molly Fremlyn, the heroine, who has lived

with three old maiden aunts in Kent, had a tender liking and pity for the unfortunate exiles, and when at length she secured the fulfilment of her desire to visit France, she met the Queen, and became the companion of the young Princess Louise, who enchained Molly to her as her slave for life. The story is well written, and gives a fair idea of at least one side of Jacobite history.

MR. C. H. KELLY (2, Castle Street, City Road) sends out *RAYMOND LULL, the Illuminated Doctor, a story in mediæval missions*, by W. T. A. Barber, B.D. To those who are unacquainted with the romantic career of this fascinating character a singular pleasure is in store. Raymond Lull, the gay courtier, became one of the most devout Christians, and was not less distinguished for his spiritual achievements than for his intellectual power and his pre-eminence in science. Mr. Barber has entered with profound sympathy into the spirit of his life, and his valuable monogram is sure to find acceptance.

*OUR EARLY FEMALE NOVELISTS and Other Essays.* By A. M. Williams, M.A. Glasgow: James Maclehose & Sons. 2s. 6d. net.

THE opening essay of this volume introduces us to writers whose names, broadly speaking, are of little more than historic interest. Mrs. Aphra Behn, authoress of "Oroonoko" and "The Fair Jilt," Mrs. Manley, Mrs. Lennox, Mrs. Charlotte Smith, and even Mrs. Inchbald, are not at all widely read to-day, but it is well to know something of them. The appreciation of "Emily Brontë," ranked highest of the three distinguished sisters, is a piece of fine literary work, while "Some Characteristics of Scott's Poetry" are touched upon in a sincere, incisive and patriotic style. Its vigour, its glow, its colouring, its picturesque description, and its breadth of portraiture will always secure its remembrance. The papers on Pope and Zola are in other ways valuable.

*THE SELF-PORTRAITURE OF JESUS. Short Studies in Our Lord's Pictorial Teaching concerning Himself.* By J. M. E. Ross, M.A. Hodder & Stoughton. 3s. 6d.

A SERIES of choice presentations of the peerless and perfect life of our Lord in the various aspects on which He Himself continually dwelt, such as the Physician, the Bridegroom, the Sower, the Judge, the Bread of Life, the Light of the World, the Servant of All, etc. We have rarely read eighteen chapters with more entire satisfaction. Firm Evangelical faith is combined with robust thought and fine culture.

*FACING THE FUTURE; or, The Parting of the Ways.* By Robert Thynne. T. Fisher Unwin. 6s.

THIS is a novel whose virile and uncompromising Protestantism will doubtless awaken keen resentment in the minds of those Anglicans who long for reconciliation with Rome, and in the Anglican Church are doing the work of Rome. But, strongly as it may be resented, its story is, in its main features, true to existing facts. Such characters as Dr. Ducie, with his priestly assumptions and his superintendence of a sisterhood which differs but slightly from Romish convents, and such evils as Marion Thorn experienced, are by no means unknown. The characters are well drawn, the incidents are well within the limits of probability, and the story should tend to open the eyes of those who deny that there is a strong and perilous anti-Protestant movement in the Anglican Church.

MESSRS. J. M. DENT & Co. are now the publishers of *HYMNS OF FAITH AND LIFE*, collected and edited by Rev. John Hunter, D.D. The third edition, which they have just issued, differs but slightly from its predecessors. It is a noble and invaluable collection, and while it will not supplant our "Baptist Church Hymnal," it ought to have a place on every study table for frequent consultation.

THE latest additions to the *Handbooks for the Clergy* (Longmans, Green & Co. Each 2s. 6d. net) are *CHURCH MUSIC*, by A. Madgey Richardson, M.A., *Mus. Doc.*, etc., and *LAY WORK AND THE OFFICE OF READER*, by Huyslew Yeatman-Biggs, D.D., Bishop of Southwark. The former deals with music exclusively in the service of the Anglican Church, and therefore contains several chapters of little interest to Nonconformists, though there is, in various parts, much that should be useful to ourselves, especially in regard to the composition, the training, and general conduct and work of the choir. Indeed, all our choirmasters should study what is here said. The latter book, dealing with lay work, is devout and sensible. It recognises the altered conditions of religious life, and the need of further advance and wise adaptability on the part of the English Church if it is to hold its own. The picture it gives of clergy of the old school relates to a condition of things not likely to recur. Here, also, we may learn invaluable lessons as to the need of supplementing the work of our "official" ministry. Messrs. Longmans & Co. have done well to issue *THOUGHTS ON RELIGION*, by the late G. J. Romanes, and *SOME ELEMENTS OF RELIGION*, by the late Canon Liddon, in sixpenny editions. They ought to have an immense circulation.

IN his *Kings' Classics* Mr. Moring, of the De La More Press, 298, Regent Street, W., has included *KINGS' LETTERS*, from the Days of Alfred to the Accession of the Tudors (2s. 6d. net). The editorial work has been competently discharged by Mr. Robert Steele. The letters are of interest, not only to students of history, but to all who delight in vivid pictures of life among Kings, courtiers, and ecclesiastics in high places. There are many exquisite touches showing how monarchs and statesmen are, after all, made of common clay, and subjected to the same trials as befall those of humbler station. The same publisher sends out *BROWNING'S ESSAY ON SHELLEY*. Being his Introduction to the Spurious Shelley Letters. Edited, with Introduction, by Richard Garnett, C.B., LL.D. 2s. 6d. net. The essay—associated with a curious literary episode—was issued some years ago by the Browning Society, but otherwise is not now (we believe) generally known. Dr. Garnett tells the story of the fraud, and has some acute and valid criticisms on Browning's lax construction of editorial obligations. The essay itself is well worth knowing, though Browning's estimate of Shelley was greatly modified in his later years.

MESSRS. A. & C. BLACK are to be congratulated on the production of *THE ENGLISHWOMAN'S YEAR BOOK AND DIRECTORY, 1904*, edited by Emily James (3s. 6d.), which every year becomes better. It covers all the interests of Englishwomen. It gives information bearing upon the opportunities and work of women in every direction, their employments, and the professions open to them. A more valuable manual on its own lines it would be impossible to produce. It should have a place in every household.

REVIEWS HELD OVER—"Poetical Works of Christina Rossetti," Collected Edition (Macmillan); "Highways and Byways in Sussex," by E. V. Lucas (Macmillan); and "Genesis," edited by Dr. Driver, in "Westminster Commentaries" (Methuen).



*Woodburyprint.*

*Waterlow & Sons Limited.*

*yours faithfully,  
John Kemp.*

*From a Negative by Russell & Sons, Southsea.*

THE  
BAPTIST MAGAZINE

APRIL, 1904.

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THE REV. JOHN KEMP.

**F**ROM time to time one hears of the "discovery" of a new preacher whose youth and inexperience are discounted by the rare qualities which promise a success gratifying to all believers in the true Apostolical Succession. Not so frequently are published those records of persistent endeavour and fidelity to principle by which great causes have been advanced, and in the study of which clues are often traced to the secret of enduring strength. Baptists are in no danger of forgetting what they owe to conspicuous leaders like Cox and Acworth, Brock and Birrell, Landels and Glover, Spurgeon, MacLaren and Clifford. But it is probable that many of them may never know of the men, less brilliantly endowed, without whose noble service our witness as a church would have been impoverished in power and limited in extent.

For eighteen years one of such men, gladly honoured by all who know him, has been labouring in the town of Portsmouth. The Rev. John Kemp was born at Bocking, near Braintree, in Essex, on June 24th, 1847. His parents were members of the Wesleyan Methodist congregation, and early and carefully instructed their son in the "faith once for all delivered to the saints." Not the least important part of his training was gained during the years of business experience, which were spent at Chelmsford. Joining a Bible-class in connection with the London Road Congregational Church of that town, he "decided for Christ" in the year 1868, and immediately engaged in Christian work. While taking part in cottage meetings, preaching in the open air, and learning the art of utterance through association with a Debating Society in the town, he was adding to his stock of knowledge by a judicious course of reading. A debate on Christian Baptism, in which he took part, compelled a revision of his views, and shortly afterwards he made public profession of his convictions as a Baptist. During this period he owed much to the kindness of his minister, the Rev. Geo. Wilkinson, who, with others, urged him to prepare for the Congregational ministry. This step Mr. Kemp's conscientious scruples would not allow. Naturally an Essex lad would, at



such a crisis, think of Spurgeon. To the great preacher he, therefore, applied, and in 1871 was admitted a student of the Pastors' College. After a course of study, highly creditable to him, Mr. Kemp began the work of the pastorate at Bures St. Mary, in Suffolk, where, after nearly eight years of happy and successful endeavour, during which he won his spurs and made many friends, he migrated to Burnley, Lancashire.

Here, in 1881, at the Mount Pleasant Church, began a ministry which continued for five years. In that time he baptized eighty-three converts, besides receiving into church membership an additional forty-four. He also succeeded in reducing the debt upon the building by some £300, raised nearly £150 for renovation purposes, and engaged heartily in temperance and philanthropic work, and gained the esteem of very many outside the circle of his own congregation. Climatic conditions seriously affecting the health of his wife, he decided to accept the invitation which was forwarded to him by the Kent Street Church, Portsea, and was introduced to his new charge in the first week of February, 1886. Among those who spoke at that "recognition" meeting were the Rev. E. G. Gange, F.R.A.S. (once a Portsmouth minister), and the late Rev. J. Prue Williams, of Southsea.

Kent Street Church, Portsea, is the parent of all the Free Churches of Portsmouth, and has a stirring history, extending over 205 years.

At the time of Mr. Kemp's settlement it had lost much of former prestige. Situated in a declining part of the town, and in a street difficult of access, and weakened in resources, it did not promise the new pastor an encouraging future. Much of the business and many of the Baptists had left this neighbourhood. Those who were chiefly responsible for the invitation extended to Mr. Kemp were hopeful that fresh departures in method, a new voice, and the vigorous prosecution of work on broad evangelical and practical lines might save the situation and coax a return of prosperity.

What was humanly possible under such conditions was done by Mr. Kemp. With characteristic energy he initiated new enterprises, and kindled in the most despondent a new faith. Ragged schools, mothers' meetings, mission band, pioneer corps, pleasant evenings for the people, special services for youths and maidens, a Young People's Society of Christian Endeavour, clubs, temperance work, and special missions—these were among his carefully planned and bravely attempted schemes. In addition to these efforts he flung himself into the larger life of the town, and in five years had become one of the most familiar and respected of its public men. He originated the idea of a periodical, "The Christian Citizen," which might help to exalt civic ideals and cleanse the town from some of its glaring abuses.

This was started, and edited by the Rev. Chas. Joseph (now of Cambridge), in collaboration with Mr. Kemp, it helped forward the cause of reform. During the night of September 14th-15th, 1891, and but a few

hours before the annual missionary breakfast, which had been arranged at Kent Street that year by the Local Auxiliary, the Baptist Church of Portsea was destroyed by fire.

This disastrous circumstance led to a division among the church members, one half of which thought the time had providentially arrived for a forward movement in a fresh locality. After some discussion, an amicable settlement was reached, and the minister, with those who had decided for extension, removed to the Victoria Hall, thence—by invitation—to Ebenezer Chapel, Southsea, where they united with the few who worshipped in that place. Here "Immanuel Church" began properly its work, with a membership of one hundred and thirty-one, plus the forty members of Ebenezer. In a short time the seating accommodation proved inadequate. Arrangements were made for the purchase of a new site. Committees were formed, a building fund was opened, and a bazaar was held. A site was secured for £600 in Victoria Road North, Southsea. On Tuesday, April 18th, 1899, the memorial stones of the projected building were laid, the Rev. J. H. Shakespeare, M.A., taking part in that joyous and impressive ceremony. On October 26th of the same year the church and schools were opened and dedicated to God, crowded congregations assembling to hear the Rev. J. G. Greenhough, M.A., and Dr. M'Caig, of the Pastors' College. Since that festival day, Immanuel Church has grown in strength and blessing. At the close of last year the membership had risen to four hundred and forty-four.

This may not be counted remarkable progress by some who are ignorant of the grave difficulties which have been conquered by this minister and his people. Mr. Kemp may not shine forth in this bald and brief history as a remarkable man. But a more intimate knowledge of the circumstances and a closer criticism of the pastor of Immanuel Church will compel a more appreciative estimate. Distinguished courage, a rare tact, great skill in administration, a varied ability, and an unconquerable optimism have carried Mr. Kemp to a point of progress relatively behind no advance recently chronicled in our denominational records. It is a tribute to the interest and helpfulness of his preaching that, after eighteen years, he is more popular in Portsmouth than ever. One of the most successful institutions in Portsmouth is the Immanuel P.S.A., attended week by week throughout the year by six hundred people.

But perhaps Mr. Kemp's peculiar gifts are best expressed in the realm of "affairs." Here he is *facile princeps* among his brethren. Many years ago, as secretary of the Portsmouth Nonconformist Association, his mastery of detail, and keen business capacity "discovered" him to his fellow townsmen. He has now been, for three years, secretary of that body, reconstituted as the Free Church Council, and the last year, closing a month ago, was the most prosperous of its existence. In many other ways Mr. Kemp serves his generation and proves his mettle. He has been Moderator of the Southern Association of Baptist Churches, Presi-

dent of the Local Preachers' Association, and of more societies than can be recalled or stated. At this moment, he is one of the busiest of indefatigable workers, and, beyond Portsmouth—which allows him no leisure—serves on the Council of the Baptist Union and the Committee of the Baptist Missionary Society. Whether as manager of a hospital, secretary of associations, president of representative unions, or as pastor, preacher, and citizen, he can be trusted to discharge with conscientious care, with lofty purpose, with Christian dignity, Christian courtesy, and Christian spirit whatever work he undertakes. He is in the heyday of his powers, and, with his ripe experience and tested versatility, should yet do a great work for the church, the town, and the denomination he has served so long and faithfully.

This is the hurried history of a man, modest among his fellows, true to the core of his heart, finding honour though seeking it not, whose ideal may be summed up in words which reveal their fulfilment:

"Here work enough to watch  
The Master work, and catch  
Hints of the proper craft, tricks of the tools' true play."

DAVID BARRON.



### CHRIST'S ESTIMATE OF MAN.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—MARK viii. 36.



**A**MONG the many lessons suggested by these pregnant and memorable words there is one which not even the most cursory reader can overlook. They contain—as one of their implications—a doctrine of human nature, an estimate of its value in the sight of God, of its high possibilities, not less than of the dangers which beset it, and the illusions which blind it to the existence of those dangers, and in many cases actually lead it into them. This, then, is the thought to which I ask your attention. The question urged in such solemn and piercing words by our Lord shows us how He regards our nature—fallen and guilty though it be. It is, in His view, of more value than "the world," with its mountains and plains, its rivers and seas, its treasures of gold and silver and precious stones, its social delights, its honours and rewards. Christ assumes that God loves and cares for man. The Bible is a history, not of the origin and growth of the material creation, grand and imposing as that is, but of the Divine dealings with man. Man made in the image of God Himself is the centre and crown of creation, and to him dominion over all things has been assigned. The sceptre may have been broken, it may be wielded by a palsied hand, but it is still there. The vastness of the material creation, the 100 millions of suns, centres each of them of a mighty system, bewilders our reason and staggers our imagination as we try to grasp its

meaning. What are we in view of it all? Worms of the earth that may easily be crushed. But we are greater than the things that crush us, for, as Pascal reminds us, we know that they crush us, and they do not know it. Sun, moon, and stars, the tides in their ebb and flow, the seasons in their ordered succession, the seed in the earth that springs to life, the fruit that we gather into our garners, fulfil the end of their being mechanically, unconsciously, and of necessity. We know for what end we were made, and are free to obey or disobey it. Man is a spiritual being made in the image of God. The body, however important and however closely identified with us, is not the true self. There is an immaterial essence within, a power by which we think, feel, aspire, and will. As the old Elizabethan poet tells us:

“The soul a Substance and a Spirit is,  
Which God Himself doth in the body make,  
Which makes the Man; for every man, from this,  
The nature of a man and Name doth take.

“For She, all natures under heaven doth pass;  
Being like those spirits which God's bright face do see,  
Or like Himself! whose image once she was,  
Though now, alas, She scarce His shadow be.”

We look around on the green earth and find a sphere for our labour. But we can also look up and see the shining stars in the heaven where God dwells. That which is most characteristic of man, that which makes him man, looks up. The animals share in some degree our intellectual powers, but they do not look up, they have no consciousness of God or longing for communion with Him, no sense of duty to Him. In the fact that man is a worshipping, praying animal we see his glory. He is made for higher than material things! When we think of man's achievements in literature, science, and art, of his conquests over nature, the reclamation of waste places, and the planting in them of mighty cities, the floating of his ships on the ocean, the flashing of his thought with lightning speed across the world, we feel that he was not made to wallow in the mire. A thoughtless, aimless, self-indulgent life is a degradation of his powers.

O ignorant poor man! what dost thou bear  
Locked up within the casket of thy breast:  
What jewels, and what riches hast thou there,  
What heavenly treasures in so weak a chest!  
Look in thy Soul! and thou shalt beauties find,  
Like those which drowned Narcissus in the flood;  
Honour and Pleasure both are in thy Mind,  
And all that in the world is counted Good.  
Think of her worth! and think that God did mean  
This worthy Mind should worthy things embrace!  
Blot not her beauties with thy thoughts unclean,  
Nor her dishonour with thy Passions base.

Kill not her quickening Power with surfeitings!  
 Mar not her Sense with sensualities!  
 Cast not her serious Wit on idle things!  
 Make not her free Will slave to vanities!

So when we think of his indisputable capacity for communion with God, his faith in the unseen, his passion for righteousness, his heroism and self-sacrifice, and his sense of eternity, we know that he was not made to find his goal on earth. There is an infinite and spiritual element in his nature which only God can satisfy. We find the true end of our life in the highest of which we are capable. We do not judge of a plant by the feeble stem which rises up from the seed, from the frail shoots it puts forth in the early stages of its growth, but by the graceful festoons of the vine and its rich clusters of grapes, by the ruddy apples which load our trees, by luscious plums and pears, or by the strong and sturdy oak which reigns as the king of the forest. A child of three years affords no measure either of the duties or the possibilities of our nature. Still less can we judge of man's life from the warped and degraded specimens so common around us. All men are not godly, but in so far as they are not, they are untrue to themselves, victims also of sin and misery. They are, alas! like fallen palaces and ruined temples. We can see the scarred and shattered columns lying in confusion, the broken arches, the altars crumbling into dust. There are fragments of exquisite carving, tracery which seems a miracle of art. Go through the streets and slums of our large towns, witness the conflicts, the passions, the wild despair of men who might be so different, and it is as if you were walking among the majestic ruins of some ancient city whose grandeur surpassed the glory of our mightiest Metropolis—Thebes, Luxor, Karnac, or Nineveh, where the desolated temples, the vast colonnades, the giant forms of sculpture witness to a greatness that is lost. Oh, the ruined greatness, the awful misery of man! It is terrible to contemplate, and still more terrible to be involved in it and subjected to its pangs! But, thank God, our nature is, by the power of Divine grace, recoverable. Our very dissatisfaction with our character and condition, our despair of ourselves, our sense of failure, our longings after better things, furnish a sure ground of hope. The fallen temple may be "rebuilt with its own ruins." The coarse, unshapely clay may, in the hands of the Divine potter, be formed into a vessel of grace and beauty. God, who made, can remake us. Penitence and faith in Christ lead even the worst of men to a new life. As our nature is spiritual and akin to the Divine—susceptible to the mystic touch of the Unseen Holy, we may receive Christ into our hearts—"the hope of glory," and as He works in us to will and to do of His good pleasure we shall become like Him. God will make us temples of the Holy Ghost. There thus opens before us a career of endless progress in our approach to the perfection of God, every attainment

becoming the starting point for further triumph, so that our career will be "on and ever on." Let us look at our nature in the light of the Cross of Christ. God cares for us so much that He will do and suffer to the uttermost for our redemption. The Cross is the measure of His love not less than of our need. It is also the prophecy of our ultimate greatness, as we are made one with Christ through the power of His redemptive love. Such is the value God places on us. Shall we not so value ourselves? May He pierce all our hearts with His own unanswerable question, and constrain us to act in accordance with its spirit. "What shall it profit a man if he gain the world and lose his own soul?"

JAMES STUART.



### DORA GREENWELL.

**D**ORA GREENWELL is a poor subject for a biographer, for the glory and beauty of her life were not so much in her actions as in the sweet fragrance that she ever shed abroad. Of course, there never can be a complete biography, for the biographer is limited to the conscious volitional part of a man's life, to the record of what the man attempted and did. The biographer and historian tell how men led troops, established empires, enacted laws, performed the duties of prophet for their age, sung, reasoned, debated, taught; they are always occupied in setting forth what men do with a purpose, and, after all, these are as "the measure of the altar after the cubits." The larger part of a man's life is made up of what he does without purpose, the streams of influence that flow out unbidden, noiseless and unnoticed, and these the biographer can neither trace nor compute.

What applies to men applies also to books. We look upon those authors as powerful whose influence we have been made most conscious of. We call those great who have wrought deep convictions within us, who have opened to us new veins of thought, who have led us into some new chamber of God's great temple, and made some wilderness to bloom with beauty and fruitfulness. But what of other books which have given an unconscious uplift of soul and helped to make for us a purer and more invigorating atmosphere? The authors of such books get their rewards, but how and when who can tell? But these atmosphere creators are among the greatest of the sons of men, even though they are not known in the noisy arena. "The greatest powers are ever those which lie back of the little stirs and commotions of nature." As yet we do not recognise sufficiently the importance and influence of atmosphere in changing opinions, both religious and political.

The influence of Dora Greenwell is very largely the influence of a sweet odour, bringing refreshment to the soul, and flinging over the mind a sense of peace, but it is a peace which is the harbinger of a dawning light. From that one must not infer that therefore she displays no vigor-

ous thought, no strong, clear grasp of the subject under consideration. Those elements are there in a remarkable degree, but before and above all there is a great and noble woman, speaking or singing of new glories felt or new glories seen.

Though it is now over eighty years since this gifted lady was born—December 6th, 1821—the circle of her disciples is still small. At the time she wrote her books, her spiritual insight and poetic genius were recognised by some of the choicest spirits of the age, but the constituency to which she appealed was limited. The name Dora Greenwell was often regarded as a pseudonym, and it was not until some years had elapsed that the public gained the true facts of her life.

Dora Greenwell was born at Greenwell Ford on December 6th, 1821. Some members of the Greenwell family had lived at this place since the days of Henry VIII. Her father lived on this estate of his at Lanchester, nine miles distant from any town, but connected with the cathedral city of Durham by many precious and interesting associations. Greenwell Ford was a grand and spacious old house, situate on the banks of one of the loveliest streams in the North Country. The surrounding grounds were spacious and lovely, and in the old garden grew such flowers as Dora never found elsewhere. In these lovely surroundings the child played and grew, and all the beauties of the place impressed themselves upon her soul, stored her mind and heart with untold wealth of thought and feeling, which enriched her books with a subtle charm, and though in after years she lived far from that paradise of early days, it was the home of her heart to the end.

We gain a beautiful picture of the girl, and some insight into the high character of the family, from a short poem written by her father's school-fellow and friend when Dora was twelve years old.

“ Dear lass, I need not wish thee health,  
 For that is pictured in thy face ;  
 I will not wish thee store of wealth—  
 'Tis needless, for there is that grace,  
 That mild, that modest frankness there  
 Which well may warm some English hearth  
 And win without the help of art.  
 I love to see in thy blue eyes  
 The kind, the generous spirit rise  
 That warmed thy sires. 'Tis Greenwell all,  
 Dear daughter of the ancient Hall.  
 Oh! when transplanted, lovely flower,  
 To bloom in some gay Southern bower,  
 Still dream of hill and brook and dale :  
 Forget not thou thy native vale.”

She never did forget the native vale, but she had to leave it, though not for the reason suggested. In 1848 sad reverses befel the household. The property had to be sold. Mr. Dorling, in his preface to one collection of her poems, tells us “ a record of the departure from the dear old home

on February 25th of that year is still preserved in her handwriting. She notes in this record that the Greenwell family had lived at the Ford since Henry VIII.'s time. The pleasant places of her life had been spoilt for her; still there were many compensations in store. She loved human beings more than trees and flowers and streams, and a wider world opened to her, and much agreeable and stimulating society helped to create new joy in a life which had so soon felt the bitter winds of adversity."

At this time her brother William was residing at Ovingham Rectory, in Northumberland, where he held the living for a friend, and with him the parents and Dora went to reside for a time. Here she threw herself into the Christian work of the parish, and both her intellectual and spiritual life underwent a great quickening. She here published her first volume of poetry. In it are some indications of very immature poetic genius, but the tokens of genius are unmistakable. In the first poem in the volume, "The Dream of a Poet's Youth," we see manifestations of a deep emotion, the large grasp of the grandeur of human life and the lofty estimate of its possibilities; the way she flings herself into the future, so as to enable her to look back from the standpoint of one who is old, reveals her as a true interpreter of life's inner experience. There is a vivid and truthful record of the heart's deep feelings of one in whom the fire of poetic genius had burned low, given in such a manner as to promise a poet's true work.

"Yes, I am old, no more may ye awaken  
 Deep, answering chords that to the future thrilled  
 When life was young! Time's measured sands are shaken;  
 Hope's pulse runs slow, its eager throbbings stilled  
 To own the calm of destinies fulfilled.  
 Thy teachings, life! have many been and stern;  
 The heart of age hath gentler lore to learn.  
 With the long daylight we have toiled and striven,  
 Now on our way the lengthening shadow lies,  
 And Peace comes down, an angel guest at even,  
 Through the deep quiet of the darkling skies;  
 On twilight's hush long silent tones arise,  
 And solemn voices through the stillness call,  
 As soft around the dews of memory fall."

Before settling in Durham she spent some time with her brother Alan at Goldbourne Rectory, and there threw herself as heartily into Christian work as she had done at Ovingham. Ofttimes, however, in the midst of her work, she had warnings of a growing weakness and hints of the coming years of an invalid's life. She was in her thirty-third year when she and her mother settled down in the fine old city of Durham; there she lived for seventeen years, and during those seventeen years she did perhaps her life-work. The Durham of that period had a stimulating social atmosphere to a woman of her character, and her correspondence during those years, especially with the Constable family, of Edinburgh, and



Professor Knight, of St. Andrews, reveals an expanding mind and heart. Her intellectual interests at this time were very wide, and her home became the centre of attraction for a growing circle of friends and admirers. All of these felt the charm of her personality, were impressed with the fact of the high level along which her mind moved, her wonderful insight into the springs of human life, and to the very heart of the movements around her, and, more than all, her intense sympathy with every kind of suffering and sorrow. Jean Ingelow says: "The tone of her conversation was like that of her poems: she scarcely demanded of life that it should bring her joy, but she desired the satisfaction of expression; she wished to alter some of its inevitable sorrow."

Among her prose works, the first in order of time was "The Patience of Hope," and from the publication of this little volume she took her place among our most accomplished essayists. The special charm of her writings can be duly felt only by those in whom thoughtfulness and spirituality blend: there must be some touch of the mystic to enter into sympathetic relationship with this "last of the mystics." Now, what is mysticism but the direct communion of spirit with spirit, a communion accomplished by an illumination which all the light of reason can never give? She says: "The keen intuition of the thinker places him in possession of truths which the lowly Christian has learned upon his knees; and though these two may distrust and be mutually repelled from each other, they have none the less a common standing ground."

"Their speech is one, their witnesses agree." She has another significant expression which shows that she herself knew something of that direct communion of which she speaks so often, "For love has an access, an intuition of its own; it attains the end while others are disputing about the means; it needs not to have every word explained, defined, interpreted; it is enough for it to know the voice—the voice of the beloved—to follow whithersoever that voice leads."

The book there manifests a wonderful insight into the spiritual life, an insight which must have been greatly strengthened by the spiritual experiences through which she herself passed. No one could write of the spiritual life as she does without being a master in the kingdom of spirit. Here is one who has realised the power of the Gospel, who has got away from the traditional and historical, and is in living contact with spiritual realities, which they struggle to express; who knows well where are the springs of love Divine, who has heard in the Gospel a voice that publishes the good news afresh to every generation. Her story of the workings of the soul is so full and accurate as to lead one to imagine her a spiritual nun who had spent her days in exploring none but spiritual chambers, and early bade good-bye to the outside world; but from other sources we know she was a sister of mercy going about the world doing good. In the American edition of this book (1862), Whittier says, in his preface to it:

"It is a lofty plea for patience, trust, hope, and holy confidence under the shadow as well as the light of Christian experience, whether the cloud seems

to rest on the tabernacle or moves guidingly forward. It is, perhaps, too exclusively addressed to those who minister to the inner sanctuary to be entirely intelligible to the vaster number who wait in the outer courts; it overlooks, perhaps, too much the solidarity and oneness of humanity, but all who read it will feel its earnestness, and confess to the singular beauty of style, the strong, steady march of its arguments, and the wide and varied learning which illustrates it."

In one of her letters she herself says of the work :

"The 'Patience of Hope' contains the thing I was born to do as regards writing. Now I have found the *summa theologia* just where the good Cardinal found it. . . . I told you, I think, something of the nature of this manifestation of Christ as the Redeemer, so full of unspeakable consolation, making me one with the whole family of God, and yet not working in me any mighty effect or blissful change, only planting in my heart a seed in which the possibilities of all change and blessedness are wrapt up."

The second of her prose works was published under the title of "A Present Heaven," but feeling the title was "out of harmony with ordinary Christian experience," she changed it for "The Covenant of Life." In this book she shows that the poverty of our spiritual life is largely accounted for by our imperfect reception of the Gospel. The Gospel does not create "a present Heaven." We do not fully realise God's covenant of life. We think the early Church and the Apostles had richer blessings, because, in point of time, they were nearer the fountain head, whereas "in point of access, intimacy, and union, God has put no difference between us and them." The book is one earnest pleading that the Gospel should not be received partially, historically, or prophetically, but fully and implicitly. Instead of going about as spiritual paupers, we should march with the dignity of the heirs of God and joint heirs with Christ Jesus.

In 1862 "Two Friends" was published. The poetic charm, the spiritual insight, and vivid descriptiveness of this book have led a number of her admirers to rank it highest of all her works. From the early pages one readily imagines that her mind is moving amidst the scenes of her early youth, and even though the whole be a parable of the Christian life, there can be little doubt that her mind wanders where in early years her feet had trod. The book is, as she tells us, a parable of the Christian life. "It is, as you easily see, one mind, my own, under a slightly different aspect—Philip being meant to represent the practical side, which, in fact, is a much more strong and real part of my mind than the imaginative." Who can forget the series of pictures in the opening pages, the first of which is one of quiet hills, green pastures, and still waters, and the companionship of the little stream; the parabolic vision of the life of simplicity, which very speedily merges into the life of thought :

"How was it that the brook suddenly became wider; that it swelled into a mighty river; that the trees upon its banks grew thick and tangled, and spread into broad, untracked woods; while far behind, in place of the low

hills, that were but the plain raised to a higher level, rose mountains with cloven summits, down which the clouds stole? They beckoned me to them with a lure, a promise. It was not, I knew, for nothing that they lifted themselves thus proudly into heaven; that they sank their firm foundations so deep within the earth, placing themselves among the things that cannot be shaken. I had heard of old this saying, 'the mountains shall bring peace.' Oh, that I could reach unto them! that I might gaze from their glorious peaks! that I might delve within their unsunned mines! and I struck within the forest by many paths, but without finding that which led to the mountains."

But that life of thought cannot bring satisfaction to the soul, and she moves onward now with a devotion to literature and art, and again drawn by the attractions to history. She came to rocks scored with runic characters, and studied them as children study the pictures on the nursery wall.

"I stood beside the cradles of giant nations, I listened to the songs that were sung, the legends told to races in their mighty youth. They changed often, yet they were still sweet, still intelligible, for they were the same songs sung by the same cradle, the same stories told by the same hearth. Through them all ran one device as of two arrows, so closely bound together that they seemed one. . . . Then these songs of sadness and of glory ceased, or came across the ear fitfully, as music might come across a stormy and bitter wave."

She still moves onward, and the next great attraction is the study of Nature, whose secrets she will try to learn.

"But in this attempt also was anguish. When I flung myself on Nature's broad bosom for comfort, its coldness stung me like a thorn; there was no tender heart within it to respond to my own that beat so wildly; its pulsation was that of a vast machinery—life and death that sprang out of each other—all things bound in order, in fatality."

But eventually there is the awakening to the sense of unity there: she feels herself to be a part of the great whole.

"On the flower, the shell, the wing of the butterfly, were traces of a writing whose counterpart was in my own soul. As when a page has been torn down the midst, I found I had only to join these characters to make their meaning plain."

In this long quest for the satisfaction of an inward craving she at times grew weary. At mid-day she often lay down to rest, and a light above the brightness of the sun was cast around her, and a well-known form would pass her by as if in haste.

"His step was still regal, his garments red from the battle or the vintage, I knew not which; but his eye was calm, as that of one who follows out some vast, long-deliberated plan. He did not stay to speak with me, but in passing me his step was slower, and once he turned and looked upon me for a moment. I understood that silent appeal, yet I did not respond to it, did not follow where it led."

Soon, however, she came across a little mountain stream, that proved a friend. In trying to track its course she was led into a peaceful valley, through which came a rushing wind.

"A hand seemed to guide that rushing wind, it fell upon my cheek, my forehead, like a blessing warm from some heart of more than human tenderness. Then my own heart stirred and fluttered beneath that brooding warmth, and from its very depths two words went up, 'Our Father,' and I knew I had found the long-sought key, the pure primeval language. This, then, was what I sought, what I needed, a Father who was a Spirit, the Father of spirits and of men. Had He indeed come forth to meet me? Then I knew I was not far from home."

To the above remarkable book there was published a sequel in 1871. If a vote were taken of all her readers, there can be little doubt as to the place of "Colloquia Crucis" in the list of prose works. It would be a long and difficult business to draw up a table of contents so minute as we sometimes find, but if it were attempted one would need to include almost all the great subjects of religion which appeal to the highest and noblest elements of our nature, which create reverence and devotion, which tend to purify the heart and make the spiritual vision more clear, and bring to life its greatest inspirations. From a literary standpoint, it may be a great defect in the book that it is so difficult to state the subjects dealt with, but no amount of admiration can blind one to the fact that the value of her writings is mainly in their suggestiveness and the power to purify our mental and spiritual atmosphere. At one point you find her dealing with the fact that Christianity is more than reformative—it asks for a renewing element: fire upon earth, which none save One coming down from Heaven can kindle. Then you find wonderful suggestions in relation to the limitations of reason, and in almost the next sentence come to the central truth of the Christian system, for however far she may wander in thought, she always returns to the Cross. "When, too," she says ("Colloquia Crucis," p. 68), "we pass from the sphere of intellect into that of feeling how many of the deep instincts of our nature will be found to be very near the strange, mysterious doctrines of the Gospel, and most near of all to those connected with the vicarious work of Christ." But all the while, whatever subjects she is dealing with, she moves about in the inner chambers of the human heart, and, as one has well said, "is spiritually endowed to walk there with a brightening influence, cheering, soothing, exalting with words of comfort and looks of love, as a kind of Florence Nightingale walking the hospital of ailing souls."

In her choicest poems she goes to the same source for her themes: to the very centre of the Gospel of Christ. The most wonderful volume of poetry she ever wrote was published under the title of "Carmina Crucis." In this volume she dwelt so much on the sufferings and death of Christ as to lead some to charge her with the Deification and exaltation of pain. Yet that is not what she sees in the Cross, "but rather a solemn witness to God's sympathy with man's sin and man's sorrow." It is, however, a

picture of a mind driven to the Cross or work of Christ by the apparent cruelty of nature (a fact which she always over-emphasised), and the harsh difficulties and contradictions of life; what life most needed, but which neither the world nor nature could give, she found in the Cross, viz. reconciliation and peace. Naturally one so introspective was prone to doubts, but she was saved from her doubts by firmly grasping the central verities of Redemption. "In 'Quis Separabit' we are brought to the Cross around which the weary arms clasp themselves as close as despair can make them clasp. Soul and heart are fastened there, and nothing can separate them from it. Life grows green fastened to that root. Love's battle is won there, its warfare ended, . . . and by that Cross she resolves to abide.

"The Cross is strength, the solemn Cross is gain:  
The Cross is Jesu's breast;  
Here giveth He the rest  
That to His best beloved doth still remain."

It was this passion for the Cross in which she saw the supply of a needed redemption—a supply she found not elsewhere—that gave to the life of Lacordaire such a marvellous fascination for her. His spiritual intensity, his courageous enthusiasm, his ever-growing faith in the Crucified One, his large belief in the Gospel as the redemptive means, both for the individual and for social life, all found in her a responsive sympathy, and his life no doubt possessed a dominating influence over her. In one of her letters to a friend she is speaking of the volume of verses "Carmina Crucis," and says, "I always intended the series to include a poem addressed to the Apostle Paul, whom I regard as the great teacher and exponent of the Cross, showing us both in his life and in his writings how the Church, in its general history and in the experience of each particular believer, is, in Lacordaire's expression, 'born crucified,' and lives its present life through renunciation and death." In many of her letters and several of her books we find traces of the strong impressions the study of Lacordaire had produced upon her. Whichever of her books will live longest in influence, there can be no doubt that the one which most deeply impressed her in preparing and writing was the Life of the great French preacher and afterwards monk. This intense sympathy with Lacordaire was her best qualification for the writing of the biography. It is not so large a work as Cotter Morison's "St. Bernard of Clairvaux," yet it deserves a place by the side of the great classic biographies, and clearly reveals that if Miss Greenwell had devoted herself to that class of literature, she would have achieved no small distinction.

It is impossible to give here a detailed analysis or criticism of all her works, but in all of them there is the same subtle charm, the same sweet purifying influence. She did not claim to have a profoundly original mind, she confessed that in the writing of her poems she needed some thought, some incident, or some contact with another mind to give her a starting point, and the greatest weakness in her lengthy prose works, apart

from Lacordaire, was the thinness, almost invisibility, of the connecting thread; yet both will be read and prized by minds of a certain type.

During the period she spent in Durham, so full of both intellectual activity and domestic anxiety, her health grew gradually worse. When her mother died the home in Durham was broken up, and for a time Torquay, then Clifton and London became the places of her abode. Those who had the privilege of visiting her in those years all felt the charm of her personality and the force and insight of her spiritual intellectualism. Speaking of her life in London, William Dorling says: "She was a somewhat ardent politician, and greatly relished any opportunity for improving her acquaintance with the schemes and movements of political parties. But her greatest zeal was always shown in respect to social and benevolent objects." Another friend says: "I have heard her speak of moral reform and armed warfare with evil as if she wore the Crusader's cross, and again have felt in her presence that one must walk along a lofty, narrow path in keen air and upon snow heights."

It was in the latter portion of 1881 that Miss Greenwell went to stay with her brother at Clifton. At the time she was suffering from the results of an accident. She bravely battled through the winter, but all in vain. On March 29th, 1882, the angel came with the beckoning finger which all must obey,

"And thus she vanished to a shore  
Where none are parted, none are troubled more."

It is not surprising that when Dora Greenwell's books first came out they evoked an interest only in a limited circle, and some of these imagined the name to be a pseudonym of some Quaker or mystic, for there is an element of both in her books, as there was an element of both in her life. No doubt the criticism of some very matter-of-fact people would be that the type of religious life nourished and manifested in her books is far too individual and isolated. Mr. Whittier, in his preface to "Patience of Hope," evidently imagines that such an objection would be raised, and to meet it very fitly quotes a remark of the late Isaac Taylor's: "The more piety, the more compassion."

But this introspective characteristic of her writings is the result of circumstances quite as much as temperament. Her reduced circumstances and sickness must have driven the mind inward upon itself, and brought to her life certain limitations which could not be entirely counteracted even by her wide circle of friends and acquaintances, and it was far better for her to deal with those phases of spiritual and intellectual life which she understood so well than attempt to cover some other fields of which she had only a partial knowledge. It is as high priestess of life's inner sanctuary that we must think of Dora Greenwell, and after all it is in the inner sanctuaries where lie the forces and potentialities of life. Character is made more from within than from without.

Knowing this special characteristic of the woman, one knows the nature

of the subjects she will most naturally deal with. They must be essentially religious. Not so much questions of Church government or of Biblical criticism—to the latter she appeared entirely indifferent—but the unchanging elements of the human soul, and those facts about God and His relationship to men of which so many Church creeds and systems are the struggling expressions. I do not know the exact period she adopted the device which you now find with all the new editions of her works as well as some of the original ones—that of a hand grasping a cross, and underneath the words: *Teneo et teneor*. It is her spiritual coat-of-arms, probably suggested to her during her study of Lacordaire, for in her “Life of Lacordaire” she has these words: “The Cross which Lacordaire said was to be his refuge, his remedy, his life, his passion, the Cross which he upheld and was of it upholden, until it became part of his very frame and structure.”

If any of you ask why I am so interested in this woman, and seek to promulgate her teaching and spread her influence, my answer is because of the help she has been to me. She has been to me as an interpreter. She has so revealed my inner life as to make plain unto me that a student life has its own temptations, which partly arise from the close relationships between the flesh and the spirit. Not only one’s inner self has she revealed, but she has used Scripture in such a way as to fling upon the sacred page a light and meaning I have got from no other source. She has made the Cross stand out with a new meaning, and become to me a new power. In one of the poems in the small collection, entitled “Songs of Salvation,” she beautifully says:

“He didn’t come to judge the world,  
 He didn’t come to blame,  
 He didn’t only come to seek,  
 It was to save He came.  
 And when we call Him Saviour,  
 We call Him by His name.”

She has taken time and distance from my thoughts of the Gospel and made it a greater reality. She has shown to me that the advantages and privileges of which the Apostles were so proud may be ours if we will but appropriate them. Then she has made me recognise that the outstanding value of Christianity lies in the superior leverage it gives to human life.

My admiration, however, does not blind me to her limitations, and one great defect in her teaching limits her helpfulness to one period only of our spiritual life. She never loses the consciousness of the intense struggle which the spirit wages with nature, many of the contradictions of life she exaggerates, and does not reach the land of peace which noble souls can find beyond the contradictions and the strife. One of her friends has expressed this defect in these words of Professor Caird, the undue prominence given in the “finite consciousness opposed to the consciousness of the infinite.” Of this finite consciousness her works are the poetic presentment, but we miss in them this consciousness of contradiction

resolved and developed into the consciousness of a higher principle in the light of which the contradiction disappears."

Whatever be her limitations, whatever her failings, she must have joined "the choir invisible," for she knew how to produce some of the eternal melodies and win for them a response in aspiring natures, and from sympathetic contact with such a soul no one can fail to draw helpful and healing virtue.

MORTON GLEDHILL.



## THE DUTY OF ABILITY.

"To each according to his several ability."—MATTHEW XXV. 15.



IRECTLY a reflective mind looks out upon nature, one of the first things that strikes it is the inequality that obtains everywhere. If you commence with what is called the mineral world there is the brilliancy of the diamond and the dulness of the pebble, the great mountains and the little hillocks, poverty of the soil in one district and its richness in another, together with numberless other varieties which stand in contrast. In the world of vegetation the trees are differenced by size, by their beauty, and by their quality. Flowers are differenced by their colour, by their perfume, or absence of perfume as the case may be, and so on in a thousand other instances that you can call to mind. Everywhere you look you find this inequality. It is precisely the same when you come into the world of human life or human society. Men are differenced in physique. They are differenced in intellectual ability, by their muscular strength, and in many other ways. You will find one man having an aptitude for one calling, and another having aptitude for a very different calling. One man is able to perform great intellectual tasks, another man able to perform feats of muscular prowess, but everywhere and always there is inequality. Now, it seems to me that it is upon that fact in the Divine arrangements in nature that Jesus Christ bases this parable. All Christ's teachings square with the eternal order. As the Author of nature, all He said fits in with the laws of nature, which in another sense are but a gospel of God, the thoughts of God spoken to us constantly. As Christ's teaching everywhere squares with this order, so in this parable we find Him assuming this fact of inequality existing in human life. Whatever we may make of it, whether we like it or not, there it is, and hence He tells the story of a man who had a large estate, and who was about to travel to another country, but before he started on his travels he distributed to his household slaves his goods. To one man he gave what is called five talents, to another two, and to another one. He that had the five talents was expected to use them in his master's interest. He that had two talents was not expected to be as he that had five, and



he that had the one was not expected to render the same account as he that was entrusted with two, and so I think it comes to this: According to Christ's law, every one of us is expected to perform the work of life according to the ability with which he is endowed, and according to the occasions and opportunities that arise and offer themselves to us. It may turn out that this matter of inequality, which has been criticised with regard to this parable, and that seems to be directly opposed to much that obtains at present in human opinion, is one of the divinest blessings, and an absolute necessity for the discharge of the functions of society. The ploughman has work to do. It is necessary for the field to be ploughed and sown, and for the harvest to be gathered. The astronomer, as he mounts his observatory, and watches the stars in their motions, may be able to perform those vast calculations which are incident to his science. It is impossible for the ploughman to be the astronomer. The stone-breaker has his daily work to do, humble though that work may be. The musician, who conceives those fine conceptions that charm every heart in music, may write, not only for the present, but for all time, but it is impossible for the stone-breaker to perform the work of the musician. The baker that bakes the bread day by day has tasks laid upon him, and they are necessary in the human economy. There is the architect, who, before any building can be erected, must conceive the whole in his own mind; he must think it all out. Before ever the structure is reared and becomes visible to the physical eye, that structure is erected in the mind of the architect. He has wrought the whole conception out. He has built the building first, and what you see with your eye is but what existed so far as the idea is concerned in the mind of the architect, and so on throughout all the callings of life. But supposing we could all be astronomers, or great musicians, or architects, or aught else in the professions, what would become of the common functions of life? How would it be possible for the different engagements and work of society to be performed if all were endowed alike, if there were given an equal amount of mental ability to each and all of us? It is through inequality, through different temperaments, through the various inclinations and aptitudes that are incident to our nature, that it is possible for the work of society to be carried on at all, and one thing that we have to heed, each of us in our own life, is so to perform our tasks, though they may be lowly in our own eyes and despicable in the eyes of some, the one thing we have to heed is that each one does his best in those daily tasks, that he performs them faithfully according to the ability with which he is endowed.

There is another thing that seems necessary to emphasise, because there are such false and perverted opinions abroad respecting it, and it is that all work, no matter how lowly, is honourable. There are two mistakes into which we are liable to fall. The first is the mistake that was made by this man who had entrusted to him the one talent. He seems to have sat down and despaired of doing anything. He may have

measured what he had with him who had the two talents, or with him who had the five. He may have thought how impossible it was for him ever to approximate to the results such as they would obtain. He sits down and begins to discuss the matter with himself, and loses heart. He does not seek to use the one talent. He does not put to use the little ability that he had, but refrains from doing his best. He then gets wrong thoughts of God and of the Divine economy, wrong thoughts of men, and, so far as social arrangements are concerned, he is out of touch with human thought and human life; hence when the time comes for him to render an account of what has been entrusted to him we find a perverted notion has grown up in his mind, and an utterly perverse judgment is formed of God. Jesus Christ pronounces sentence against him. The danger to-day with many of us is, because we cannot do some great and notable thing, therefore we will do nothing. "Seekest thou great things for thyself? Seek them not." It is the little things that make up human life. It is in the contributions that all of us may make to the general stream of the thought and health and welfare of society that there will be the strength and energy in the life of society that are needed to-day to emancipate it from thralldom and lift it up from degradation.

For my part, I cannot conceive any talent or ability being put to nobler uses, and nothing that is of more vital interest to the State at large, than the work, the important work, a woman may do in her home with the children she has had given to her. As she exercises her influence upon them day by day and hour by hour, she is building up their characters, and in building up their characters she is shaping and preparing them for the future. Multiply the one instance by a million or millions as the case may be, and hence at the back of the whole of the rising generation you get the influence that makes for the life and power and progress of the nation in the home itself. The one factor that is going to tell while others will count for little or nothing, the one influence that is going to live on when all others are forgotten is that of the woman in her home influencing her little children; and so influencing them that she is shaping their characters for the positions they are presently to occupy in the State. All that means a healthy nation, and in that healthy nation is the condition found in which it is possible for Christ to realise His purpose, and in which alone it is possible for men and women to receive in all their fulness the Divine gifts, and to have springing up in their lives that happiness and solid joy which alone makes life worth living. "To every man according to his several ability," and the ability of each to be used in the daily calling according to the best of his power, and as the ability is used by each one, you have the factor that is going to make for the health and strength and purification of the nation.

I have been much interested in reading a somewhat clever book of late, which has a great deal to say about this question of ability. I have put the same thing here frequently, that the factors of production in a

nation are land, capital, and labour. I have defined labour to be twofold—that of the muscle and that of the brain—the one being dependent upon the other; brain labour being the more efficient or the more important of the two. This writer defines the factors as land, capital, labour, ability, and one purport of his book is to show all that is owed to ability during the last 100 years in the progress that has been made in inventions and in all the wealth society has to-day. If you take the century given, you find, for example, there was a certain population in the old country. You find that population has increased to something like thirty-eight millions. You find there was a certain wage given, that there was a certain status in human life, and, so far as one can gauge, it would be utterly impossible for any radical change to be effected merely by the labour of the hand or muscle. No great alterations could be made in the conditions of human life or impetus given except by ability. The income of the old land stated in round numbers is thirteen hundred millions annually. The gross value of all the capital is something like ten thousand millions. Now, you have to look at these facts and ask, What are the conditions that have produced them? Two factors: the labour of the brain, or that of ability, and the labour of the hand, or that of muscle working in connection with the brain, have brought us to the position and condition we are at present occupying in civilised society. Now, there are two or three facts in connection with this question I should like to emphasise. It does not require a great deal of research to discover that many of the men of ability, who have been the authors of inventions, who have done most to bring this condition about, have been robbed of what was fairly theirs—have been robbed of all the fruits, or nearly all the fruits—of the inventions of which they were the authors. It may be said that inventions could not be brought out without capital; but so far as capital in itself was concerned, it might have laid and rusted or rotted, and those who possessed it would have been utterly incompetent in every sense of the term to have taken a single step which would have produced one single alteration that has been made in the progress to the wealth that society at the present moment possesses. I find there is another fact that should be emphasised: that while ability has such tremendous power to-day and at all times to change the conditions of society, it is too often applied in the wrong direction, instead of in the direction which Jesus Christ demands. How is it that to-day, for example, you find men who stand at the top of commerce, men who know all the ins and outs of the commercial world, men whose fathers have amassed wealth for them, and who themselves possess that wealth—how is it you too often find all the brain or the ability of these men exerted in an utterly wrong direction; that, instead of being applied to the uplifting of humanity, for the spread of ideas that should develop the faculties that should make for a better order of things—how is it you too often find all their powers concentrated in order to accumulate, in order to grasp wealth, no matter

how that wealth is gotten, no matter how many are crushed, or how they are crushed in the getting of it?

“To each according to his several ability.” Each to perform according to the power given to him the work of life; each to use that ability for the welfare of his fellow men. So, if we come to the teaching of Jesus Christ, it is clear that all ability is to be consecrated to Him. It has to be brought to the light of these principles which He has given, and has to be directed along these channels which He has indicated. There are two facts staring us in the face: one is that a condition of things has been reached which is in many respects altogether intolerable. Wealth has been amassed in some quarters; there has been a vast increase in the national wealth, and an almost unlimited increase so far as the use of natural forces are concerned. Is it not strange that, with all this splendid progress, with all this ability as we see the results of it, that you find millions of men and women on the verge of starvation, and this after Christianity has been in the world for nearly 1,900 years? Surely there is something wrong here. If the Christ is to be an example of right, if He is to be the pattern of manhood, if His actions are to be imitated, if He is to be anything more than a name upon the lips of men, if He is to be a power in their lives, then surely these principles that He announced 1,900 years ago must be applied more sternly to the affairs of life. The example of life that He set, and the sacrifice which He made that He might emancipate and regenerate society, demand more serious attention. This is surely a strange contradiction between this Christian civilisation so-called, with the feelings that too frequently obtain in it, and the purpose and principles of Jesus Christ. “To each according to his several ability.” Yes, and according to Christ the ability is to be used for the welfare of mankind. It is to be used for the general interests of humanity instead of being concentrated upon self and self-aggrandisement. That with which you and I have been endowed has to be looked upon in the light of Jesus Christ, and used for the needs of man according to Christ's law.

The teaching of this simple story, and it is only a sample, is that all we have has been given us in trust. If the householder went on travel, and committed to his bondservants his wealth in order that they might use it in his interests and render an account on his return, it is a sample of the relation between Christ and humanity at large. Jesus Christ has been here, and has given laws of life, has shown in His own life the sublimest human character. Jesus Christ still calls upon every man to follow in His footsteps and exemplify the same virtues which were in Himself. He has gone away. He has left the talents here with His servants, and the way in which we use them and discharge the functions of life will determine the sentence He will pronounce upon us in the time to come. In the light, then, of that future in which all imperfections shall be revealed, in which all motives shall be disclosed, in which every man shall be seen in his real character, you and I have to estimate our present

duties—what we owe the Creator, what we owe to mankind. Jesus Christ has given us talents in trust. It is for us to be faithful to the trust that Christ has committed to us. Now, I suppose if there be one thing that touches the heart of a man or woman more than another, it is to feel they are trusted, to feel that One far greater than themselves has so noticed them that even with all His greatness and superiority He will take them into a fellowship, and depend upon them for the discharge of that trust.

My brothers, all the instincts of manhood, all that is divine or truly human, should inspire us to use well the talents given us, and to perform in the best way every duty. At any rate, it is only in this way the work of the Church is going to be done. It is only by this means we can really get away from mere perfunctory service and ritual to which Christianity may be reduced. It is only by this means that there will be any enthusiasm inspired in the heart. It is only by this means that the Christ-like nature will be begotten. It is only by this that the Christ will shine in our lives, and life be made powerful to redeem those who are about us.

It rests with the Church as to the response she shall make. To respond heartily and to make a full surrender to the claims of Christ is the one business of the Church. To do this would do more than all other things put together, for then there would be the living Gospel in the life, and there would be the unseen influence constantly stealing out through the life of each of us. To those of us to whom the condition of humanity appears serious, and to whom it seems there is hardly anything we would not do in order to better it, that there is no talent that we may possess that we would not consecrate, that whatever little ability God has given to us we would give wholly to this one end, to those of us to whom the interests of humanity are dear, here is the secret of the life we must live. "To each according to his several ability." Let each one of us see that he so work, so sympathise with his fellows, as to be fearless of all who oppose, so smite all that is evil, so stand by every righteous cause, so uphold the Christ in all His fulness, so preach, so live these eternal principles, that God has given for the redemption of the world, that they shall be a power against which nothing shall stand. Let each be faithful, and the victory is assured. "To each according to his several ability." Transfer the thought from the present hour to the issue yonder. To those of you who believe this present is not the be-all and end-all, who believe there is an immortal side to man's nature, and that Christ is its exponent; to those of you who believe in the law of continuity, and that there can be no vital evolution in a man's character at the last moment, whatever may be said to the contrary, but that as he has lived so must he die, and that he must go up before the eternal Christ with his character as it has been made in life, there to receive from Christ just the verdict which he himself, in the light of self-revelation, shall

pronounce to be just, a belief like that should compel us to lay to heart the principle in this parable, "To each man according to his several ability." The judgments pronounced here by conscience will be the judgments which shall be re-echoed by the infallible Christ when the term of this life has come.

Brothers, one word: come into the love, the purity, the wisdom, the health, the energy of Jesus Christ. What do you think Jesus Christ to be? A historical personage that can be wrapped up in a few sentences, His principles a few opinions that can be put into a syllogism, and that you can roll up and put in your pocket, having fathomed the height, depth, length, and breadth of them, and therefore a matter of no further concern? What, do you think Jesus Christ to be equal to the Church? Great Heavens! If Jesus Christ were no greater than that we might well despair. If Jesus Christ were no greater than all the Churches, greater and better than all, if there were not in Him infinitely more wealth and energy and love, you and I might well despair. Roll all the Churches together, put all the best thoughts that ever men have thought respecting Him, all the finest conceptions that have ever been struck out by human genius, bring all the brightest hopes that men have cherished, and when you have done this remember you have but a microscopic part of what Jesus Christ is. His wisdom, beauty, power are at the back of all progress. With Him is to be identified all that is true, all that is hopeful in the individual and national life that makes for the better condition of men.

CHARLES BRIGHT.



## PREDESTINATION.

**P**REDESTINATION is the stone over which many have stumbled into doubt. They have stumbled because they have not looked. The world is afraid to utter the word, and preachers are advised to leave it out of their utterances. But why? Surely the matter is clear enough if we take the Scriptures as our guide. If there is a God, and He is omnipotent and omnipresent, He must know all. Foreknowledge cannot be denied to the Infinite; and Foreknowledge makes "ultimate facts" a certainty.

Predestination is a New Testament doctrine. The word is found four times in the Scriptures, viz. Rom. viii. 29 and 30, Eph. i. 5 and 11; and in each of these cases it refers to God's dealings with His children. The teaching of these passages is that "whom God knew beforehand as certain to believe, whose faith He beheld eternally, He designated (predestinated) as the objects of a grand decree, to wit, that He will not abandon them till He has brought them to the perfect likeness of His Son." (Godet.) Paul is the great exponent of this subject, and his teaching plainly is that Predestination is not a Predestination to faith, but a Predestination to glory, to perfection in Christ as a result of faith. It is therefore a matter for Christians only.

As to the abstract question, it is not discussed in the Scriptures; it is a subject for philosophy to deal with. All that the Scriptures assert is that "the success of God's gracious work is predetermined in His mind, and certain." It may be answered that there are other terms in the Scriptures conveying the idea of Predestination. It only needs that these terms be examined to find that the ground we have taken is the sure one. What is "the eternal purpose" of Eph. iii. 11 but God's purpose to send His Son Jesus Christ, and that through Him men might be saved? If you speak of "pre-determination," we claim that it is founded on His foreknowledge. His decrees are based upon His foresight, and are not harsh dealings of one who has favourites. The "predestined certainties are not announced in order to perplex men, but in order to give sure foundation for hope, and comfort to those who trust in the grace of God." It is, therefore, not a question which we should be afraid to consider, but "a joyful and reassuring reality." Even the great passage in chapters ix. and xi. of Romans, which has perplexed many, is not, as Dr. Clarke in his valuable work on Theology points out, in its original purpose an exception. "So far from being intended to establish a doctrine of Predestination and Election, it was written to refute an extravagant and narrow doctrine on those points, and to assert the right of God to exercise free grace wherever He will."

The common idea of Predestination, based on Eph. i. 11, where Paul speaks of God "who worketh all things after the purpose of His own will," is an interesting subject for study. It is generally conceded that there is a power greater than ourselves, some intelligent force controlling the events of time and the purposes of men. No one who knows history can deny that "through the ages one eternal purpose runs." You can trace that working in nations, families, and individuals. Pagan as well as Christian history gives its undoubted testimony to the fact. All the religions of the world recognise it under the name of Fate, or Fore-ordination. But does Predestination end in Fatalism? It should not. Fate and the Scripture idea of Predestination are not to be associated. Fate is blind. Predestination is rightly held to be full of eyes. Fate says: "It is decreed that *this* and *that* must be, and therefore it is." But the Scriptures teach that things are what they are, not because it was the eternal purpose of God that they should be without regard to causes, but because He knew the causes from before the beginning, and decreed that they should be so ordered in their courses as not to impede the workings of His own will. God doeth as He wills, but "He never does an unjust thing. He never wills a really unkind thing. Mercy, tenderness, wisdom, love, are the marks of His operations."

The Christian view, therefore, may be stated thus:—

*God conducts the universe on the basis of eternal decisions or decrees.* God is omnipotent and omniscient. From Him nothing can be hid. Nothing in His domain happens by chance. Indeed, they do not "happen" at all. There are no accidents in God's operations. He has known all

from the beginning ; and the things that are not He sees as though they were. From His great throne He surveys all with a single glance. Past, Present, and Future are each included in His eternal *now*. He saw the course which would be taken by all that He would make. Before creation He saw the fall, and He reserved to Himself the right to overrule the "course" taken. None will deny that He who made has the right to govern. That right with God is absolute. It is absolute because of His sovereignty ; and His sovereignty rests on His infinite superiority in being, and in all His perfections to any and to all His creatures.

We reduce the matter to a simple proposition: *God, by His sovereign power, holds complete control over all the events of life, and orders them for His glory.* We do not say *ordains*, but *orders*. He knew the course that events would take, but He did not ordain the course ; but He fore-determined that those events should not interfere with His plans and purposes. There is nothing beyond the circumference of the wheel of God's will. He knew that Joseph would be sold to the Ishmaelites, but He made that free act of his brethren turn to Joseph's good, and to the fulfilment of His own Divine purpose. The lottery answered Haman's appeal to fate, but God overruled fate by turning the day of intended destruction into one of jubilation. One of the best illustrations we have of God's overruling and predestinating according to His foreknowledge is to be seen in the history of the four great dynasties of the ancient world. The great Babylonian empire is swallowed up by the Medo-Persian, their armies are in turn conquered by the Græco-Macedonian, who are ultimately overcome by the might of the Roman power. Were these successive victories the result of an eternal force which compelled them to fight? Were these countries primarily the servants of Jehovah? No one who knows anything of their character would say so. Selfishness, greed, might were the primary causes of their battles. There was nothing godly in the state of Rome. And yet God over-ruled all from the beginning. He knew the course these armies would take, though He did not design it ; but He so controlled events that whilst these nations were serving their own purposes, He predetermined that those very purposes should minister to His own designs of grace. The conquests of Rome found the world one, and fit ground for the one Saviour of the world to enter upon His great Redemptive work. God over-rules the ruling of rulers, and turns the failings of finite minds, which result in what are sometimes called accidents, into agencies to work out His will.

*What about man?* If Predestination is affirmed concerning humanity, then would not men be nothing better than machines? But man is not a machine. He is a being possessing intelligence. The Scriptures always represent men as free, and appeal to him as such. "In the day that thou eatest thereof thou shalt surely die." There is the acknowledgment of man's power to choose for himself. He could take the fruit, or not take it, just as he pleased. He knew the consequences to himself of either act.



Man is a free agent, and his freedom has been sacredly recognised by God throughout. Reason and human nature confirm this claim. This granted, and fatalism drops into the oblivion of nothingness. "To ask whether the acts of free beings are predestinated is to ask a question without meaning." If they were predestinated they would not be free. If we are not free then we are not responsible, and therefore cannot do either right or wrong, "and our life has no moral significance." Man is not one of a herd of "dumb, driven cattle," made to do whether he wills or not what has been pre-ordained. We are heroes for the strife, and can choose on which side we prefer to fight.

We are prepared to admit that there is a limit to our freedom, but it is no less real. We are not infinite or omnipotent. We have a liberty which is full in a certain sphere, and that sphere is large enough for all the energies of man to have full play; but God has His limits for man's operations. "So far shalt thou go, and no further!" "Within this circle—anything you like!" But even in the circle God over-rules, so that even the free acts of men are prevented from impeding the progress of His purposes—nay, they are so over-ruled that they help them on. Men and nations may fight, but God uses every victory to serve His own ends. The tyrants of the earth He makes His servants, and His enemies to become His messengers. He makes Caiaphas a preacher of the substitution of Christ, and Pilate to proclaim to the peoples of Greece, Rome, and Israel the sovereignty of the Lord. Their scornings He turns to gospels. Unconsciously to themselves, they became preachers of the very truth they despised. But let us make it clear. God, by thus controlling the free acts of man, does not in the least degree do away with man's responsibility. God gives man a choice of ways. Man alone is responsible for the choice He makes; but God will see to it that that choice and its consequences do not interfere with His plans and purposes; rather will they be made in some way or another to help them. This, however, brings no credit to the man—it is all in the wisdom of the manifold grace of God.

You may set this down as a truth incontrovertible, that: *God's foreknowledge does not rob us of our responsibility.* To those who object to this we answer by borrowing an illustration. It does not interfere with the freedom of your choice that your wife is preparing dinner for you, that she knows what you are going to eat, that she ordains just what you are going to eat and nothing else. Neither does the fact that whatever I do has been eternally clear to the Divine mind affect my doing what I will.

Any theory of Predestination which denies human freedom is not consistent with Scripture, or reason. To affirm that foreknowledge, or foreordination, has slain freedom of will is "to paralyse the soul." That there are no mysteries in the Divine government we do not assert; but there are none which need strangle faith.

"When my dim reason would demand  
Why this, or that, Thou dost ordain?  
By some vast deep I seem to stand,  
Whose secrets I must ask in vain.

“ Be this my joy, that evermore  
 Thou rulest all things at Thy will;  
 Thy sovereign wisdom I adore,  
 And calmly, sweetly, trust Thee still.”

We have diverted from the main theme to notice a common and erroneous association of the doctrine of Predestination. We would, in closing, bring you back to the New Testament teaching on this great subject. That teaching may be summarised thus—Predestination is the doctrine of God’s dealings, not with men generally, nor with the common events of life as such, but *with His own children*. His own children are those who have accepted Christ as their personal Saviour, and are seeking by God’s grace to live a holy life. All such, the New Testament assures us, are predestinated *because of their faith*, “to be conformed to the image of His Son.”

Predestination, viewed in this light, is a glorious theme, and full of comfort and joy and hope.

Stretford, Manchester.

FRED. A. REES.



## SUNDAY MORNINGS WITH THE CHILDREN.

### IV.—HOW TO SPEND SUNDAY.



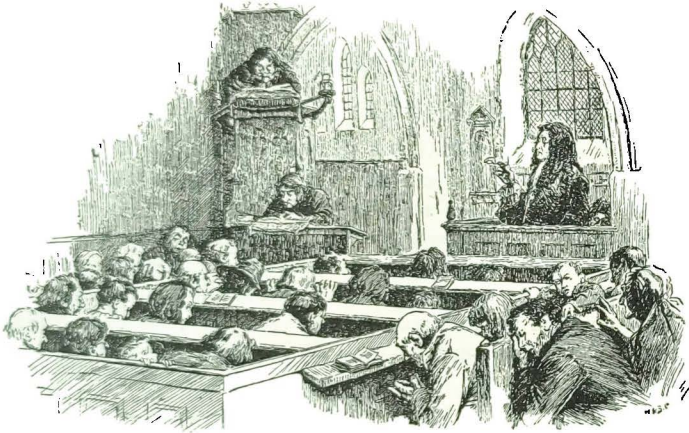
HAVE just been reading a delightful little book to which I am indebted for the subject of this morning’s talk, “Days with Sir Roger de Coverley,” a reprint from the *Spectator*. One chapter specially interested me, that which describes “A Country Sunday,” as it contains very much that, in its own quiet and graceful way, enforces lessons that still need to be remembered.

Sir Roger is an old-fashioned country squire, of a sort which has unfortunately been lost. He took a personal interest in the life of all the labourers on his estates, and of his various tenants, and sought in various ways to promote their interests. He was a quaint, lovable man, and it is pleasant to be brought into contact with him as we are in this little book. The essay to which I allude was written by Addison, and opens thus:

“I am always very well pleased with a country Sunday, and think if keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilising of mankind. It is certain that country people would soon degenerate into a kind of savages and barbarians were there not such frequent returns of a stated time, in which the whole village meet together with their best faces, and in their cleanliest habits, to converse with one another upon indifferent subjects, hear the duties explained to them, and join together in adoration of the Supreme Being. Sunday clears away the rust of the whole week.” Some of you have also heard the old rhyme:

“A Sabbath well spent  
 Brings a week of content  
 And health for the toils of to-morrow;  
 But a Sabbath profaned,  
 Whate’er may be gained,  
 Is a certain forerunner of sorrow.”

Now there is in this a good deal of sound sense, which we should all carefully note. What Addison says as to the value of the Sunday is certainly true, and has been confirmed by thousands of instances in every age, as it is among ourselves to-day. Apart from the Divine appointment of Sunday as a day of rest, and its commemoration of that great and important event—the resurrection from the dead of our Lord and Saviour Jesus Christ—it is, even on its human side, a most valuable institution, tending to purify and sweeten, to enrich and ennoble our life, to widen our outlook and broaden our experience. It helps to fit us for the most difficult duties, and to make us strong in the presence of temptation and trial. The older you get the more greatly will you prize the Christian day of rest. It is often spoken of as “the Lord’s Day,” because it was appointed by Him, and is intended to be devoted to His service. It should not be spent in selfish pleasure or vain amusement. It is intended to release us from the pressure of our ordinary work, and to bring us richer



THE CONGREGATION (see p. 167).

than material gains—gains that enlighten the mind, cleanse the heart, and regulate the will. It should be a holy day, dedicated to God and made to nurture within us the great principles of faith in God, love to His Word, and loyalty to His commandments. If we had nothing more than our bodies to think of: if we were not related to an unseen and spiritual world; if death were to be the end of all things, we should not be as dependent as we are now on a wise Christian use of Sunday; but because we are made in God’s image, and have within us a spiritual life which will endure for ever, we need all the help that can in any and every way be given us, so that we may have nobler than earthly treasures and a happiness which neither sickness, poverty, nor death can destroy. Those of you who read this address have parents who take you with them to the services of the Christian Church. It is good for children to begin their attendance at these services when they are very little, so that they may be accustomed to them all their lives. Though you cannot understand everything that you see and hear, there is sure to be something that will interest and help

you—in the singing of the hymns, the reading of the Bible, the prayers, and the sermon. If you listen attentively you will be led to form good and reverent habits which will be of great use to you, not only while you are boys and girls, but when you become men and women. Many of you are scholars in the Sunday-school, as I think all children should be, and there also you should behave yourselves in a quiet and orderly manner, trying to understand the lessons taught you from the Bible, committing to memory verses of the Bible and “bairns’ hymns,” which it will always be a delight to remember. And never forget that Jesus Christ about whom you hear is your Saviour and Friend, and that He will give strength and gladness to your whole life.

In this essay we are told that on a catechising day, if Sir Roger had been pleased with a boy who answered well, he ordered a Bible to be given to him the next day for encouragement. Catechisms among ourselves are not so widely used as they once were, but they are a very useful means of acquiring knowledge and of giving point and force to what we learn, and helping us more easily to remember it. In Scotland almost



CATECHISING DAY.

every child learns the Shorter Catechism, and gets in that way a firm and well-grounded knowledge of spiritual things. And the “Free Church Catechism,” which was published some years ago in London, is one that might be used much more widely than it is both in our homes and schools with great advantage. You may not be able to understand all its statements, though most of them could be easily explained to you, and if you really learned them your memory would become a storehouse of precious truths, which would be to you a priceless possession for ever.

JAMES STUART.



LITERARY men and ministers, and all who are engaged in writing, will appreciate the value of MOORE'S NON-LEAKABLE FOUNTAIN PEN (23, Fore Street Avenue, E.C.). It is constructed on a different principle from all others, and has the great merit of retaining the ink in its proper place, without risk of leakage. It is pleasant to write with, and in every way satisfactory.

## NOTES AND COMMENTS.



THE FREE CHURCH COUNCIL MEETINGS.—The annual meetings of the National Council of the Evangelical Free Churches, held last month in Newcastle, proved to be thoroughly interesting and most useful, and passed off successfully in every way, in spite of the absence of all the Members of Parliament (with the solitary exception of Mr. Compton Rickett) whose names had been announced upon the programme. Rev. F. B. Meyer was in every way a perfect chairman. To begin with, his presidential address did not last more than three-quarters of an hour, while his conduct of business in a most difficult session was so fair, so reasonable, so sweet-tempered, and withal so time-saving and business-like, that the Assembly passed from what might have been a heated session without a note of discord or acrimony. Our only regret was that he had not first been in the Chair of the Baptist Union. The education problem occupied the most time, and was the historical event of the Congress, but it was not allowed to overshadow other important and pressing problems. Resolutions on public questions were carefully and wisely dealt with—temperance, the Turkish outrages in Macedonia, gambling, the opium traffic with China, the introduction of Chinese labour into South Africa, the centenary of the Bible Society. A thoroughly practical discussion took place on the attitude of the working classes to religion. In the absence of Mr. Will Crooks, M.P., the Rev. R. J. Campbell, who introduced the discussion, took the view that there was nothing to choose between the classes that stayed away from our churches; that their absence was due to their materialism, their idleness, their sensuality, their vices. On the other hand, the Rev. S. F. Collier, of the Manchester Wesleyan Mission, held by the view that the churches must take the chief blame to themselves, and where they did their duty there was an immediate and wonderful response. Both sides need to be presented and looked at, but above all we need the call of duty and that sympathy which may make it possible in our case that the common people shall hear us gladly. An interesting diversity of view appeared between Mr. Collier and an earlier speaker who had attacked the football craze, Mr. Collier holding that football matches were a real antidote to public-house lounging and excessive drinking, and were recognised as such by the wives of working men. Mr. George Cadbury received a hearty reception when he expounded the adult school movement. Rev. J. G. Greenhough showed his skill as a master fencer, and pleased the Assembly immensely with his paper on "Modern Unsettlements in the Christian Faith"; yet on reflection it does not seem to treat seriously enough the success of the movement which has popularised the infidel literature of modern times, shaking the faith of many, and rendering more inaccessible than ever multitudes who have never yet been under the spell of either the Gospel or the Christian life. The sermons of the week were all interesting. Dr. Fairbairn's was as massive and as trenchant as any of his public utterances, but the palm fell to Mr. Jowett, whose sermon, on Peter's utterance on prophecy in his Second Epistle, was of the sort that marks an epoch in many a man's grasp of truth, bringing to order and vision views and convictions that have long been forming themselves, apart from each other, within the mind. It was worth going to Newcastle to hear.

**THE EDUCATION RESOLUTION.**—When the education problem came on for discussion on Wednesday morning there was a subdued feeling of uncertainty and anxiety over the whole Assembly. The resolution of the Executive had been published, and was in everybody's hands, but there had been distinct threatenings of a serious breach and of wide diversity of opinion. Everybody felt that the crux of the situation was in the sixth clause, dealing with religious education in the schools. As a matter of fact everything else was passed without a whisper of dissent; but here there was a perfect forest of amendments, and no doubt many more could have been produced. Two wise directions were laid down by the Chairman—first, a time limit for speakers, and, secondly, no time limit for the Assembly. The Executive was well served by those who introduced the resolutions. Both Dr. Clifford and Mr. Scott Lidgett spoke with great power, and carried the Assembly with them, while the amenders were unorganised, and tried in some cases to put their arguments into their amendments rather than in their speeches. One after another amendments were put and lost—to exclude the Bible, to have it read but not explained, to let the public buildings for purposes of religious instruction out of school hours, to give the right of entry in school hours. Earlier in the discussion Sir George Kekewich had affirmed that the one danger in front of us was this very thing, granting the “right of entry.” In every case the support given to the amendments was comparatively small, and under the conviction that the nation generally is satisfied with Bible reading and explanation, that there is in it no damage to any one's faith or practice, and that if at last the Bible has to go, it must be at the bidding of the priests and their party, who will not tolerate its presence, the sixth clause was carried by an overwhelming majority. For four hours the Assembly was kept together in eager debate, and those who were defeated in the vote must have felt that they had been treated with absolute fairness, and that they could join heartily in the singing of the Doxology.

**THE EDUCATION ACT IN THE HOUSE OF COMMONS.**—Mr. Lloyd George, who had at first intended to move an amendment to the King's Speech on the working of the Education Act, deferred his opportunity of criticism till the introduction of the Estimates and a vote on account. The moment proved to be a dramatic one, for in the meantime the County Council elections had been held in Wales, with the result that Mr. George's party was absolutely triumphant at the polls, and he had behind him the unanimous determination of every Council to hold fast by the no-rate policy. He made a most effective speech, calm, clear, statesmanlike; and in reply the Government had nothing to say except the flourish of empty threats of a mandamus for each of the Councils, and some more terrible instrument in reserve if that should fail. The debate was not, on the whole, a satisfactory one, as, though it should have dealt with the administration of the Acts, and did so in Mr. George's speech, yet under the Government lead it drifted off into generalities, and, with the exception of Mr. Bamford Slack, who was allowed to speak with the courtesy usually extended to a new member, not a single English Non-conformist was called on by the Speaker, although several were anxious to speak, and had many cases of maladministration to bring before the House. In the result the Irishmen voted with the Government, and so their position in the division lobbies was absolutely secure; but meanwhile throughout the country there is not the smallest evidence that the Act is becoming any more

acceptable either to Free Churchmen or to the citizens at large. If Mr. Balfour deceives himself he deceives no one else when he talks of the full public control and the benefits to Nonconformists conferred by the Act.

IS THE ACT TO BE AMENDED?—The air is full of rumours as to conferences between Churchmen and Nonconformists, M.P.'s on both sides of the House, and the possibility of the immediate introduction of a Bill to amend the Act on which the Government will look with favour. The Rev. R. J. Campbell's visit to Mr. Chamberlain is said to have had more to do with the Education controversy than with the Fiscal, and it is rumoured that the Member for West Birmingham will, on his return to England, seek to bring about a settlement of the controversy. Mr. Campbell is also reported to have had several interviews with the Prime Minister, and to have opened his eyes to the reality of our Nonconformist grievances. Not less significant is the fact that not only *The Pilot*, but the *Guardian* and the *Church Times* admit plainly that the situation is so acute that further legislation is imperative. The last of these pronounces the Act a failure. It was, the article of March 18th assures us, "intended to put upon a firm basis of efficiency the Voluntary schools, which were said to be languishing for want of funds." It is working for their swift and painful extinction. The failure can be redeemed only by a fresh Act. The dual system is doomed. All this, it is coolly intimated, ought to have been foreseen! At any rate, Free Churchmen made their position clear, and, in the memorable words of Dr. Fairbairn, told Mr. Balfour, "We will not submit." Concordats are suggested in every direction, and as the discussion is practically narrowed down to the question of "facilities," either in school hours or out of them, it will be a calamity and a disgrace if no practical agreement is reached.

THE LONDON COUNTY COUNCIL.—The elections in London are of a most gratifying character, and the Progressives return to Spring Gardens with a splendid and almost undiminished majority. The endeavours of the Bishops of London and Rochester to promote alienation between the Progressives and Free Churchmen, if it drew the *British Weekly* aside for the moment, met with no response at all amongst the electors, and their circular in favour of the Moderate candidates was wisely disregarded by a large number of the working clergy, who know better than to belittle the work of the London School Board, and have nothing to gain by the promotion of sectarian strife. A few members of the expiring School Board are upon the new Council, and will no doubt give valuable assistance in the taking over of the schools, but the new authority has a hard task before it, and its best friends will anxiously watch its endeavours to cope with so tremendous a burden of new work.

THE LATE DR. HARWOOD PATTISON.—With great regret we record the death of our old friend and contributor, Thomas Harwood Pattison, Professor of Homiletics and Pastoral Theology at Rochester, New York, whose health had been failing for some time past, though the end came sooner than was anticipated. Mr. Pattison was the son of one who bore an honoured name in our denomination, the late Mr. S. R. Pattison, so well known as a deacon at Bloomsbury, and subsequently at Heath Street, Hampstead. After his college career at Regent's Park, Harwood Pattison settled as pastor of the church at Middleton-in-Teesdale, whence he removed to Newcastle-on-Tyne,



and afterwards to Rochdale, where his work was conspicuously successful, and he was regarded as one of the four foremost preachers and leaders in Lancashire. A visit to America thirty years ago resulted in his receiving a call to a church in the neighbourhood of Yale; subsequently he succeeded Dr. Bridgeman at Albany, and later became Professor at Rochester, where for twenty-three years he laboured with heart and soul in the interest of his students, and won their enthusiasm, admiration, and gratitude. He was a prolific writer in newspapers and magazines, and published many valuable works, such as "The History of the English Bible," "The Making of the Sermon," a treatise on public worship, "The Ministry of the Sunday-school," which last grew out of the Ridley Lectures delivered at Regent's Park College four years ago on "The Minister in Relation to Children and Sunday-schools." He frequently visited the old country, and was a welcome supply in many of our pulpits. To the Editor of this magazine he was always a cordial friend.

THE REV. WATSON DYSON passed to his rest on Saturday, the 26th ult., after a week's serious illness, preceded by several months' physical weakness which quite incapacitated him for work. Mr. Dyson, who was born in 1837, entered Horton College, Bradford, in 1855, and four years later took the oversight of a church near Huntingdon, and he subsequently held pastorates at Long Sutton, Halifax, Hitchin, and Harrow-on-the-Hill, resigning his charge at Harrow two years ago. He was a man of simple and beautiful character, unselfish and generous, thoroughly devoted to his work, a thoughtful, earnest preacher, with a good deal of quaint and quiet power, a diligent pastor, and faithful friend. Ever ready to serve his brethren, by whom he was greatly loved, he was a specially acceptable supply, and won many friends wherever he went. His eldest son—a Cambridge wrangler—is assistant to the Astronomer-General at Greenwich, while his eldest daughter is on the staff of our Zenana Mission in India. The memorial service in the chapel was conducted by Rev. H. G. Hoare, B.A. (pastor of the church). Rev. J. Stuart gave a short address on Mr. Dyson's character and work, the Rev. J. S. Bruce, of Pinner, also taking part. Ministers and friends from the surrounding neighbourhood were present in large numbers, and it was pleasing to see among the mourners in the procession and at the cemetery many Church of England clergymen and masters of Harrow.



## LITERARY REVIEW.

REPRESENTATIVE MODERN PREACHERS. By Lewis O. Brastow, D.D.  
Macmillan & Co. 6s. 6d. net.

THE divinity students at Yale are to be congratulated, not only on having had delivered to them some of the finest lectures on preaching by eminent American and British preachers, but on having a professor of practical theology who ranks among the foremost authorities on this great subject. Dr. Brastow is no academical recluse, dexterous in theorising and clever in technicalities, a theological dry-as-dust devoid of popular sympathies and practical acquaintance with the work he commends. On the contrary, he has studied all types of preaching with a view to the characterisation of their specific notes, carefully differentiating them one from another, and



endeavouring to ascertain how far they may be regarded as ideals, and combined in a system of eclecticism. The nine typical names he selects are Schleiermacher, Frederick William Robertson, H. W. Beecher, Bushnell, Phillips Brooks, Newman, Mozley, Guthrie, and Spurgeon. His method in each case is to portray the man as related to and determining his work; to describe his intellectual and spiritual characteristics, his doctrinal beliefs, and how they were reached, his ecclesiastical attitude, and the influences determining it, and finally to touch upon the specific elements that gave power to his work. The study on Schleiermacher is particularly fresh and suggestive. Robertson is commended because of the Biblical quality of his preaching, his intellectual force, his deep and varied religious experience, his refined and forceful personality. The appreciation of Beecher is the sanest and most illuminating we have seen, and not less valuable are the studies of Bushnell and Phillips Brooks. Full justice is done to John Henry Newman, alike on the side of his strength and his weakness, both as Anglican and Catholic. Many will be surprised to learn what is clearly demonstrated in this volume—the value of J. B. Mozley's contributions to homiletical and theological literature. Guthrie and Spurgeon are regarded as popular preachers, Spurgeon being entitled "The Puritan Pastoral Evangelist." The estimate formed of his work is in the main sound and judicious, and is not the less valuable because it touches fearlessly on his limitations, of which he was himself well aware, though a false reverence makes some people afraid to speak of them.

THE NEW TESTAMENT IN THE CHRISTIAN CHURCH. Eight Lectures by Edward Caldwell Moore. Macmillan & Co. 6s. 6d. net.

PROFESSOR MOORE'S lectures, delivered before the Lowell Institute in Boston twelve months ago, form a welcome contribution to the study of the subject to which they are devoted. Since Westcott's "Introduction" and "Canon" were published, great strides have been made in our knowledge of early Christian literature, and it is possible to obtain a clearer, more comprehensive, and accurate view of the growth of the New Testament Canon. Comparatively few people know how the books of the New Testament gained their position in it; how the idea of the Canon was suggested and realised; how Church government assumed its monarchical form. On these and other points Professor Moore throws very valuable light. His position is that of a liberal theologian, following largely such authorities as Harnack, Holtzmann, and Jülicher, to whom, of course, students of every school acknowledge their indebtedness, though it would be fatal to yield to them a blind or unqualified assent. The lecture on "The Idea of Authority in the Christian Church" is particularly timely, though here again many Evangelical Protestants will demur. Professor Moore maintains that between the authority of the Church on the one hand, as upheld by Romanists, and that of private judgment on the other, enlightened, of course, by the Spirit of God and the Word of Truth, there is no valid alternative. He lays far greater emphasis than some perhaps would approve on the authority of the voice within. But if the theory be properly understood and safeguarded it cannot be gainsaid.

THE BOOK OF GENESIS. With Introduction and Notes by S. R. Driver, D.D., Professor of Hebrew, and Canon of Christ Church, Oxford. Methuen & Co., 36, Essex Street, W.C. 10s. 6d.

A COMMENTARY bearing on its title-page the name of Canon Driver necessarily commands confidence for its high and scholarly qualities. He belongs to

the more moderate school of modern critics, and clings firmly to his belief in the Divine inspiration and unique authority of the Bible. Genesis is, in the present state of criticism, a difficult book for the commentator. It touches science, archæology, and history at so many points, and must discuss them so as to satisfy educated readers. Everything must be tested by "the ordinary canons of scientific and historical investigation." The critical analysis here given of the book is very thorough, and an attempt is made to assign each narrative, or section of a narrative, to its sources in P, J, and E. Composite as the text is, it is not a mere "conglomeration of disconnected fragments." "The three main sources of which it consists once formed independent wholes, and the portions selected from each have been combined together in accordance with a definite plan." Chapters i. to xi. are designated "The Prehistoric Period." Dr. Driver tells us that in them "there is little or nothing that can be called historical in our sense of the word; there may be here and there dim recollections of historical occurrences; but the concurrent testimony of geology and astronomy, anthropology, archæology, and comparative philology is proof that the account given in these chapters of the creation of heaven and earth, the appearance of living things upon the earth, the origin of man, the beginnings of civilisation, the destruction of mankind and of all terrestrial animals (except those preserved in the Ark) by a flood, the rise of separate nations, and the formation of different languages, is no historically true record of these events as they actually happened."

It does not, however, follow that the records of these prehistoric times are without high religious value. They are penetrated by a profoundly religious spirit. They might have been impregnated with foolish superstitions, whereas they are suffused with pure and ennobling spiritual ideas. So with regard to the Cosmology of Genesis. Dr. Driver reaffirms the position of Abbé Loisy that the science of the Bible is the science of the age in which it was written. To expect to find in it supernatural information on scientific facts is to mistake its entire purpose. The value of Genesis i. lies on its theological, not on its scientific, side. "Upon the false science of antiquity its author has grafted a true and dignified representation of the relation of the world to God. It is not its office to forestall scientific discovery; it neither comes into collision with science, nor needs reconciliation with it. It must be read in the light of the age in which it was written; and while the spiritual teaching so vividly expressed by it can never lose its freshness or value, it must on its material side be interpreted in accordance with the place which it holds in the history of Semitic cosmological speculation." With regard to the patriarchal age, the records, though not contemporary with the events they purport to relate, are marked by great sobriety of statement and representation. "There are no incredible marvels, no fantastic extravagances, no surprising miracles." The substance of the narratives is unaffected by details to which objection has been taken. "We have," it is said, "no guarantee that we possess verbally exact reports of the events narrated, and there are reasons for supposing that the figures and characters of the patriarchs are idealised." But here again the religious value remains essentially unchanged. We must take the narratives as we find them, and they will teach us the same lessons they taught our forefathers. "If it be true that the figures in Genesis, as we have them,

are partly—or even in some cases wholly—the creations of popular imagination, transfigured in the pure, 'dry' light which the inspired genius of prophet or priest has shed around them, the Book of Genesis is really more surprising than if it were even throughout a literally true record of events actually occurring. For to create such characters would be more wonderful than to describe them. The Book of Genesis is a marvellous gallery of portraits, from whatever originals they may have been derived. There is no other nation which can show for its early history anything in the least degree resembling it. There is nothing like it either in Babylonia, Egypt, or India, or Greece." The Book of Genesis stands on a plane of its own. It was the function of the Hebrew historians not merely to narrate facts as such, but also to interpret them, especially on their theological side, and to show their bearing on the religious history of Israel as a whole. It has further to be remembered that the Bible is the record of a progressive revelation, "in each stage of which the measure of truth disclosed is adapted to the mental and spiritual level which has been reached by those who are to be its recipients." Again and again Dr. Driver insists on the unique spiritual value of the contents of the book, and the presence in its writers of the purifying and illuminating Spirit of God. We go very much further than he does in upholding the historical character of the narratives, and should emphasise, as does Dr. Walter Lock (the Editor of the "Westminster Commentaries") in his Note, the extraordinary truthfulness to human nature and Oriental life, the consistency of the book with the subsequent history and religious thought of later Judaism, while, as he justly contends, "the fact of inspiration once admitted on the higher level of moral and spiritual tone may well carry its influence over into details of fact, and turn the balance, when otherwise uncertain, on the side of trustworthiness. For the truest historian is not the accumulator of the largest number of ascertained facts, but the best interpreter of the spirit of the age which he describes, he who is best able to pick out the thread of purpose in the tangle of details. In other words, the ultimate decision on the value of the book has to be based on its context, and on its connection with the whole of Scripture."

Dr. Driver's notes on the text are brief, but not obscure. They are pithy and suggestive, and not a few of the longer ones on special themes are invaluable. Students, not of one school only, but of all, will find profit in the mastery of this candid, reverent, and scholarly work.

**PRACTICAL POINTS IN POPULAR PROVERBS.** By Fred. A. Rees. With an Introduction by Rev. C. Williams. The Baptist Union Publication Society. 2s. 6d.

MR. REES is well known by his "Plain Talks on Plain Subjects." As a student of proverbs he has been alert, discriminating, and tactful, knowing how to fix on those that enshrine the profoundest wisdom and make most certainly for righteousness, success, and happiness. His thought is clear, terse, and forceful. He has read widely, and illustrates his exposition and appeal with riches gathered from the vast stores of our literature. We commend the high tone of his teaching, and believe that his work will help many to "fight more bravely the battle of their life." Our readers have a taste of Mr. Rees's quality in the article on Predestination which appears in our pages in this number.

**GOD'S LIVING ORACLES.** By Arthur T. Pierson. London: James Nisbet & Co.  
3s. 6d.

THIS work consists of a series of lectures on the Bible delivered in Exeter Hall last year. They excited deep and widespread interest, and manifestly met a popular need as a vindication of the Divine inspiration and authority of Scripture, showing the unity of the Bible as a whole, its consistency with itself, with the facts disclosed by history, the value of prophecy and miracle, and the harmony of the Atonement, with the deepest needs of our nature. Dr. Pierson knows his Bible thoroughly, and is one of its most effective champions.

MR. H. R. ALLENSON has been well advised in issuing, as the first and second volumes of his "Handy Theological Library," two works which have already taken their place among our religious classics—*IN RELIEF OF DOUBT*, by the Rev. R. E. Welsh, and *LECTURES ON PREACHING*, by the Right Rev. Phillips Brooks, D.D. They are printed on thin paper in large type, and in a form than which none could be more convenient, bound in leather, at 3s. net. Mr. Welsh's admirable volume is one of the most concise and forcible presentations of the argument for Christianity with which we are acquainted, and is remarkably well adapted to meet the needs of those who may not have time for prolonged and original investigations. Its style is lucid, its arguments forceful, its illustrations always to the point. We are glad to see that it is also issued in a sixpenny edition. Of Phillips Brooks' "Lectures on Preaching" it would be superfluous to speak. Every minister and student for the ministry should possess a copy and read it again and again. It ranks high among the best half-dozen books on its great subject, and in a form in which it can be carried in the pocket it is peculiarly welcome. From the same publishers we have received *THE NONCONFORMIST MINISTER'S ORDINAL* (1s. 6d.), containing services for marriages, baptisms (and christenings, which, of course, are not baptisms), and funerals—a useful little book.

#### MESSRS. MACMILLAN'S ILLUSTRATED BOOKS.

It goes without saying that any volume which appears among Messrs. Macmillan's "Highways and Byways" Series will command attention. *HIGHWAYS AND BYWAYS IN SUSSEX*, by Mr. E. V. Lucas, with illustrations by Frederick L. Griggs (6s.), would do so simply by its intrinsic merits. Mr. Lucas is the master of a clear, pleasant, and forcible style, well adapted for a work which is partly guide-book, but still more an appreciation of the districts with which it is concerned in their natural features, their archæological, literary, and historic aspects, as holiday resorts, and as centres of calm, restful life. Entering Sussex at Midhurst in the west, Mr. Lucas zigzags thence to the east by way of Chichester, Arundel, Horsham, Brighton, Lewes, Eastbourne, Hastings, Rye, and Tunbridge Wells. He knows the county well, and loves it, brings out at every stage its human and historic as well as its scenic interest. Take, for example, the following from the chapter "First Sight of the Downs," the Downs being, as he says, the symbol of Sussex, vaster, more remarkable, with more individuality and charm than the turf-covered chalk hills of other southern counties. They may at first disappoint the traveller, but the disappointment soon passes away. "They are the smoothest things in

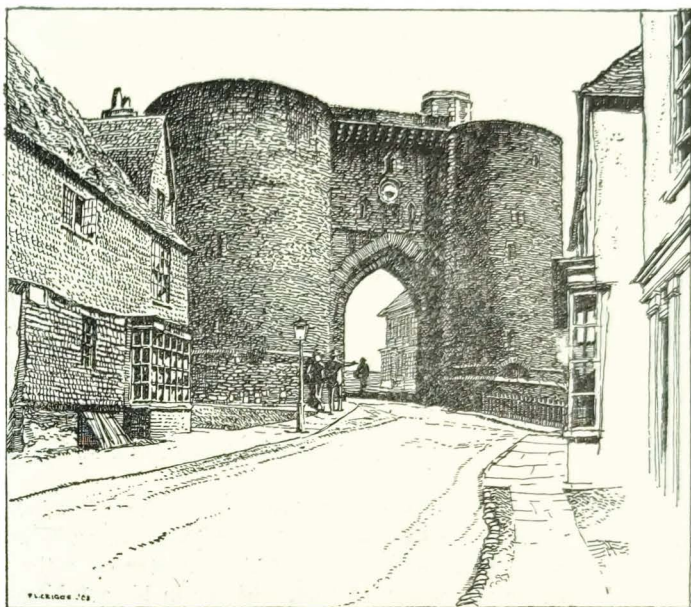
England—gigantic, rotund, easy; the eye rests upon their gentle contours, and is at peace. They have no sublimity, no grandeur, only the most spacious repose. Perhaps it is due to this quality that the Wealden folk, accustomed to be overshadowed by this unruffled range, are so deliberate in their mental processes and so averse from speculation or experiment. There is a hypnotism of form—a rugged peak will alarm the mind where a billowy green undulation will lull it. The Downs change their complexion, but are never other than soothing or still; no stress of weather produces in them any of that sense of fatality that one is conscious of in Westmorland. Thunder-clouds empurple the turf and blacken the haughs, but they cannot break the imperturbable equanimity of the line; rain throws over the range a gauze veil of added softness; a mist makes them more wonderful, unreal,



HIGH STREET, SOUTHOVER.

romantic; snow brings them to one's door. At sunset they are magical, a background for Malory; at sunset they are the lovely home of the serenest thoughts, a spectacle for Marcus Aurelius." Many of our readers will turn to the description of Brighton and its surroundings, not perhaps one of the best chapters in the book, as Mr. Lucas has less enthusiasm for this Queen of Watering Places than many others feel. Yet he gives a good idea of the neighbourhood, and of such places as Steyning, Worthing, Rottingdean, Shoreham, the Devil's Dyke, and other shrines in the district. We are surprised that he makes no mention of the ministry of Robertson, which has certainly given distinction to Brighton, and whose church is still a place of pilgrimage. From Mr. Griggs' excellent illustrations we select two—HIGH STREET, SOUTHOVER, and THE LANDGATE, RYE. — IN

their Illustrated Pocket Classics Messrs. Macmillan have issued *DAYS WITH SIR ROGER DE COVERLEY* and *CORIDON'S SONG and Other Verses*, both illustrated by Hugh Thomson. The illustrations are worthy of the text, commemorating more accurately than anything we know the



THE LANDGATE, RYE.

old-time world of the eighteenth century, especially the aspects of country life.—To their sixpenny series Messrs. Macmillan have added *ECCĒ HOMO*, by Sir J. R. Seeley, the twenty-sixth edition. We can view this work more calmly now than many people did nearly forty years ago, when it was first published. It is a remarkable and inspiring volume, full of genius, and contains some of the most brilliant and fruitful writing in our language.

In the Century Bible (Old Testament) we have received *JUDGES AND RUTH*, edited by G. W. Thatcher, B.D., and *I. AND II. KINGS*, edited by the Rev. Professor Skinner (2s. 6d. each). The principles underlying the treatment of the books are similar to those which gave so welcome a character to the volumes on the New Testament. Mr. Thatcher's work is scarcely so brilliant as Professor Bennett's on Genesis, but it reveals a close study of the text and a mastery of all that has hitherto been written on it, while Professor Skinner has plainly done the utmost possible in dealing with the sources and structure of the two books of Kings and with the historical and archaeological questions raised in connection with them. Manuals at once so concise, lucid, and up-to-date have not previously appeared on the Old Testament. The publishers are Messrs. T. C. & E. C. Jack, Edinburgh.

MR. FISHER UNWIN sends out a popular half-crown edition of the *LIFE AND TIMES OF GIROLAMA SAVONAROLA*, by Professor Pasquale Villari (14th thousand),

one of the greatest of religious biographies, first published, if we remember rightly, at 32s. It is a work that should be in all libraries, and read by all those who wish to understand the religious side of the Renaissance and its relation to the Reformation. Savonarola's character is familiar to other than students of Church history. It has been finely depicted by George Eliot, Mrs. Oliphant, and other writers of fiction, but Villari's is the finest portrait. Savonarola is justly regarded as the prophet of the new civilisation, and as preparing the way, by his bold stand against ecclesiastical corruption and tyranny, for the triumph of principles, whose force is still unspent. The perusal of his life will aid the establishment of a Christianity reanimated by faith and fortified by reason.

No book that has appeared in "Handbooks for the Clergy" is worthier of perusal than RELIGION AND SCIENCE, by P. N. Waggett, M.A. (Longmans, Green & Co. 2s. 6d.) Mr. Waggett is well versed in the study of science, and speaks with the authority of knowledge. He deprecates hasty and ill-considered attempts to dogmatise on the subject on the part of Christian preachers, and seeks to lead them along the path of a calm and thorough investigation, so that they may be qualified at any rate to discuss the difficulties which are felt by many thoughtful minds in every section of society. It is a pleasure to read a work written by so frank and capable a thinker.

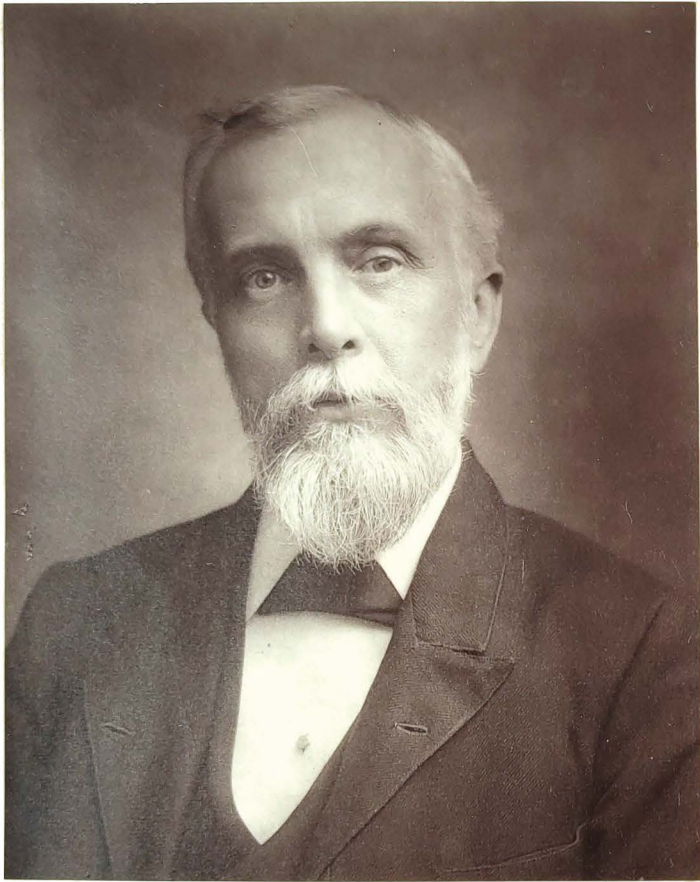
A sixpenny edition of Cardinal Newman's APOLOGIA PRO VITA SUA indicates its continued popularity, and whatever may be our judgment on Newman's Catholicism, we cannot be blind to the charm of his character or to the value of his contemplations on the things of God, whether in his autobiography, sermons, or letters. (Longmans, Green, and Co.)

MESSRS. HODDER & STOUGHTON publish OUR NEW EDENS and other Meditations for Silent Times, by J. R. Miller, D.D. (3s. 6d.), got up in a most attractive style, with ornamental border to each page. The letterpress is as pleasing and helpful as any of Dr. Miller's writings, and furnishes a remarkable proof of his mental and spiritual fertility, abounding in lessons of universal scope for home, social, and religious life.

MESSRS. DENT send out in their "Temple Series of Bible Characters" THE POST-EXILIC PROPHETS, by the Rev. J. Wilson Harper, D.D., and THE TWELVE APOSTLES, by George Milligan, B.D.—exceedingly good and useful manuals, dealing with their respective subjects in a way that wins the reader's confidence and sets him on the track of further research. Mr. Milligan's volume is the briefest with which we are acquainted on the Apostles, but by no means the least useful.

MESSRS. HODDER & STOUGHTON have published, at one shilling net, the Rev. Frank Ballard's reply to Mr. Blatchford's strictures on Christianity under the title, "CLARION" FALLACIES. As in his work on "The Miracles of Unbelief," Mr. Ballard shows himself to be a clear, incisive reasoner and a victorious controversialist. This work should have the widest circulation that can be secured for it.





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Geo. Thompson

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THE  
BAPTIST MAGAZINE

MAY, 1904.

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**REV. CHARLES INGREM, OF WIMBLEDON.**



WIMBLEDON Baptists have no ambition "to blush unseen and waste their fragrance on the desert air," but cherish a far different conception of their place and mission, consequently they have established themselves where they can be well seen. Within sight of a large and busy railway station, in a broad thoroughfare flanked by municipal buildings and a fire station, they have erected premises of which any church might pardonably be proud—substantial, spacious, modern, and completely useful. A Sunday spent amongst them would convince the most casual visitor that here is a church, not merely well attended, but alive to its great evangelistic mission, and withal hard at work to fulfil it in a beautiful variety of ways. He would find the whole of the premises put to the noblest purposes the live-long day, and at the heart of all, their grey-haired, but young minister, the Rev. Charles Ingrem. The fine material and spiritual results achieved are an eloquent record of a noble ministry.

Mr. Ingrem comes of a country stock, South Hampshire being his birthplace. His godly ancestry—for both father and grandfather were preachers—has done much for him. Converted in his youth, he spent some years in business, exercising meanwhile his preaching gifts, and under the hearty encouragement of the Rev. J. J. Fitch, of Lymington, he entered Spurgeon's College. Henceforth the inspiring personality of that great preacher became a dominant factor in his life and service, and when in 1880 he accepted the call to Wimbledon, the knowledge that C. H. Spurgeon approved, was somewhat of a neighbour, and was ready to aid in his own whole-hearted fashion, was a very tower of strength to the young minister.

The church at that time consisted of thirty members, and met in a building holding 200 people, with a debt upon it of £400, and an annual income of about £50. Steady, devoted work, in which he was grandly supported by earnest, self-sacrificing people, resulted in this chapel not only being filled with hearers and cleared of debt, but by 1886 the membership exceeded the sitting capacity of the building. Then came the venture of faith in securing the present site on Queen's Road, and placing upon it

a handsome and commodious school chapel, with class-rooms. The church was never more taxed in her history than at this point, while, to add to their troubles, overwork not only laid the pastor low, but exacted the costly penalty of the sight of one eye; still, with dauntless courage, he and they pressed on, opening the new premises in 1888, and shouldering a debt of £2,300 to do it, with the yet further responsibility of the chapel to build afterward. Again they found that "dogged does it," for congregations and church grew apace, and for a second time the church outnumbered the seating capacity of the building in which they worshipped. The cords and stakes must be again lengthened and strengthened. There was still a debt of £1,600 unmoved, but "forward" was felt to be the watchword, and in 1897 the present chapel was opened, costing £5,000, and leaving this courageous people with a debt of £3,600 to meet. Notwithstanding this great burden, there has been no looking back, continuous progress marking the whole way. There has also been a fine absence of church selfishness, and so without first waiting to get strong and free, vigorous extension work has been prosecuted by planting mission stations at Norman Road, Morden, and North Cheam, the first named being formed into a separate church last year, when fifty members were dismissed to form its fellowship. The present position of the church is a membership of 500, and a yearly income of over £1,700. The missionary character of Mr. Ingrem's ministry can be estimated from the fact that during his pastorate three of the members have gone as missionaries to the foreign field and two others are in home pastorates. The evangelistic note sounds clear and ceaselessly from Pastor Ingrem: he believes with his whole soul that the Gospel is the power of God unto salvation, and looks for continuous results from its preaching; still further, he has sedulously cultivated short range work, and can buttonhole his hearers with delicate tact and happy success. Physically he seems a weak man, and no little suffering has been his portion, but this notwithstanding, he has laboured in and out of season as few even of the strongest could do. The friend of the poor, the diligent, sympathetic visitor of the sick; the ever busy, but brotherly man who always finds time to aid another; the shrewd, practical worker that committees love, very human and approachable by all; it is small wonder that Ingrem of Wimbledon is loved and trusted by his friends and neighbours of all denominations. As a preacher, his bent is strongly towards the practical exposition and enforcement of the Scriptures, and his people are always sure of wholesome fare in this direction; while welcoming light from every quarter, he has seen no reason to forsake the old paths in theology, and so would be reckoned conservative; in methods of work he is frankly progressive, keenly ready by all means to save some. He is personally rich in children, and perfectly at home in preaching to them, having found in a bright, strong simplicity the secret of winning their ears. To his great organising qualities much of the success achieved is due; a tireless worker himself,


he has fired many others with a like enthusiasm for the Master's service with the happiest results. The proportion of young people in church and congregation is large, and again this is not marvellous, for they are provided for in the most thorough and liberal fashion; the buildings are open nightly for them, special organisations are fostered for their help; they are wanted, and they can see it—wanted that their noblest possibilities may be realised in attachment to Jesus Christ. During his pastorate of twenty-three years, 1,400 have been received into membership. That his brethren believe in him and accord him their confidence is shown by the facts that he has been twice Moderator of the Home Counties Baptist Association, twice President of the S.W. Christian Endeavour Union, and thrice President of the Wimbledon F.C.C. Essentially a practical and fervent man of God, he has seen the work of the church in his hands marvellously established, so that the little one has become a strong people, surrounded by great opportunities for richest service, into which they are entering in the name of the Lord.

JAMES GYLES WILLIAMS.



## RAWDON COLLEGE CENTENNIAL CELEBRATION.

### I.—THE OLD HORTON DAYS.

ENTENNIAL celebrations have of late been so frequent as to be almost bewildering. The close of the eighteenth century and the opening years of the nineteenth witnessed a remarkable religious awakening, and many new departures in Christian activity, whose force is still unspent. In 1892 we commemorated the formation of our Baptist Foreign Missionary Society, and a little later that of our Home Mission. The London and the Church Missionary Societies, the Religious Tract Society, the Sunday School Union, and the British and Foreign Bible Society have all commemorated the completion of their first hundred years. The period to which our thoughts are thus taken back was one of exceptional interest, the review of which cannot fail to excite our gratitude and inspire expectation. It is not surprising that at a time of such mental and spiritual quickening the subject of ministerial education should have claimed attention and issued in a resolutely forward movement. The Northern Baptist Education Society, whose home was first at Horton, and is now at Rawdon, was founded in 1804, and a special celebration of the event is to take place in June. A strong effort is being made to improve the financial position of the Society, to enlarge the tutorial staff, and effect various changes in the course of study, so that the College may be made more capable of meeting the demands of the times. The Rev. T. Vincent Tynms, D.D., the esteemed Principal of the College, has, unfortunately, been compelled on grounds of health to retire from his position, and will

be succeeded by the Rev. W. E. Blomfield, B.A., B.D., of Coventry, a man specially well qualified to fill this important post. A brief review of the history of the College will therefore at this juncture be appropriate.

Rawdon is not the oldest institution of the kind. Bristol College, dating from 1680, was reconstituted in 1770. The Midland College, founded by the General Baptists, was instituted in London in 1797, and has had an honourable history in the various places in which it found for itself a local habitation—Wisbech, Loughborough, Leicester, Chilwell, and Nottingham. The college at Regent's Park, formerly at Stepney, was founded in 1810. A hundred years ago ministerial education was in a very backward state, as is evident from various testimonies borne by those who were best qualified to judge. Thus we read in the "Life of Dr. Steadman," the first president of Horton:

"The generality of the ministers of that day, with some delightful exceptions, extending to all who originated or patronised the Northern Education Society, though men of sterling worth, were behind the march of events, and the spread of knowledge, which demanded increased exertion, united with greater intellectual culture. The opinion which Mr. Steadman formed of his newly adopted brethren he explicitly records in his diary, February 17th, 1806: Most of the ministers were illiterate, their talents small, their manner dull and uninteresting, their systems of divinity contracted, their maxims of church discipline rigid, their exertions scarcely any at all. This was in my view the more to be regretted because the county was increasing in population, as well as opulence and literary cultivation."

The ministers were, to a large extent, on the same level as the general population. "The manufacturing population, in the heart of which the academy was situate, characterised by strength of mind, but of little external polish, was scarcely prepared to appreciate very superior scholastic attainments, and would have despised great refinement in the manners and taste of a minister." There was, in fact, a common idea that an educated ministry was a reflection on the power of God and the sufficiency of the Gospel. Many were the sneers at "man-made ministers" and at those who relied on human wisdom and an arm of flesh!

The condition of the churches accounted in part for the low standard of ministerial efficiency, though ministers and people necessarily act and react on one another.

"One thing in particular (writes Dr. Steadman) has kept the Baptist churches small and low. Their old ministers were originally men of the lowest class, destitute of education, and greatly inclined to rigidity and severity in all their measures. From a foolish scrupulosity, they have objected to baptisteries in their places of worship, and administered the ordinance in rivers, to whatever disadvantages it may subject them. At Bradford they have baptized in a small stream, the only one near them, scarcely deep enough, muddy at the bottom, and from which the minister and the persons baptized have at least a quarter of a mile to walk along a dirty lane in their wet clothes before they can change. The place, likewise, is unfavour-

able for seeing and hearing, and by that means the benefits of the ordinance are lost to the congregation, few of whom ever attend it. Persons of a little more genteel or delicate feeling are quite kept away, under an idea that an ordinance having so many degrading circumstances attending it cannot be their duty. You will doubtless wonder at this mode of proceeding, but it agreed better with the genius of the people here sixty years ago, who are of a very hardy race, and their partiality for old customs is surprising still."

A hundred years ago Bradford was a comparatively small town, with a population of seven thousand "dependent upon her half farmer and half weaver population for articles for her mart." But there was, happily, astir a new spirit which rendered contentment with this state of stagnation impossible. So far back as 1773 Mr. (afterwards Dr.) Fawcett made a gallant effort to found a theological institution with a view to raising the character of the Baptist ministry. He had under his care, among others, John Sutcliffe, John Foster, and William Ward, names that will ever be held in honour in our denominational history. But Mr. Fawcett could not, single-handed, accomplish the end on which his heart was set, and he sought to enlist the sympathy of other ministers and laymen, notably of the Rev. Thomas Littlewood, of Rochdale; Thomas Langdon, of Leeds; and Mr. James Bury, a wealthy manufacturer, of Blackburn. At Dr. Fawcett's house a commencement was made, Mr. Bury saying that what was needed was "action rather than words," whereupon Mr. Littlewood offered £20 to begin with, Dr. Fawcett, £20, and Mr. Bury, £500. At the annual meetings of the Lancashire and Yorkshire Association, held at Hebden Bridge, in 1804, the Rev. Thomas Langdon preached a sermon on "The Importance of the Christian Ministry," which made a deep impression, and at the close of the service resolutions to the following effect were passed: That there was a great lack of able ministers of the Particular Baptist denomination in this part of the kingdom, and that a society should be formed under the name of the Northern Education Society to aid ministerial education. Mr. Littlewood was appointed secretary of the Society, and Mr. Bury treasurer. Its first meeting was held at Rochdale, on August 1st of that year, when Robert Hall, then in the height of his fame, preached one of those marvellous sermons which are a delight to all who can appreciate sacred oratory, a sermon that Dr. Fawcett characterised as one of the best and greatest he had ever heard. Efforts were made forthwith to secure "a solid and judicious tutor," but this proved no easy task. It is interesting to know that Mr. Hall recommended the Rev. Joseph Kinghorn, of Norwich, who could not, however, be induced to accept the post. Several other names were mentioned, but ultimately an urgent invitation was given to the Rev. W. Steadman, then of Plymouth, which, after considerable delay, was accepted, greatly to the advantage of the newly formed institution. No locality had as yet been fixed upon as the home of the College. Lancashire and Yorkshire vied with each other for the honour, but at length

buildings were rented at Horton, near Bradford, when Horton was not, as now, part of the town. "The fields were green, the air pure, and only here and there could be seen the country residence of some wealthy merchant or manufacturer." But beyond this charm of situation, we are told that the buildings possessed not a single recommendation. The late Dr. Evans, of Scarborough, one of the early and most distinguished students, thus describes them :

"Originally they were the residence of Mr. Balme, who carried on the manufacture of either cloth or worsted goods on the premises; and out of his workshops and warehouses the lecture-room, the studies, and the bedrooms were constructed. The dwelling of the tutor was a very low building, so low, indeed, that you could touch its old grey stone roof as you walked on the path. Inside, the rooms were equally so, dark and damp. The studies were formed from warehouses or weaving shops, or probably both. Upon the basement floor was the place we designated our dining-room. It also answered the purposes of sitting, drawing, and breakfast-room. A long table ran from end to end, with benches on each side; and one or two chairs, and a small table in the centre, completed our furniture. We had no pictures, no papering; indeed, nothing could surpass its baldness. Here all our meals were taken, and, as it had a fireplace, it was the great gathering room of the students when not engaged in study. To this place, too, the guests of our honoured tutor would come to enjoy their pipes. This was frequently a high treat to us. Many whose names are embalmed in the memory of thousands, and who will occupy no insignificant place amongst the good and the great, indulged in freest intercourse with us, and made us smile by their anecdotes, or improved us by their weighty counsel. The studies were singularly uncomfortable. A passage ran from end to end of the building, formed simply of wood, into which the doors of our studies opened. They were about five or six feet square, separated from each other by the same material. Chinks in abundance were there, and not a whisper or move could be made which was not heard on each side. We had a desk, a stool, and about three book shelves. Some brethren of more taste than others had paper, carpeting, etc., to adorn their little rooms; but the mass of them were without anything at all. Many a day the writer of this has sat hour after hour, in his study, over the archway, wrapped in his coat and cloak to keep himself warm. We had no warming apparatus in those days, no door at the head of the landing on the stairs to keep out the wind, whilst the only fire was in the dining-room below."

A commencement was made with one student, followed by another, the numbers gradually increasing, until in time there was accommodation for about thirty. At first Dr. Steadman had the sole responsibility of teaching, as well as of collecting funds for the support of the institution, his visits to all parts of the country being frequent and involving much arduous and self-sacrificing work. Dr. Steadman has left us an account of his methods of class work, a part of which it may be well to transfer to our pages. It is from a letter written to Dr. Daniel Sharp, of Boston, U.S.A. :

"As soon as a young man has made some proficiency in his own language, I have put him to the Latin, using Holmes's Grammar, Clark's Introduction, and his translation of the lesser classic authors, as far as Justin. He then goes to Virgil's Aeneid, some of Cicero's Orations, and select parts of Horace. This is nearly all the Latin the most of our students read.

"At the commencement of the second year they commonly begin the Greek. We use Valpy's Grammar, begin reading the New Testament, commonly in John, and read the New Testament through. The greatest part of Xenophon's Cyropædia and some part of Homer have also been read. About the third year we begin the Hebrew, using Ashworth's or Frey's Grammar; and, prior to the close of the four years, read a considerable part of the historical books of the Old Testament. In studying the classics, both Latin and Greek, I allow them to avail themselves of the help of translations, as they greatly expedite the business. I endeavour to lead them into the spirit of the authors they read, remarking the most striking passages, and pointing out the defects as we go along. With the first two sets of students we went through Watts's Logic; but as we found that rather abstruse and metaphysical, notwithstanding the doctor took much pains to simplify it, we have since laid it aside. But we generally go through the first two volumes of Blair's Lectures. In the course of their four years, also, we contrive to pay as much attention to geography, natural philosophy, and chemistry as will make them acquainted with the leading principles, and give them a general idea of these sciences."

Then follows an account of Dr. Steadman's theological lectures, of which two were delivered every week. They cover the whole area of natural and revealed religion, ecclesiastical history, etc. Imagine all this being entrusted to one man, in addition to which he was pastor of the first Baptist Church in Bradford, at that time, we believe, the largest in the whole of Yorkshire! Not only so, he had to spend far too large a proportion of his time in preaching for the College, collecting subscriptions, and doing other work which materially interfered with his professorial duties, and even led some supporters of the College to complain that his absences were too frequent or prolonged. No wonder that, with a keen insight into the real needs of his position, he should pathetically exclaim:

"I see defects in my system which I cannot remedy, especially in the departments of philosophy and general literature; being obliged to do the whole myself in connection with considerable pastoral labour, some parts must necessarily be too slightly passed over. Whether our resources will ever admit of sufficient assistance, I cannot say."

Happily, assistance was at length secured. In 1818 the well-known J. E. Ryland, M.A. (son of Dr. John Ryland, of Bristol), the friend and biographer of John Foster, was appointed tutor to assist Dr. Steadman, and introduced various changes of a progressive character. "The Hebrew was read with the points; the composition and structure of Greek and Latin verse were carefully studied; *translations were exiled*, and a wider range taken in the pursuit of mathematics and natural philosophy."

Unfortunately Mr. Ryland held the appointment for three years only,

and was followed by the Rev. B. (subsequently Dr.) Godwin, of Great Missenden, whose honourable connection with the College, from 1823 to 1835, is one of its historic glories. But Mr. Godwin's time was not wholly devoted to the work of the College. He became, almost as soon as he settled in Bradford, pastor of the second Baptist Church, formed under Dr. Steadman's direction, and subsequently the scene of the memorable ministry of the Rev. J. P. Chown. Dr. Steadman continued his College presidency until 1835, having had under his care up to the time of his resignation 157 students. The Committee were fortunate in being able to secure the services of the Rev. James Acworth, M.A. (afterwards LL.D.), then of Leeds, a man peculiarly fitted by character and training for the post he was invited to occupy, a ripe scholar, a clear philosophical thinker, a powerful preacher, and a specially capable administrator, whose herculean labours in the classroom and among the churches did much to place the College in the high position it now occupies.

Mr. Godwin was succeeded in the classical tutorship by the Rev. Francis Clowes, M.A., who held office from 1836 to 1851. In 1851, from a long list of applicants, the name of the Rev. S. G. Green, B.A., of Taunton, was unanimously chosen as that of the man most suitable for the office. Of his work we shall subsequently speak. Shortly after Mr. Green's appointment, Dr. Acworth suffered from a protracted illness, thereby increasing the new tutor's anxieties. A few years later another arrangement was made. Dr. Acworth retired from the domestic management of the College, and took a house at Rawdon. The Rev. Charles Daniell, then at Melksham, in Wiltshire, but formerly pastor of the church at George Street, Hull, a man of gentle, beautiful, and finely cultivated character, became resident tutor, and held the position until the College was removed to Rawdon in 1859.

The premises at Horton, which had been reconstructed in 1824, were cramped and inconvenient, and became totally unfit for the purposes for which they were used. We once heard Dr. Godwin describe them as of the make-shift style of architecture! The surrounding population steadily increased. "Manufactories," said Dr. Evans, "are rising up in every direction, and pouring their dark and unhealthy clouds of smoke over them. On no moral or physical grounds can the continuance of the institution in its present position be desired and defended." And so a movement was set on foot to ensure increased accommodation in a healthier locality. But the story of Rawdon must be reserved for a subsequent article. In the meantime, let us express our gratitude to God for the service rendered to the churches by "dear old Horton" as an abode of manly piety and sacred learning. The days spent within its walls stand out with the glow of a heavenly brightness, the radiance of a Divine beauty, rich with the promise and potency of a consecrated life. To those far-off days the Baptist denomination owes many of its most fruitful ministries. First on the list of those who, happily, are



still with us, is the name of the Rev. John Aldis, a man universally revered and loved, whose character is a fine union of strength and beauty, a scholar, an orator, and a saint, and who, in his ninety-fifth year, enjoys many a foretaste of the glory of that perfect life on which he will soon enter. The venerable John Hanson, who did so noble a work in Huddersfield, also survives, in a good old age. The Rev. T. M. Morris, who will long be remembered as Morris of Ipswich, lives in well-earned retirement at Lowestoft. Of those who have passed away, not a few made their mark deep and strong in the history of the churches at home and abroad—Isaac Mann, M.A.; Charles Laron, of Sheffield; Jonas Foster, of Farsley; James Phillips, of Jamaica; John Yeadon, of Hunslet; Dr. Evans, of Scarborough; Isaac New, of Melbourne; Joseph Davis; Thomas Pottenger, of Newcastle; Henry Dowson, D.D., of Bradford, and first president of the Manchester College; A. M. Stalker; Joseph Harvey, of Bury; William Howieson, of Walworth Road; John Sale, of Calcutta; William Walters; and Joseph P. Chown, whose great work in Bradford, as preacher, lecturer, and pastor, was fittingly crowned by his heroic and beneficent ministry at Bloomsbury.

JAMES STUART.



### THE VICARIOUS SACRIFICE.

“The Foundation . . . which is laid, which is Jesus Christ.”—1 COR. iii. 11.



THE work of God in the creation of our world is not baseless. The site and the foundation alike are selected and provided with due heed to the demands of the structure of which they must bear the whole weight. They must, indeed, imbue it with their own living character, for it is spiritual building with which we are mainly concerned. Unless this final high quality be attained, the whole has failed of its object. By whatever previous stages of lowly growth it may have ascended to the skies, it shall eventually find that not only is its head amongst the stars, but that every inch of its glorious growth is fitted to take its position of enthroned magnificence in the eternal heavens.

As with all true ends, this end is implicitly contained in its beginning. We do not, therefore, in our study of the foundations of our faith, confine our backward gaze merely to the cradle and the Cross of Jesus Christ. To treat this critical episode in the life of God and man as an accident, a necessary retrieval of previous failure, a correction of unforeseen deviation from plan, is to rob God in Christ of His assured omniscient glory.

In the beginning the chosen site of God's eternal inheritance is surely fixed. The Rock of Ages, the Eternal Fatherhood is assigned in perpetuity as the inheritance of the saints in light. Planted on this secure foothold, we become to God an eternal inheritance.

The process of laying the foundation, and the triumphant placing of the topstone, are alike the work of the Christ, who is from the beginning the essential God, in the exercise of His creative power. The outline is clear, the design great. He is Himself, as His creature shall be, in the likeness of God. In Him this likeness is indeed identity. He and His Father differ not at all in the substratum of spiritual reality. There is identity of life and of inherent quality.

The designation "Son" appears to represent a distinctively human relationship prepared in order to the accomplishment of the Atonement in the person of Jesus Christ. The Son is prepared to be the habitation of God through the Spirit. The earthly nature is to be the vehicle of man's salvation. Here must lie the force of the saying: "Now is the day of salvation." We do well to accept simply the revealed fact that God was in Christ, and that whatever sub-ordination there may seem to be in His human life, it is a sub-ordination of voluntary subjection in answer to the critical need of the Godhead. Likeness comes of kinship, and kinship by transmission of life. In condescending to ally Himself with man, by taking flesh and blood of a human mother, Jesus Christ is laying deep in that nature the foundation of an answering sympathy and an adoring love. In the very deed, He clasps men to His heart of love, and by the irresistible attraction of the potential comfort of that place of rest, they are constrained to desire, above all else, to be "as He is." To man He is the very God with the heart of a Father, to God He is true man with the heart of a son.

Through the whole of His temporal course, we are made aware that the human nature is under the guidance of the Holy Spirit, and that it is the will of God, the work of God that is being performed by Jesus Christ. It is the humanity of our Lord Jesus Christ that constitutes the distinctive element of His complex being. In Him and in Him temporarily only it has been true that "Nature is God."

If the work of Christ be taken to be the only out of course proceeding with which we are acquainted on the part of God, it becomes evident that—the emptying of Himself notwithstanding—Jesus Christ, the Son, was acting as certainly for the Holy Spirit as He was on behalf of the Father. In no possible manifestation to us can the infinity of the Godhead be expressed. He cannot compress Himself within the limits of the limitable. Hence, the necessity that the Son of God upon earth should "empty Himself."

Hence, too, His value to the Godhead. Here is the necessary sacrifice to the need of God in the crisis of man's fate. He becomes capable of bearing the pains and death of the human, and the more certainly, because He dares and does this, Father and Spirit alike are bound to Him, however invisibly, for His effectual support. In Him, Creator and Creature will come to mean Father and Son by the operation of the Holy Spirit.

No explanation of the fact of the existence of sin, together with

suffering and death, is adequate that has not regard to its relation to the universe. If we confine the value of these dire effects of sin to the temporal education of man, and to the safe-conduct of man to his final rest in God, we must groan in spirit over the untold miseries and hateful cruelties that have so large a page in the life story of the world. In such a mood the world's aspect strikes us as that of one dumb gaze of unspeakable pain. Life is a tense horror, carrying with it a certain sense of personal agonising shame, as though our safety was bought too dear, at the cost of our brother's blood. For opportunities are not equal, we think.

The Word glances over His field of operation, and the distant Cross on Calvary is the lode-star that holds His vision. Towards that goal He must lay His course. That is the anticipated scene and day of success. There He will pronounce finished the work which now is calling for preparation.

How many new creations lie between the apparent simplicity of the far beginning and this life-giving Cross none can tell. The nature and certainty of the last creation is revealed to us on Calvary and on the Mount of Ascension. In that light of life we may partly at least interpret the meaning of the mystery of the intervening ages. It is not without reason that the Christ is furnished with the keys of hell and of death. These He retains, the while He places in the hands of men the keys of the Kingdom, that the obstructive gates may be opened wide for all comers. That He may give them this opportunity He must do battle with their enemy and His. He knows the all-embracing issue of the conflict. The victory for which the Cross stands once realised in its fruits, creation will be purged of its weakness and its folly. There shall be no more sin. Meantime the securing of this result is the responsible task of the Word. The entire government rests on His shoulder, and it will be for Him to tread the wine-press alone. He for God, He for man, does the work of which He only is capable. In His infinite wisdom, He unites in the pursuance of His one aim two necessary lines of action—the education of the man, and the subjugation of the rebellion that has broken out in His former creation. This is the fit occasion for an actual demonstration of the profound love at the heart of God and of His absolute control of all the forces of evil, wherever manifested, for its destruction, and for the deliverance of His own. The corollary of this will be the equally forcible demonstration of the fatuity of evil, of its hopeless imbecility, as well as of the awful degradation and ultimate absolute loss entailed on all who forsake God.

A few ages of Time may well be devoted to so grand and incisive an operation; a little world may well be set apart for its full development. The story of the Cross will be the ever-living memorial of the great drama throughout eternity. Each one of human origin, redeemed from the hand of the enemy, will sing in ever-deepening tones of grateful love

out of the midst of its increasing blisses and satisfactions; each one of the angel hosts, preserved by the grace of God from the apostasy of his fellows, and fully enlightened and established by the knowledge of the love of God displayed on earth, will also lift heart and voice in happy accord. And surely their ministry to those once in the fires of temptation and trial will be recognised and known, so as to create an eternal bond of discriminating love on either side. Having once passed through the experience of the contagion of sin, once through the ordeal of suffering of mind and body, having once yielded to the necessary death, there shall be perfect immunity from further attack.

The necessary death, I say, for in the Saviour's hand this very key of death has been the instrument by which He has secured His end—the survival of the fit only. In Him there is an addition to the God-personality of so diverse a character that its introduction within the actual bounds of the being of God can only be allowed and endured on the understanding that the total elimination of this humiliating element in conscious life is His all-sufficient object. Nature may, and does, fall asunder, it becomes corrupt and broken. It is not meant for storage in this condition. It is the lawful prey of death, which is to say that Christ has deliberately selected this ready mode of rehabilitating waste, and putting an end to wrong. He simply declines to maintain these in life. He has manipulated the perishable to glorious uses, and in so doing has offered large reward to trust. His memorable lead in giving His temptable soul and body to death that He might go out free is His guarantee to trust. The certainty that the suffering of abysmal death was undertaken for us, calls forth the irresistible flow of love that wipes out the old record, written on the shifting sands of time, and bears aloft on its crest the victorious "ought" of the conscience into the abiding future. The proud will also bows at His feet and submits to be baptized into His death.

Acting for man, Jesus Christ remodels the faulty nature, in Him it is flawless; He restrains it, it is no longer vagrant; He purifies it, in Him it is without sin. He rectifies its activities, in Him it does always the will of God. He energises it fully, in Him is life abundant. He crowns it with gladness, in Him all its highest aspirations and its deepest needs are satisfied. This healed nature is the glorified self that emerges from the darkness of the Cross and the tomb, relieved completely by His janitor death of the mortal encumbrance He had temporarily appropriated. It had been the theatre of His great ordeal. He has proved by success the skill and wisdom exercised during the ages of preparation. He stands within the glorious gates, and never more will their lifted heads, the clanging portcullis of doom, descend to bar the way. Opened once for all, no seeker can miss the way, whether exhausted by the midday heat, or groping darkly through the midnight storm. The King of Glory, the Lord of Hosts, is there. And His justification is on His lips. "I

have finished the work Thou gavest Me to do. Glorify Thou Me with the glory which I had with Thee before the world was."

The whole relation of God to man receives illumination from this phrase. The position to which Jesus Christ has attained is of the same character as it had been in eternity. The spiritual body, of which we dream, is the appropriate residence of God, when He wills to become visible. The man is a far-off image of this original God-manifest, and it is to the realisation of its complete glory that, by the agency of God in Christ, he is surely tending. Christ Jesus our Lord has caught up the raw material of humanity, and has transformed it into the magnificent vesture in which God has been wont to clothe Himself at need. This aspect of the Christ-nature does away with the difficulty that otherwise presents itself, as to the place now occupied by Him within the bounds of the One Personality we name God, who is revealed to us in His three-fold name as Father and Son and Holy Spirit. Above and beyond and including all other fitnesses in the course of creation is the critical adjustment of the earthly nature. The human element becomes the temporary reinforcement of the Spirit. It is His opportunity to publish in human phraseology and in acted parable that which must be made known to men. It becomes the vehicle for the creation of the perfect man by and in Christ Jesus, it therefore becomes the vehicle of salvation to all men of good-will through Him.

This idea, this intention rules all. The foundation is so laid as to secure this result. The world contents, the physical form, the mental furniture, the affections and aspirations, the moral consciousness are all preparation and educational apparatus to enlighten and assist the creature in the moment of the exercise of his self-determinative election of destiny. The scheme of his temporary existence is arranged to be a counterpart of the mightier, because real and abiding forces of the spiritual world. Thus, at any time, some one of the patterns of things in the heavenlies may become a window suddenly illuminated. The eye of the heart has caught a glimpse of the transfigured reality beyond the transitory shadow, and henceforth all life is transformed. The light shines through everywhere, and penetrates the Cross of the world's shame with a seven-fold glory, as we see the Creator occupying it in the final stage of deliverance from temporal limitations by transference to the spiritual realm.

The Covenant has regard on both sides to the life after death. Its value is then ensured. By means of successive substitution, Christ has prevailed. He substituted in His person the faint human image in place of the express image, which is His true form. He substituted in this human form of His adoption the eternal Spirit of life in place of the earthly spirit of the man. He has substituted in Himself, through the death of the human, the manifestation of God in resurrection glory. He substitutes in believing man the Spirit who is life, in place of the old

earthly spirit, and so prepares him for the substitution in him finally of a risen body, like unto His glorious body. For God and for man alike has He done wondrously.

He has prevailed to the irrefragable conclusion. The image of God in man is unified in the personality of the Christian and in the corporate (now invisible) Church. The accruing unit is "added to the Lord," who is its life, its unifying principle. God alone is all in all. His Kingdom is purged. His city is beautiful, not only for situation, but throughout its extent. His Heaven is made impervious to contamination. No epidemic of hateful, loathsome character can ever invade. By His blood, the sign of His humanity; by His life, the signature of His Godhead, has Christ once for ever purified and disinfected the universe. The unifying force is not resident in nature. It has come in with Christ, and in the new heavens, the new earth of His, there dwells the fair truth which is Himself, blossoming in the lives of His saints, be they angels or men, in righteousness and love, in eternal beauty and fragrance.

CAROLINE E. WHITEHEAD.



### HOLTZMANN ON THE RESURRECTION OF CHRIST.\*

**H**OLTZMANN'S "Life of Jesus," which has recently appeared in an English translation, marked by singular ease of style, is a strange medley, and the closing chapter on His resurrection and continued life is the strangest of all. There are in it, as in other parts of the volume, valuable descriptions of our Lord's work among men, of His present relations to the world, and of His unique and supreme influence in the realm of character and spiritual experience. Holtzmann is driven by his sense of candour to make concessions to the Evangelic faith which should prove of immense apologetic service, though how he can do so in face of other of his statements we are at a loss to conceive. It is for us, however, in the interests of Christian truth, to seize upon all that can be made to confirm it. Abundant material for this is at hand.

Take as one instance the following:—

"The best proof of the *real* historical greatness of a celebrity is the persistence of his influence for hundreds or even for thousands of years. . . . There is really a vast difference whether a man's after influence rests upon several important achievements such as can easily be recognised, or whether it flows from the peculiarity of his personal character. . . . Jesus' influence, being due to the character of His personality, viewed as a whole, has unquestionably continued to grow richer and stronger from the moment of His first public appearance down to the present day. And ever since His death on the Cross at Golgotha, it has been the chief aim in the lives of untold thousands to reproduce in themselves the most essential

\* "The Life of Christ." By Oscar Holtzmann, D.D. A. & C. Black.

characteristics of this personality. Nor has the present work any higher purpose than that of depicting His personality in its faithful historical outlines as graphically and distinctly as possible, in the hope that that aim may be shown to be the highest conceivable goal in life for all times and among all peoples."

Holtzmann sees with absolute clearness the fact that no continuous prolongation of our Lord's influence would have been possible, apart from the disciples' belief in His resurrection. They took for granted, and went on the undoubted assumption that He was still alive. The author does not seem to us to have considered all that is involved in the conclusion of the paragraph we have quoted.

"In this way, apparently, even without the special Easter message, it would be possible to speak of a continuance of the life of the personality of Jesus into the latest ages and among the most distant races. However, the early and enthusiastic proclamation that, in spite of having died, the Crucified is still alive, was so essentially a condition of the whole subsequent influence of Jesus' character that in this, as in other cases, the question must be decided from a purely historical standpoint. For His biographer, Jesus' life did not end with His death; it only ended with the appearances of the risen Lord to His disciples. Only so could His character and person have exercised such a determining influence upon the whole subsequent history of mankind."

We submit that "the appearances of the risen Lord to His disciples" stand on precisely the same ground as the events which occurred before His death. They are *bonâ fide* narratives, records of actual, not imaginary, events. They are intended by the writers of the Gospels to be so regarded. Holtzmann endeavours to evade the force of this argument by asserting, in substance, that the disciples were the victims of illusion, led astray by natural and amiable imaginations. They saw not a bodily presence of Christ, but ideas and impressions. They mistook their subjective visions for realities.

"This astounding fact, the emptiness of the grave, may well have excited them (the women who had gone to embalm Christ's body) to such a degree that they imagined they could see an angel, and hear his message. . . . If predisposing conditions are necessary for prophetic vision, they were certainly all present in this particular case, for we have a high-strung religious enthusiasm and expectation, accompanied by the deepest grief and a sudden terror, howbeit of such a kind that it could easily change all at once into the liveliest joy. Besides this was the very day, the third, which Jesus had always indicated as the time of His resurrection; and even though the words had been understood figuratively, a literal interpretation was not, it might seem, entirely excluded. Now the sudden transition from terror to joy, for which their hearts were well prepared, is not what might reasonably be termed the effect of sober thought, but of a vivid image. An angel enters the empty grave, and announces what is to follow next in accordance with the saying of Jesus, and what the empty grave itself seems to prove. When the women come to the grave, they are still stricken with

sorrow at Jesus' death. They find it empty and open. But what fills them at the first glance with terror is immediately afterwards recognised to be a pledge that Jesus is risen again, and that His disciples will see Him in Galilee. The transit from terror to joy is brought about by the vision of the angel. That is the fact of Easter Sunday."

But surely they could not mistake their own imagination for actual sight. All sane men can distinguish between the two. Moreover, they did not expect the resurrection. The whole tenour of their narratives proves that it was a surprise to them. If they had had no further ground for believing in it than the empty tomb, they could never have written and preached as they did. The empty tomb was not the risen Lord, and they had no right to assert that it was. No vividness of imagination could explain or justify such an abandonment of sober thought. They would have been from the first confronted with the question which, on this author's supposition, they could not honestly answer, "Where is the body of the Lord?" Holtzmann's position on this point is deplorably weak:—

"It was not the disciples who removed Jesus' body; the removal must have taken place in some other way. It is very likely that the distinguished member of the Synedrium, who had, in the first instance, afforded the body a resting place in his rock-sepulchre, was not disposed to permit a crucified man to lie permanently beside the dead of his own family. As soon as the Sabbath was at an end, he must have been careful to have the body quietly buried in some other place. Such seems to be the simplest explanation of this secret transaction."

What have we here but a tissue of baseless and dishonouring suppositions—suppositions that we can scarcely regard as ingenious, though they may result from a vivid imagination which has discarded the necessity of sober thought? We say nothing of the aspersion cast on Joseph of Arimathea, who—as the whole narrative proves—regarded our Lord as something very much more than a crucified man, and whose supreme desire was to do Him honour, though he is here virtually charged with an act of gross deception. But consider how such an explanation reflects on the honesty and good faith of the disciples. Baur has, by anticipation, answered this argument when he says, "To the faith of the disciples the resurrection of Christ was a fact, certain and indisputable." In like manner Strauss wrote, "The historian must acknowledge that the disciples firmly believed that Jesus was risen." And Paul avows that if He had not risen they (the Apostles) were found false witnesses, stating what was not true and what they knew to be not true. They were equally incapable of being so egregiously deceived. They were not the class of men likely to be the prey of a diseased imagination. We have fully as much ground for believing that they actually saw Christ, in bodily presence after His death as before it. They were not sentimental dreamers, impracticable theorists, but sane, cautious men. They could easily test the



reality of what they saw. Christ was not suspended in mid air. He was at their side. They met Him under varying circumstances, alone and in company, by the wayside, within the walls of a familiar room, by the lake and on the mountain. They heard His voice. He speaks to them again and again, in warning rebuke and encouragement. He gave them a great commission which determined the whole course of their subsequent lives, and this they could not possibly have imagined. It was utterly beyond the range of their own conceptions.

If the resurrection was simply a vision, why did not the vision continue? Holtzmann tells us that the life of Jesus ended with the appearances of the risen Lord to His disciples. But why should there have been an end of such appearances if they were only what he asserts? If this sceptical hypothesis were well founded, the continuance of the life of the risen Christ would have been like its beginning. Christ was indeed with His disciples, and will be to the end, but they never claimed that the events of the great forty days—the days between our Lord's resurrection and ascension—had been, or could be, literally repeated, and that He was afterwards with them in bodily presence as He was then. Nor must we forget the practical and beneficent character of the life to which the belief of the disciples led. It made them unselfish, devoted, self-denying. It sent them on errands of mercy which could be fulfilled only under the most difficult and trying conditions. It gave them the courage of heroes and martyrs. Toil, hardship, reproach, persecution, imprisonment, death were counted as nothing if only they could be faithful to their trust. Could the magnificent superstructure of their world-wide and beneficent mission rest on so flimsy and unreal a foundation? We cannot believe it.

And would not the hostile Jews have demanded to know what had become of Christ's body? Its disappearance would have to be accounted for. Mere visions would never have aroused the resentment and mockery which followed the preaching of the resurrection. Jews and Gentiles alike understood the Apostles literally. If their story were not true, either they or others must have known where the body of Jesus was. If they or their friends hid it, there was deliberate deception. If their foes hid it, they would not have allowed the story of the resurrection to go uncontradicted. They would have been only too glad to discredit the testimony of the Apostles, and to have covered them, as, if this hypothesis be true, they would deserve to have been covered, with shame.

Not by such arguments as Holtzmann's can our faith be shaken. The Apostles were true men, and they account for the resurrection as effected by the power of God. It was, we still believe, a fact which no ingenuity can overturn, and the old Easter message, which is in harmony with our deepest needs, and prophetic of our immortal and perfect life, will never cease to bring consolation and peace to our sin-stricken, sorrowing world. Happily "the foundation of God standeth sure."

## CHRISTIAN WORSHIP NOT A RITUAL.



HERE is no more welcome sign of the spiritual life of the Free Churches than the increased attention paid to worship and the marked improvement that has taken place in it. This change has not involved any sacrifice of belief or liberty. Doctrine has not been vitally affected; the sermon has lost none of its point; while church life has notably multiplied its religious and social agencies. The development has been a perfectly natural one, the germ of which always lay in the New Testament Christianity of the Free Churches, waiting for the favourable moment to become fruit and flower. No doubt the product of growth has, as usual, produced results very different from the qualities of the original seed. The worship of our leading Free Churches to-day presents a striking contrast to that of sixty or seventy years ago. One of the chief differences consists in the greater prominence given to the devotional element, to Scripture reading, prayer, psalmody, and the greater effort made to render them, by culture and simplicity, more thoroughly instructive. The elements of worship in which the people join are no longer regarded as "opening exercises" or "preliminaries," but as, equally with the sermon, integral parts of worship, to be prepared for and engaged in by the congregation, with the same interest and thought that they give to the pulpit discourses.

Apart from finer churches, on better sites, with more convenient interiors, and vastly improved psalmody, the Free Churches have not materially departed from the ecclesiastical traditions of their forefathers; the use and repetition of the Lord's Prayer and occasional solo singing being the chief innovations. Prayer is still extempore, and no serious attempt has been made to introduce liturgical forms or other elements of ritual into our churches generally. Here and there, however, Congregationalists have shown a tendency, not simply to improve upon, but to depart from, the principles and practices of their forefathers, by introducing a more or less elaborate ritual, with liturgical responses, robed choristers, and in one case, at least, a gilt cross and other symbolical accessories. It may not, therefore, be unprofitable to show that Christian worship, as outlined in the New Testament, is not a ritual; that while no pains should be spared to develop and elevate our religious services in the direction of intelligence, sincerity, and earnestness; tampering with their essential simplicity, freedom, and spontaneity must recoil on Christianity itself; and, except, perhaps, for a few peculiarly-constructed minds in a solitary church here and there, must tend to seriously impair and weaken the vitality and usefulness of the Free Churches.

Our position is that, while there is, according to New Testament teaching, a place and use for forms in Christian worship, as a matter of

order, there is no countenance for a ritual: for written or liturgical prayers, special dress or changes in position, pictorial or symbolical decoration, etc. Though the simpler forms of worship are not compulsory in Christians, nor elaborate ones inadmissible, since some minds may find help in them; and though all ritual is not equally opposed to Apostolic teaching, some being quite free from Romish or Ritualistic error, we nevertheless hold that all ritual has in it an element of mechanical prescription, which, as numerous Scriptures show, is inconsistent with the true ideal of worship, and must exert a general tendency in the direction of formalism and insincerity. "We need not," says Dr. Allon, "deny a true devoutness to the cumbrous and overlaid services of the Ritualist. We say only that his garment of praise is too gaudy, elaborate, and ponderous for the simple and natural spiritual life which it clothes; and that its tendency is to confuse its recognitions, to emasculate its strength, and to divert the solitudes which should be given to the life itself to its mere clothing and accidents." That this is true of all ritual—Protestant as well as Romanist—we shall endeavour to show by considering the three main grounds on which a ritual is an incongruity in Christian worship; its relation to the religious life, its tendency to foster error, and its danger to character.

I.—Ritual is inconsistent with Christian worship because it belongs naturally to the infant stage of religion.

In worship, as in everything, we are pointed, in the New Testament, to a spiritual ideal. And one of the strongest contrasts drawn is between the simple spirituality of the Christian faith and the legality and bondage of the Mosaic Ritual. The latter constitutes a striking instance of the direct connection between a ritual and the infant stage of religion and religious life. Apostles are continually insisting on the advantage arising from freedom from it, and the grand opportunity for unlimited spiritual growth which, in comparison with Judaism, Christianity presented. Mosaism is represented as a temporary educational expedient: a concession to the natural craving of a primitive people for some sensuous embodiment of the Divine, to be eventually superseded by a higher ideal.

Hence Christianity as a doctrine and worship was not a development of Mosaism, but of the simple Monotheism of the Patriarchs, as the Apostolic references to Abraham and Melchisedec show; not a new ritual, but a substitute for all ritual, in a line with the teaching of the Hebrew Prophets. The warnings against reliance on Mosaism were not directed against the details of its ritual, but against the principle of adhesion to prescribed and elaborate forms which is the essence of all ritual. It can only minister to an imperfect and immature religious life. And modern experience confirms this. However exceptional men may inflate ritual with the light and colour of their own religious aspirations, it can never lift the crowd above the A B C of Christianity. The New Testament plainly calls us away from elaborate, burdensome rites, to a free, simple faith and wor-

ship, which cannot breathe in an atmosphere of elaborate ceremonial. Christ in the "Sermon on the Mount," Peter in the Acts of the Apostles, Paul in Galatians and Colossians, and Apollos (?) in Hebrews, evidently treat Mosaism, in regard to faith and worship, as a type of the limitations of ritual to a preparatory religious system, of its dangers to mature Christian life, and of its hindrances to the attainment of the higher levels of character and service.

II.—Ritual is inconsistent with Christian worship because it favours erroneous ideas and doctrines.

I. Ritual tends to put the letter for the spirit. This is most noticeable in connection with the use of liturgies. The arguments for liturgical versus free prayer are chiefly three: that the former secures greater union in worship—is more truly "common prayer," that free prayer is often imperfect, and that responses aid devotion. "When we meet in the public sanctuaries," says Dr. Hunter, "it is to join in the adorations, the thanksgivings, the confessions, the aspirations, the supplications, the intercessions of the Universal Church." This is secured by "liturgical and responsive worship" rather than by free prayer in which the people do not audibly join. "It is often too manifest that extemporaneous prayer is not common prayer." But surely "true union in common prayer" does not depend on the use of the same words by all Christians, but rather on the expression, in whatever different forms, of "the same spirit." No argument on this point can be drawn from the fact that "in hymn and psalm the people worship together," which would not apply to Scripture reading, or even to the sermon. If audible response be essential to "common worship," then each part of it must be repeated, which shows that the suggestion has no force. We may join in worship as truly by silence as by words. And Dr. Hunter appears to give away his case when he condemns "a fixed liturgy," and pleads for "the union of free and liturgical prayer." "The fatal risk of insincerity," he says, "is incurred in worship when words are becoming more sacred to us than ideas." But is not this inevitable in the case of prescribed forms? How can "liturgies be submitted to periodic revision or addition?" The suggestion clearly shows that the practical difficulties attending the use of a liturgy are but little inferior to its spiritual dangers. How Dr. Hunter can recognise these dangers as he does, and plead so earnestly for the retention of free prayer, and yet say, "The ideal of public worship is the union in one service of free and liturgical prayer," we cannot understand.

Nor can any sound plea for liturgies be based on the imperfection of free prayer. Is not this putting the letter for the spirit, as regards the minister: while, in the other case, it is doing so as regards the people? If "the men qualified to lead in this freer order of worship are very few," will providing a liturgy be likely to increase them? To offer substitutes for lack of spirituality—spiritual crutches for lame souls—is certainly not

the way to create spiritual power either in preacher or people. And surely responses, as aids to devotion, are but broken reeds. The question is not one of form, but of spirit. If worship were a mechanical act, ritual, as in Romish masses and Tibetan praying-wheels, would be its ideal; but being a spiritual act, no outward forms necessarily ensure it. Christ's warning to the disciples, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking," seems to anticipate the resort to liturgies. To a spiritual man, free prayer and a liturgy may both be channels of devotion, but the former is far more likely to arouse it in the unspiritual mind. We cannot enkindle devotion by any verbal forms or devices. "The ideal of prayer is higher than any actual expressions of it, and the inspiration of forms is feeble compared with that of fresh, living, struggling thoughts and words."

2. Ritual tends to substitute sacerdotal for evangelical doctrine. It does this by creating a false severance between minister and people, placing him in a class apart, exalting the priestly over the prophetic function; and by attaching a certain meritorious character to religious acts, apart from their purely moral and spiritual results. We quite recognise the "sound instinct which separates the Christian minister from a lecturer," but we do not admit any "priestly power" in ministers that may not be equally possessed by laymen, though they may undoubtedly have a larger share of "prophetic power." If "the common Nonconformist protest against the priestly conception of the ministry is at heart a Christian protest," it is difficult to see how Dr. Hunter can plead for any distinction between minister and people, based on the "priestly power" of the former; and one can only attribute this to the relaxing effect of a love of ritual on Evangelical and Scriptural teaching; to the sacerdotal element which, as history has shown, lies at the bottom of it.

Ritual impairs purity of doctrine by attaching an undue importance to the details and minutiae of worship—to forms, places, times, postures—inconsistent with the simple spirituality of the New Testament. One can hardly imagine a stickler for ritual singing in the spirit of the early Christians:

"Where'er we seek Thee, Thou art found,  
And every place is hallowed ground."

And this sense of the importance of external acts must growingly detract from the paramount necessity of spiritual acts—of the sense of the unseen; of the subjection of the will; of "truth in the inward parts"—and so strike a false note in the thought of our relation to God. Ritual, too, has the effect of diminishing our antipathy to erroneous doctrine wherever it is associated with elaborate form. We have no sympathy whatever with vulgar depreciation of Romanism, but the common element in all ritual is curiously shown in Dr. Hunter's too tender handling of its Romish forms. Christian charity hardly requires us to say: "It is time the Free Churches of England had outgrown the fear of everything Roman or Anglican. The

darkness is not all in one place, nor is the light. No great development of religion can be entirely erroneous or mistaken. . . . In our zeal against excessive or superstitious ritual we have been betrayed into an anti-ritualism which is almost an evil." This looks as if even Protestant ritual had somewhat weakened the writer's "Nonconformist protest"—a "Christian protest," he admits—against Rome's errors. His attitude stands in striking contrast to what Dr. Allon calls "the deep, strong, devout life" of the Nonconformist Churches which "has so entirely repudiated all liturgical forms, a fact which has great significance in the consideration of the question."

3. Ritual tends to confound Art with Culture. Those who attempt to remedy the defects of Nonconformist worship by recourse to ritual—to liturgies, gowns, robed choirs, lecterns, crosses, and other mediæval accessories—prescribe a remedy unsuited to and even worse than the disease. The cure for our barn-like structures and primitive services—now largely things of the past—is not art or æsthetics, but religious culture. The latter is in perfect keeping with the freedom, simplicity, and spirituality of Christian worship; the former is absolutely inconsistent with it. And the reason is manifest. In religious worship culture and art present totally different aspects. Culture is concerned with persons, art with things; the one regards worship from the point of excellence and instruction, the other from that of ornament and display. Culture, therefore, is quite in keeping with the simplest worship, merely demanding that all its elements—sermon, song, prayer, sacrament, building—shall be as intellectually and religiously perfect as possible. Art, on the other hand, aims at securing decorative effect, regardless of any direct influence on the worshipper. That "the Church is the natural home" of culture we readily admit, but that this is true (as Dr. Hunter says) of art, is disproved by the mischief it has often done to religion.

Another reason for the different aspects presented by culture and art to religious worship arises from their opposite relations to symbolism. Culture is essentially moral and spiritual; art, naturally material and sensuous. The former looks inward and Godward, seeks personal growth, aims at purer worship; the latter looks earthward and manward, even in treating religious subjects, and sacrifices everything to effect. That artists should have "painted their own mistresses as virgin saints" shows how art degrades culture. Hence, while culture finds its symbols in the ethical and unseen, art commonly finds them in the visible and sensuous. This distinction, which explains how art has lowered worship, comes out when Dr. Hunter says, "To all truly Christian souls the Cross is the great symbol of Christianity," and asks, "Why are we so suspicious and afraid of the symbol of the cross in our Free Churches?" The answer is: Because we prefer the symbolism of culture—of spiritual thoughts and ideas—to the symbolism of art—of material and visible images—as being most conducive to sincerity and spirituality in worship. From the stand-

point of art, "the great symbol of Christianity" is a material and visible cross of wood or ivory. From the standpoint of spiritual culture, which is that of the New Testament, this "great symbol" is not any visible cross, a piece of wood or other material in the shape of a cross, but "the cross of Christ," the inward sense of the reality and significance of Christ's death, the greatest fact and event in the history of the Church and of humanity. With this transcendent realisation before us, we need no visible "symbol of the cross in our Free Churches." No material symbol can adequately "recall the passion and sacrifice of our Lord." To the unspiritual mind it is a hindrance; to the spiritual a superfluity. But through faith, and prayer, and practical godliness this "deepest idea of the Christian life" may be realised without any appeal to the outward senses by every believing soul and every devout worshipper.

III.—Ritual is inconsistent with Christian worship because it tends rather to weaken than to strengthen character.

1. Ritual detracts from edification. While praise is a primary element in worship, instruction and edification are none the less essential. No one of its elements should be subordinated to another. Paul's teaching on Mars Hill, and to the Corinthian Church, plainly shows that Christian worship is no mere religious act, but is a potent instrument for uplifting and saving men. Herein Christian worship differs *toto caelo* from that of false and corrupt religions, which virtually consist in a round of observances, without making any appeal to character and life. Christianity speaks to the intellect, as well as to the heart, aims at spiritual renewal, turning men to God, and lifting the thought and character of the worshipper to the highest levels. For this the simplest forms are most effective. Elaborate forms may impress the senses powerfully for the moment, but the effect wears off.

The simple rite—as in the Free Church observances of Baptism and the Lord's Supper—always makes the more powerful appeal to conscience, and is the stronger test of faith. And apart from its direct and immediate force to strengthen character, and confirm allegiance to Jesus Christ, no religious rite has any real value. There is no spell or charm in "attending Divine service" or observing religious rites—Christian or other—whether in cathedral, mosque, or village chapel. Is it not significant that in the one reference to Christian ritual in the New Testament—James 1. 26, 27—religion there meaning "outward observance"—it is regarded, not as a rite, but as a moral duty and service—"bridling the tongue," "visiting the fatherless and widows in their affliction"? "Worship," as Jean Reville says in his "Liberal Christianity," "has in it no magical value. It has worth only in so far as it furnishes instruction, edification, religious emotions, and moral energy to those who take part in it."

2. Ritual discourages individuality. There is nothing which advocates of prescribed forms emphasise more than the unity of religious worship,

the need and importance of "common worship," as "the characteristic of the Catholic, the Universal Church." But the spiritual oneness Christians realise in Christian worship is not dependent on the use of identical forms that quench individuality, but is rather a unity in diversity, a unity of common spiritual beliefs and experiences expressed, as Whittier reminds us in his catholic hymn, "We may not climb the heavenly steps," in very different modes of thought and language. Our spiritual unity is aided, not hindered, by the retention of our individuality, which simple worship fosters: whereas the regimental uniformity of prescribed forms, while creating a common external type of character, specially marked in the clergy and ministers, quenches those inner links that bind non-ritual worshippers to each other, and to Christians generally.

This repressive influence of forms creates in each section of the Church of England not only a common type of man, but a common type of sermon, and that, except in the case of specially-gifted preachers, not the best. Moreover, judging from the Society of Friends, it would seem that virtual absence of religious forms in worship has a corresponding effect on character to excess of forms. While "the Friends" are conspicuous for external uniformity, they cannot be said to be distinguished for individuality—their prominent movements having all run on one or two regular lines—nor for unity with other Christians. And this is also true in principle of the Ritualists, though the kind of uniformity, etc., is entirely different. This shows that to duly develop the whole spiritual man, religious forms are essential, but that they must be simple and spontaneous. Christian worship is not ritual, because Christianity is not a ritual, but personal devotion and likeness to Jesus Christ. That there is a clear relation between the attainment of this stalwart, manly Christian character and simple spiritual worship the Zwinglians in Switzerland, the Moravians in Germany, the Huguenots in France, the Covenanters in Scotland, and the Independents, Baptists, and Methodists in England are standing witnesses. Their history shows that simple forms are far more conducive than ornate ritual to the "one great use and end of worship"—"That they bring," as Dr. Allon has said, "a brotherhood of men to the feet and heart of the great Father in heaven, there to speak to the eager sympathy of His love, all their adoration, and all their desire."

CHAS. FORD.

NOTE.—Dr. Hunter's remarks throughout this article are quoted from his address, entitled "A Plea for a Worshipful Church" (published by Messrs. J. M. Dent & Co., at one shilling). The amazing degree in which false religions consist of mere ritual may be seen in Bettany's "World's Religions" (Ward, Lock & Co.), under the heads of Shintoism, Brahmanism, etc.





## THE POETRY OF MISS ROSSETTI.\*



COMPLETE edition of Miss Rossetti's poems has long been called for, and is now given in the best possible setting. In the familiar green cloth of Macmillan's Uniform Editions, of the Poets, side by side with Wordsworth, Coleridge, Tennyson, Shelley, and others of the immortals, it is doubly welcome, and will doubtless reach a wide constituency. Our high appreciation of this devout and ecstatic singer has been frequently expressed. She was in many ways a contrast to Mrs. Browning. More remote and unworldly, dwelling far from the tumult and the strife, as in dim, religious light, in the atmosphere of the aisle and cloister, incapable of discussing problems of social and economic form, or writing a novel in verse, Miss Rossetti had the vision of a seer, the self-distrust of a penitent, and the rapture of a saint. She has been called morbid—which she was not. We do, indeed, catch in her song the notes of self-depreciation and the moan of contrition. Even her singing robe is a garment of humility, but there is no morbidity in her penitence. Her lofty aspiration, her clear vision of the Divine, her penetration into the meaning of the Cross and the mystery of suffering in man, her triumphant faith in the redemption of Jesus Christ, effectually free her from the charge. The subtle witchery of words, the quaint, fantastic beauty, the exquisite finish, the fervid and intense passion, the sincere religious feeling in all her best poems give them a peculiar hold on sympathetic minds. Miss Rossetti was unquestionably most at home in a realm which, if judged by materialistic and utilitarian standards, will be regarded as dreamland—a world as remote from ordinary experience as the fairyland of our childhood, as unreal to many as the dim, shadowy forms, the mysterious sprites, and the vanished potentates of the far-off days which preceded the age of civilisation. In "Goblin Market" and "The Prince's Progress," in the "Noble Sisters," and various other ballads, she uses the imagery of this enchanted realm, not capriciously, but to enforce great lessons for the conduct of life. Without being directly didactic, she weaves into the texture of her most fantastic poems a golden thread of wisdom, truth, and beauty, and so constructs them that, alike in form and spirit, they serve a high and serious purpose. "Goblin Market" is a parable of temptation, as also of the power of disinterested self-sacrificing love—love that suffers vicariously and for another, ending with the lesson:

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

"The Prince's Progress" is a history of the soul's pilgrimage, and of the perils which beset it in its course. The prince is forgetful of his high calling,

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\*"The Poetical Works of Christina G. Rossetti." With Memoir and Notes by W. M. Rossetti. Macmillan & Co. 7s. 6d.

of his destined greatness and honour. He falls a victim to the love of ease and pleasure, to the diversions and pastimes against which mysterious voices have warned him, until at length it is too late—"too late for love, too late for joy." The remarkable series of sonnets, "*Monna Innominata*," have frequently been compared to Mrs. Browning's "*Sonnets from the Portuguese*," which they at any rate resemble in their delicate autobiographical flavour, and in their revelation of a pure and beautiful soul, and of a love freed from earthly dross. The following is one of the best known :

"Trust me, I have not earned your dear rebuke;  
 I love—as you would have me—God the most;  
 Would lose not Him but you, must one be lost,  
 Nor with Lot's wife cast back a faithless look,  
 Unready to forego what I forsook.  
 This say I having counted up the cost;  
 This, though I be the feeblest of God's host,  
 The sorriest sheep Christ shepherds with His crook,  
 Yet while I love my God the most, I deem  
 That I can never love you overmuch:  
 I love Him more, so let me love you, too;  
 Yea, as I apprehend it, love is such  
 I cannot love you if I love not Him:  
 I cannot love Him if I love not you."

How, exquisite, too, is the fine lyric, "*A Birthday*."

"My heart is like a singing-bird  
 Whose nest is in a watered shoot;  
 My heart is like an apple-tree  
 Whose boughs are bent with thick-set fruit;  
 My heart is like a rainbow shell  
 That paddles in a halcyon sea;  
 My heart is gladder than all these,  
 Because my love is come to me.

"Raise me a dais of silk and down;  
 Hang it with vain and purple dyes;  
 Carve it in doves and pomegranates,  
 And peacocks with a hundred eyes;  
 Work it in gold and silver grapes,  
 In leaves and silver fleur-de-lys;  
 Because the birthday of my life  
 Is come, my love is come to me."

Mr. Swinburne describes the verses "*Passing Away*"—the third of the "*Old and New Year Ditties*"—as "so much the noblest of sacred poems in our language that there is none which comes near it enough to stand second: a hymn touched as with the fire and bathed as in the light of sunbeams, tuned as to chords and cadences of reflux sea music beyond reach of harp and organ, large echoes of the serene and sonorous tides of heaven." This is fervid eulogy, but it is not undeserved. The ditty exemplifies with exceptional force Miss Rossetti's perception of the two great factors of spiritual

life, the failure, the sin, the helplessness of the soul in itself, and the super-abounding grace of God, which renews and perfects it.

"Passing away, saith the World, passing away:  
Chances, beauty, and youth sapped day by day;  
Thy life never continueth in one stay.  
Is the eye waxen dim, is the dark hair changing to grey,  
That hath won neither laurel nor bay?  
I shall clothe myself in Spring and bud in May;  
Thou, root-stricken, shalt not rebuild thy decay  
On my bosom for aye. Then I answered, Yea.

"Passing away, saith my Soul, passing away  
With its burden of fear and hope, of labour and play.  
Hearken what the past doth witness and say:  
Rust is thy gold, a moth is in thine array,  
A canker is in thy bud, thy leaf must decay.  
At midnight, at cockcrow, at morning, one certain day,  
Lo! the Bridegroom shall come, and shall not delay:  
Watch then, and pray. Then I answered, Yea.

"Passing away, saith my God, passing away:  
Winter passeth after the long delay:  
New grapes on the vine, new figs on the tender spray,  
Turtle calleth turtle in Heaven's May.  
Though I tarry, wait for Me, trust Me, watch and pray.  
Arise, come away, night is past, and lo! it is day,  
My love, My sister, My spouse, thou shalt hear Me say.  
Then I answered, Yea.

Scarcely less musical, though perhaps less intense, is "A Better Resurrection":

"I have no wit, no words, no tears:  
My heart within me like a stone  
'Is numbed too much for hopes or fears.  
Look right, look left, I dwell alone;  
I lift mine eyes, but, dimmed with grief,  
No everlasting hills I see:  
My life is in the falling leaf.  
O Jesus, quicken me.

"My life is like a faded leaf,  
My harvest dwindled to a husk;  
Truly my life is void and brief  
And tedious in the barren dusk.  
My life is like a frozen thing,  
No bud, nor greenness can I see,  
Yet rise it shall, the sap of Spring.  
O Jesus, rise in me.

“My life is like a broken bowl,  
 A broken bowl that cannot hold  
 One drop of water for my soul,  
 Or cordial in the searching cold.  
 Cast in the fire the perished thing:  
 Melt and remould it till it be  
 A royal cup for Him, my King.  
 O Jesus, drink of me.”

We should like to have transferred to our pages such devout and forceful poems, full of profound reverence, intense passion, subtle spiritual sympathy, *as—e.g.*, “Despised and Rejected,” “If Only,” “After Communion,” “The Master is Come,” “Wrestling,” “Behold the Man,” “It is Finished,” etc. But we must desist, contenting ourselves with one or two brief and disconnected extracts.

“Man’s life is but a working day  
 Whose tasks are set aright :  
 A time to work, a time to pray,  
 And then a quiet night.  
 And then, please God, a quiet night  
 When palms are green and robes are white ;  
 A long-drawn breath, a balm for sorrow,  
 And all things lovely on the morrow.”

“Lord, when my heart was whole I kept it back,  
 And grudged to give it Thee ;  
 Now, then, that it is broken must I lack  
 Thy kind word, ‘Give it Me?’  
 Silence would be just, and Thou art just ;  
 Yet since I lie here shattered in the dust,  
 With still an eye to lift to Thee—  
 A broken heart to give—  
 I think that Thou wilt bid me live,  
 And answer, ‘Give it Me.’”

“The lowest place. Ah, Lord, how steep and high  
 That lowest place whereon a saint shall sit!  
 Which of us, halting, trembling, pressing nigh  
 Shall quite attain to it?  
 Yet, Lord, Thou pressest nigh to hail and grace  
 Some happy soul, it may be, still unfit  
 For Right Hand or for Left Hand, but whose place  
 Waits there prepared for it.”

“If thou be dead, forgive, and thou shalt live ;  
 If thou hast sinned, forgive, and be forgiven ;  
 God waiteth to be gracious and forgive,  
 And open heaven.

Set not thy will to die, and not to live ;  
 Set not thy face as flint refusing heaven.  
 Thou fool, set not thy heart on hell : forgive  
 And be forgiven.”

The poem on "The Good Shepherd" is a gem, but we have scarcely space for it. For a sequel to it we must, however, find room.

"Little lamb, who lost thee?  
 'I myself, none other.'  
 'Little lamb, who found thee?'  
 'Jesus, Shepherd, Brother.  
 Ah! Lord, what I cost Thee!  
 Canst Thou still desire?'  
 'Still Mine arms surround thee,  
 Still I lift thee higher—  
 Draw thee nigher.'"

Mr. Rossetti's memoir of his sister—with its fine appreciation of her character and genius—is peculiarly welcome, and after reading it we can enter into the spirit of her poems much more fully. The arrangement of the volume is good. But it was scarcely worth while refuting the shallow criticisms as to Mr. Rossetti's share in the biography by Mr. Mackenzie Bell.



## SUNDAY MORNINGS WITH THE CHILDREN.

### V.—HOW FACE ANSWERETH TO FACE.

"As in water face answereth to face, so the heart of man to man."—

PROVERBS xxvii. 19.



YOU are all familiar with that old fable of Æsop, "The Dog and the Shadow." You remember it, don't you? The dog crosses the stream on a plank with a piece of meat in his mouth, and when he is midway across he sees another dog with a piece of meat in his mouth, looking at him, and, like the greedy dog that he is, he wants, not only his own piece of meat, but that of the other dog as well; and so he lets drop the piece of meat which he has, and makes a plunge for the other piece, which he does not get. In trying to get that, he loses his own piece. It wasn't meat that he saw in the water, but the reflection of the meat that he was carrying. It may be that, when you have been staying in the country, and have gone a long walk, and got tired and thirsty, you have, perhaps, come to a wayside brook, and in some little bit of backwater, a little nook, where the water was quite still and clear, you have got down on your knees to drink, and there, as in a mirror, you have seen another face which has been the exact facsimile of your own face—face has answered face in the water. Well now, you understand that, don't you? You have seen it; you know how true it is. Sometimes in water you can see your face as clearly and as distinctly as if you were looking in a mirror. Now, the wise man says that just like that—"as in water face answereth face, so the heart of man to man." That is to say, the heart in us answers to the heart in another. *If you want to see the heart of another, you must show your own heart; that is the only way to see it.* You can never see anybody's heart unless you reveal your own heart. Do you understand what I mean? I will try to make it clear to you.

A little boy goes with his mother to make a call upon a lady who has another little boy, and these two little boys have come together for the first time. They are quite strangers to one another, and, at first, they are very shy, and stand each by his mother's side. But presently, the little boy of the house goes away and gets one of his toys—perhaps it is an engine, or a horse—and he shows it to the other little boy. He advances rather timidly at first, but soon he is interested in the horse, and so they begin to be friends; and then the little visitor puts his hand into his pocket and brings out a knife, and opens it, and shows the blades, and before very long the visitor has the horse, and the little boy of the house has the knife, and by the time the mothers part the little boys are quite loth to leave one another—they want to play all through the day together. You see the little boy of the house began to show his heart to the other little boy, and then the little visitor began to show his heart to the little boy of the house, and so it is quite true what the wise man says: "As in water face answereth to face, so the heart of man to man."

Well, now, you know that in the Bible "heart" stands for love; and love only reveals itself, only shows itself, to love. And that is why, when Jesus Christ came from God, He showed us His great love, showed us His heart, because He wanted our heart and wanted our love.

Remember that, boys and girls; think of the love of Jesus, and try to be able to say about it what John the apostle says: "We love Him because He first loved us." Love Him back because He loves you. He has shown us His heart, let us show Him our heart. He says to each of us: "My son, My daughter, give Me thine heart, because I have given thee My heart." Let us exchange hearts with Jesus Christ, and then everything will go well with us.

D. LLEWELLYN.

Brighton.



### BOYS, BE BRAVE !

JOHN ANGELL JAMES, the famous Congregational minister of Birmingham, tells us in his "Autobiography" that when he was apprenticed to a draper in Poole, another youth, who had been religiously educated, slept in the same room with him. "The first night of this youth's lodging with us he knelt down at the bedside and prayed; in silence, of course. The thought instantly occurred to me, as I looked with surprise upon the youth bending before God. This made me thoughtful, and somewhat uneasy. I do not recollect that I said anything to my fellow-apprentice. But I think that, emboldened by his example, I prayed, too." "I mention this fact, not merely because of its influence upon my future history, but as showing the importance of letting our light so shine before others, that they, seeing our good works, may 'glorify our Father who is in heaven.' We should never be ashamed of our religion, nor of the performance of its duties. It is a very great disadvantage to young men going out into the world to be lodged in the same chamber as others. It requires much moral courage, more than most possess, to pray amidst the gazing eyes and scornful looks of irreligious companions. I shall ever have reason to bless God for this act of Charles B——." Let other young men imitate him !

## NOTES AND COMMENTS.



COMPROMISE ON EDUCATION.—The difficulties and estrangements brought about by the Education Acts of the present Government are so real, that almost before the Acts have come into full operation their authors are vaguely feeling after some compromise by which they may allay the unpopularity of which they feel themselves to be the victims, and render these measures more workable. Rumours of all sorts are in the air. The Bishop of Asaph thinks he has discovered a scheme for taking the wind out of the sails of the Welsh County Councils. A little band of Liberal Churchmen, joined by two or three not very representative Free Churchmen, have a scheme which seems to embody the principle of the concurrent endowment and establishment of religion in all the schools. In the House of Commons a conference is going on between little groups on both sides of the House. Nothing will come of these attempts at compromise beyond preparing the way for a broader settlement by and by. Free Churchmen generally are quite indisposed, and so are the Teachers, if we may judge from their Conference at Portsmouth last month. The latter are dead against the introduction of sectarian conflict into the Provided schools, and any injury of these in return for concessions in the Non-provided. The attitude of the former is to the effect that the question has now passed beyond the sphere of compromise; that in the Provided schools we have nothing to bargain with; and that the question of national education cannot be settled between Free and State Churchmen, or between the parties as represented in the present House of Commons, but only by a new Parliament, in the making of which the voice of the people has been allowed to express itself with this very matter in view.

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BISHOP OF NORWICH'S WAIL.—The Bishop of Norwich had a most depressing story to tell the members of his Diocesan Conference the other day, a story of declining influence, of disheartenment, of Nonconformist hostility, of the growing power of the disestablishment propaganda, of the indifference and the lack of sympathy and generosity towards the clergy of the laity of the Church. And he sees no better prospect save by carrying through the conflict to the bitter end. It might, however, have occurred to his Lordship that he and those who are with him are fighting against the moral sense of the community, keenly alive amongst Free Churchmen, and awakening—and not a little resentful—amongst a large section of the laity of the Church of England. The latter have never been greatly enamoured of the creeds and catechisms of the Church, or with the special pleading of the advanced clergy. The Bible they know and understand, and wonder that it does not satisfy their leaders as the basis of all religious teaching. Surely his own diocese should afford abundant evidence to the Bishop that the Christian faith in England depends for its fervour and practical power in no small degree upon the various Nonconformist bodies; that by any test, except the purely artificial one of association and uniformity with the Anglican Church, they are at the least as Christian as his own community, and as loyal and

devout in relation to Jesus Christ. The spirit within the Church which urged forward the Government along the line of its educational policy, if it is not checked and repented of, will doom the Established Church itself to inevitable decay. We hope for better things.

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ENGLAND AND FRANCE.—During the last thirty years there have been many occasions of friction between this country and our neighbours across the Channel, and more than once on both sides the hand has been on the hilt of the sword. Egypt, Newfoundland, Siam, the New Hebrides, Fashoda, Madagascar—each in turn has roused feelings of irritation and resentment. And now, as the result of a determination popularly ascribed to His Majesty the King that next door neighbours should be really neighbourly, in every case, by mutual arrangement, concession, and understanding, all causes of estrangement have been overcome, and an agreement has been signed at the Foreign Office, and welcomed by the people in both countries with spontaneous and unstinted enthusiasm. After all, the world does move, and His Majesty in this matter will not only have deserved the abiding gratitude of the two great peoples whom he has thus drawn closer together, but has initiated a new spirit, and set a great example which may do much to hasten on the work of permanent peace and the release of the nations from the crushing burdens of militarism.

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RUSO-JAPANESE WAR.—The war in the Far East is going forward with no change at present in the fortunes of the parties concerned. At sea Japan has proved herself vastly superior, and the hopes of Russia, founded on the appointment of the most accomplished and popular naval commander in the service of the Czar, Admiral Makaroff, have all been dashed by the awful calamity by which he and a thousand men found a sudden and a watery grave through the destruction of his battleship by a Japanese mine just outside Port Arthur. One other man who perished on the ill-fated ship was better known to the Western world, the great artist Verestchagin, who, by his terrible realism, preached through the horrors of war the blessings of peace. Meanwhile on land there is on both sides active preparation, and the outposts of both forces are within sight and touch of each other. But our information of the position of affairs comes from St. Petersburg or Tokio, and at present there is little disposition, and perhaps much unreadiness, for any forward movement by either party. We can but pray for peace. The rulers of Japan must know well that on land no such success can await them as they have gained at sea, and an unspeakable service would be rendered to the world if it were possible at this moment by representation from friendly Powers to proclaim a truce and reopen negotiations.

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THE EXPEDITION TO THIBET.—There was no answer from the Government to the pertinent question of Sir Wilfrid Lawson, "Are we at war with Thibet?" while in the resolution which was proposed with a view to meeting the charges for the present expedition out of the Indian Exchequer, it is euphoniously called "a mission." It seems to have been undertaken on flimsy pretexts in order to force a way into a country whose people prefer



to dwell alone, and are not particularly enamoured of the advantages of Western civilisation. There is a general suspicion that once more the military have got the upper hand in the Indian counsels, and have again been pushing their "forward policy," as against the peaceable methods of mutual confidence and friendly alliance with our neighbours. Russia is the everlasting bogey, but how our position can be made more secure by the alienation which naturally follows upon forced entry, and a military skirmish which is practically a massacre of unarmed natives, we cannot tell. Happily the Government itself has been scared by what has happened, and has already laid a restraining hand upon Lord Curzon, while Mr. Balfour has, in his place, repudiated the whole policy of annexation or military occupation. If these border territories see that England is pursuing a policy of peace and friendliness, they will themselves become our best protection against the real or fancied aggressions of Russia in Central Asia.

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**SUNDAY GOLF.**—It was not quite fair to the Archbishop to write and ask him to say what he thought of Mr. Balfour playing golf on Sundays. The inquiry might be taken as an unfortunate precedent, and make the Archbishop's life a very unenviable one as the censor of public manners and morals. His answer to the question was much less of the Church churchy than might have been expected. Every one, he says, is responsible to God for so using the Lord's Day as to fit him best for the working days that follow. It is rather a low measure of the uses of the holy day, as though it had no value of its own save as the servant of the other six. And it fails to recognise the truth, of such great weight in the case of our public men, that no man liveth to himself. Already the so-called upper classes of Society are sorely indifferent to religion, and both selfish and self-indulgent in their use of the Day of Rest. If Sunday golf is permissible to Mr. Balfour, then we open the door to universal sport on that day, and where play is common, the right to work and to constrain others to work must soon follow.

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**DR. SAMUEL SMILES.**—Dr. Smiles was a friend to most of us in our youth and early manhood when vague ambitions fitted before our minds, and we wondered in what department of the world's work we should make our mark. His was the gospel of perseverance, the New Testament "patience," an active, even more than a passive, virtue. The author himself was a great example of the virtue he extolled. At first struggling against poverty, and then earning his livelihood in uncongenial ways, while he wrote books in his leisure which no one cared to read, it was not till he was forty-five years of age that he achieved his first success with the "Life of Stephenson." From that time forward, however, he always had the ear of the public, and more than a score of biographical works issued from his pen. All of these were interesting, and some of the later ones corrected the impression created by his "Self-help" that he was a worshipper in the Temple of the Goddess "Success." In 1876 he received a grateful recognition by a small pension from the Queen. Two years later the University of Edinburgh conferred upon him the degree of LL.D. And now, at the advanced age of ninety-two, he has passed quietly to the long home.

FRANCES POWER COBBE.—The world is much the poorer by the death of Miss Cobbe at the age of eighty-two. Early associated with Miss Mary Carpenter in reformatory work, she had practical training in the wisest and fittest expression of deep social feeling and the desire for the service of her kind. She thus became largely instrumental in the reformation of the interior life of our workhouses. The cause of woman's education, and the opportunity of University training for her sex, found in her a warm advocate. It was her moral force that compelled Parliament to make some long-needed improvements in the law as it affected married women whose lot was a cruel one. But mainly she will be remembered for the way in which, in season and out of season, she has championed the cause of our dumb friends in the anti-vivisection crusade. Her technical knowledge may not always have been equal to her moral indignation, but we owe it largely to her influence and tongue and pen that in this country the cruelties perpetrated so heedlessly in many a Continental laboratory have been so rare.

SIR EDWIN ARNOLD.—Sir Edwin Arnold's title to fame will rest mainly on his interpretation of Buddha to the English-speaking peoples in his poem "The Light of Asia." His later work upon Christ and Christianity, entitled "The Light of the World," was less successful because its theme was already well known, and did not admit of the poetic licence of which the author freely availed himself in his earlier work, presenting as he did an ideal rather than a real Buddha to our contemplation. He was also the panegyrist of everything Japanese. Indeed, those islands of the East were almost Paradise regained. But alike in the life of Buddha and in his sketches of Japan, it was Sir Edwin's method, if not his purpose, to leave out the darker shades and shadows, the follies of the best of men, the sins and vices of the cunningest and most progressive.



### "OUT OF THE HEART."

SOME murmur when their sky is clear,  
 And wholly bright to view,  
 If one small speck of dark appear  
 In their great heaven of blue.

And some with thankful love are filled,  
 If but one streak of light,  
 One ray of God's good mercy, gild  
 The darkness of their night.



PASTOR F. E. MARSH publishes through Marshall Bros., of Keswick House, a comprehensive, careful, and valuable little book, "What Does the Resurrection of Christ Mean?" (1s. 6d.) It sets forth the Scripture facts, deduces from them their true teaching, and defends the belief as resting on an inviolable foundation.

## LITERARY REVIEW.

**THE LIFE OF JESUS.** By Oscar Holtzmann, D.D. Translated by J. T. Bealby, B.A., and Maurice A. Canney, M.A. London: A. & C. Black. 15s. net.

HOLTZMANN'S "Life of Jesus" has had a considerable circulation on the Continent, though it is not exactly a popular book, but one which avowedly addresses itself to students and thinkers. We quite agree with the opening sentence, that "historical science is under an imperative obligation to furnish a picture of the life of Jesus which shall be, as far as possible, trustworthy." We need to know the real and not an imaginary Christ. Whether Holtzmann has succeeded in presenting such a picture or not is another question. So much depends on a man's standpoint, and on the spirit in which he writes. Prepossessions necessarily colour our views. *A priori* assumptions bias our judgment, and we may easily misconceive the plainest facts. Of the immense amount of labour involved in the production of this life, and of the value of many of its results, there can be no doubt; but its interpretations are frequently strained and unnatural. Our author's position is frankly anti-supernatural, and this divests his narrative of much of its value. At the outset, the story of the Virgin Birth is rejected, and our Lord is regarded as simply the son of Joseph and Mary. That rejection carries with it much else, as it is typical of the work throughout.

As to the sources of the life, the Gospel of Mark is regarded as the earliest and most faithful, prior to both Matthew and Luke. John is of subordinate authority, and we are surprised to find that the apocryphal "Gospel of the Hebrews" is accepted as of equal rank with both Luke and John. Only fragments of it have come down to us, but they are placed on a level with the canonical gospels. The chapter on "Turning Points in the Life of Jesus" is indisputably valuable, and it may be admitted that these are more clearly defined by Mark than by the other evangelists. Five principal periods are sharply separated—from the birth to the baptism, the first ministry to the declaration against the laws of ceremonial purity, from the flight of Jesus (the departure from Capernaum) to Peter's confession, from Peter's confession to the entry into Jerusalem, from that entry to the death and resurrection. That the miraculous element is bound up with the warp and woof of the evangelical narratives admits of no dispute, but it is here explained away. It can be accounted for on the principles of naturalism! The miracles of healing resulted from the action of the calm, strong mind of Jesus on the minds and, through the minds, on the bodies of the sufferers, and a parallel is even suggested to the action of the Holy Coat of Treves. The stilling of the storm was a mere coincidence, the transfiguration was not an actual experience of Jesus and His disciples, but "an inner experience felt by the disciples during the outward manifestation of Peter's belief that Jesus was the Messiah." The raising of Lazarus was a legendary creation of a subsequent generation. The resurrection was a vision due to a quickened imagination under the strain of excitement. We have no wish to belittle the research and scholarship of which this volume gives

clear evidence, or to ignore the value of many of its discussions, as in regard to the chronological questions which have created such division of opinion as to the true order of events preceding the crucifixion. But Boltzmann's nautralism is so one-sided and persistent, he shows such a lack of spiritual sympathy and insight, that he defeats his avowed purpose of presenting a scientific and trustworthy portrait of Jesus.

**SUNNY MEMORIES OF AUSTRALASIA.** By William Cuff. James Clarke & Co. 1s. 6d. net.

MANY of our readers sympathetically followed Mr. and Mrs. Cuff in their long journey to our Australian colonies last year, after our friend's serious breakdown in health, under the heavy strain of his great and heroic work in Shoreditch. The book is dedicated to the gentleman who suggested the voyage and sent the needful "sinews of war." Such a friend is indeed one in a thousand. The voyage itself on the "Omrah" was delightful. Mr. and Mrs. Cuff were received everywhere with enthusiasm. They saw much of the life of our Churches in Victoria, Tasmania, New Zealand and South Australia. Mr. Cuff preached in cities and villages, learned many useful lessons from the social, economical, and religious conditions that prevail, and shows how we at home may profit thereby. The account of Mr. Cuff's work, contributed by Mr. G. Holden Pike under the title of "The Holy War in Shoreditch," is well worth the study of all who wish to solve the problem, How to get hold of the working classes? May our beloved friend be spared for many a year to aid in its solution as he is doing.

THERE are few Hebrew scholars on either side the Atlantic better equipped for discussing the Book of Job and Ecclesiastes than Principal J. T. Marshall, D.D., of Manchester, who deals with them in the two parts of "An American Commentary on the Old Testament." They are models of terse, concise, and pregnant treatment. The Introduction to the Book of Job occupies twenty-one pages, the Commentary 131. In Ecclesiastes the pages are respectively ten and forty. The marvel is that in this compact space Dr. Marshall has presented a clear view of the most important Prolegomena, and traced with rare insight and penetrating judgment the course of thought developed in the text. He is thoroughly well abreast of modern criticism, and forms his conclusions in view of all that has been advanced by Cheyne, Dillmann, Driver, Duhm, Ewald, Hitzig, Kalisch, Renan, and others—sometimes agreeing with, at others differing from them. He is fettered by no conventional interpretations, but looks at his text fairly and honestly. He is too solid a scholar to adhere to any view which is untenable, and too devout a lover of truth to be afraid of owning its presence and authority whenever he meets with it. His exegesis is strong, and illustrated by many apposite instances.

**OUTLINES OF PASTORAL THEOLOGY.** For Young Ministers and Students. Translated and edited by the late Rev. William Hastie, D.D. Edinburgh: T. & T. Clark. 1s. 6d. net.

THIS little volume of seventy-eight pages has a peculiar interest, being a translation from a German volume, which, in a singular fashion, fell into the hands of the late Professor Hastie one hot afternoon in Calcutta. When resting after a hard day's work in college, a native book hawker suddenly

burst upon him, and urged him to purchase some of his wares. He picked up several volumes of German theology and philosophy, and the hawker threw into the bargain a small, unattractive volume in frayed paper boards, which the professor found to be a volume of practical observations concerning the conduct of the Christian ministry. He soon saw that he had come into possession of a gem, and set about its translation into English. The origin and authorship of the book are by no means clear. The father of Professor Harnack attributes it to Bengel, Vinet was familiar with it, and it was in use in the Moravian community. Brief as its chapters are, they range, in a very succinct and pointed fashion, over a wide area, such as the Qualifications of the Minister, the Care of Souls, Religious Instruction and Training of the Young, Visitation of the Sick and Dying. The successive paragraphs contain the essence of wisdom, embodying results which could only have been gained by wide experience, and are profoundly suggestive and worthy of careful study by ministers of every denomination.

DESCARTES, SPINOZA, AND THE NEW PHILOSOPHY (the World's Epoch-Makers).

By James Iverach, M.A., D.D. Edinburgh: T. & T. Clark. 3s.

PROFESSOR IVERACH'S discussion of the difficult and abstruse questions associated with the names of these two great thinkers is as simple and untechnical as it can be made, and, with careful consideration, can be followed by any well read man. Robert Hall said, possibly with truth, that metaphysics are an arena, not a field. They afford scope for exercises of skill, but are not otherwise fruitful. The *Cogito, ergo sum*, on which Descartes based his philosophy, is a necessary truth of reason—a truth wrapped up in our self-consciousness, through which again we reach a consciousness of God. The validity of his argument has been seriously questioned, and probably it has been of more service in provoking thought than in satisfying it. Spinoza's pantheism is vague, and in many ways objectionable, but, like Descartes, he did much to prepare the way for a more reasonable, comprehensive, and consistent philosophy, for a belief alike in the transcendence and immanence of God.

GLOW-WORM FLAMES. By Agnese Laurie-Walker. Paisley: Alexander Gardner.

MISS LAURIE-WALKER gives us in this volume a number of pleasant, musical verses, suggested by the study alike of nature and human life. She has true insight, a good command of language, and her verses will be found pleasant reading to all lovers of poetry, though her rhythm is occasionally faulty.

JOHN THE BAPTIST. Translated from the Latin of George Buchanan. By A. Gordon Mitchell. Paisley: Alexander Gardner.

GEORGE BUCHANAN'S name will ever be held in honour from his association with the Scottish Reformation, a scholar with a vast range of learning, and a fearless advocate of the principles of just government. His drama of John the Baptist, written in Latin, has hitherto been sealed to English readers, and Mr. Mitchell, the minister of Killearn, has rendered good service in presenting so concise and graceful a translation of it. It touches with a firm hand the main features of the Baptist's character and the more tragic aspects of his life. It is, as is claimed for it, a clear exhibition of

"the torments of tyrants, and the misery they endured when they seem to be most prosperous." There are many passages of great power, full of a noble eloquence.

**THE MAID OF SHULAM.** By Hugh Falconer, B.D. Hodder & Stoughton. 3s. 6d.

**THE SONG OF SONGS** exercises an irresistible influence over susceptible minds. Its fine literary form, its exquisitely poetic spirit, its impassioned fervour, give to it—whatever be the difficulties of its interpretation—a unique charm. Mr. Falconer is right in seeing in it a glorification of pure, unalloyed human love, the love of a true and pure-minded maiden for her betrothed husband, her fidelity being proved amidst the severest temptations of an Oriental palace. It is cast into a dramatic form with three main divisions, scene 1 embracing chaps. i.-iii. 5, scene 2, chaps. iii. 6—viii. 4, scene 3, chaps. viii. 5-14. The dramatis personæ are the Maid of Shulam, Solomon, the Betrothed, and the Companions of the Beloved, with the Chorus, which plays a considerable part. The whole theme is beautifully delineated, and we everywhere move on the high levels of thought and feeling. That this human love is a symbol of the Divine is, of course, plainly shown.

**THE CHRIST WITHIN, and Other Papers.** By T. Rhondda Williams. James Clarke & Co. 1s. 6d.

**MR. WILLIAMS** admirably develops the argument from experience, showing its value as against a merely historic or traditional faith. Our experience rests on a sound historic basis, but such a basis must be utilised. It is the Christ within that makes us partakers of the Divine, redeeming, sanctifying, strengthening. We need a living Christ, who speaks to and works in us now, leading us in every step of our way.

**STARTING POINTS for Speakers, Preachers, Writers: Sentences Sifted from Authors of To-day and Yesterday.** By John Horne. Oliphant, Anderson & Ferrier. 2s. 6d. net.

**MR. HORNE** is an extensive reader, and has carefully marked the best things which have come in his way. His selections, covering all the main aspects of moral and religious truth, will be of value to busy and tired men. When the mind is too dull or wearied to light its own fire, it may be kindled into flame by the sparks emitted here.

**ST. JOHN. A Poem.** Robert F. Horton. J. M. Dent & Co. 1s.

**THIS** is, so far as we are aware, Dr. Horton's first excursion into the realm of verse, and it is due to the fact that he is for a time laid aside from work, and may neither read, preach, write, nor visit. The metre is the same as the late F. W. Myers' great poem "St. Paul," to which, as Dr. Horton tells us, it owes its suggestion. It is the lofty contemplation of a scholarly, cultured, and reverent mind, narrating with marked beauty some of the chief incidents in the life of our Lord, and revealing the secret springs of John's own sanctity.

"Thus He to me is ever inspiration,  
A Guest, a Fire, a Fountain-Head within;  
Nor can I draw the line of demarcation,  
And say where He ends and where I begin."

THE Pocket Edition of the works of John Ruskin now being issued by Mr. George Allen (2s. 6d. and 3s. 6d.) will be a welcome boon to thousands of readers with scanty means. We have received *LECTURES ON ART*, *THE CROWN OF WILD OLIVE*, and *SESAME AND LILIES*. The first of these, delivered on the Slade Foundation at Oxford, contain some of Ruskin's best and most incisive writings. If less brilliant than, say, "Modern Painters," they are more concentrated and coherent, full of enthusiasm for high ideals, and urging men to study nature and art, not for the sake of analysis and dissection, but as the expression of truth and beauty. Who that has read the magnificent paragraphs on purpose and absence of purpose, on reverence, and on the earth as full of the Divine glory can forget them? "The Crown of Wild Olive" deals with work, traffic, war, and the future of England in a delightfully vigorous, if at times paradoxical, fashion. "Sesame and Lilies," perhaps the most popular of Ruskin's books, is largely devoted to literature in its bearing on life. It is forceful and eloquent, with not a little that is arbitrary and impracticable, but when there is weakness, it is assuredly "the infirmity of a noble mind," and the study of such a book will, with all its limitations, be the making of many a noble man.

A THIRD and revised edition of Harnack's *WHAT IS CHRISTIANITY?* translated by T. B. Saunders, appears in Messrs. Williams & Norgate's "Crown Theological Library" (5s.). The work, which has attracted wide attention on the Continent, as well as in England and America, is one that has to be reckoned with. Dr. Sanday compared it with Matthew Arnold's "St. Paul and Protestantism" and "Literature and Dogma," and pronounced it a greater literary success. There are many valid positions in the lectures, robust and stimulating statements of ethical and spiritual truth, though it would have us be content with a part for the whole. Christianity is identified with the teaching of Christ, and this again is derived from the Synoptic Gospels, the fourth being discarded. The Gospel as affected by its development in Church history is regarded as a disfigured Gospel. Primitive Christianity had to go that Christianity might stay. But primitive Christianity contains more than Harnack allows. Even in the synoptics we have the germs of the Apostolic beliefs, nor is there the contrariety between them and the Fourth Gospel, which is here implied. The Sonship of Christ is more unique than Harnack allows, and rests on other grounds than His knowledge of and harmony with the Father's will. It is not possible to have Christianity without a Christology. A true doctrine of Christ's person is essential to the full power of the Gospel. On the question of miracles, Harnack is vague and unsatisfactory. When he allows possibilities beyond the range of common experience, he seems to concede all that we demand. The question, then, becomes one of evidence. While ignoring the deity of our Lord, and the relation of His death to the forgiveness of sin, Harnack strongly exhibits the value of Christ's teaching on the Kingdom of God, on the Divine Fatherhood, and the infinite value of the human soul, and displays throughout a splendid passion for righteousness. His lectures form a brilliant and stimulating volume, but they are a brilliant fragment, and take us only so far towards the goal.

FROM Mr. A. H. Stockwell we have received *THE MESSAGES OF CHRIST*, by Nathaniel Wiseman (2s. 6d. net), the second edition of a work which has

already proved widely useful, and will, doubtless, create for itself a new constituency. The arrangement of our Lord's messages is decidedly skilful, and includes all varieties of character and need, such as messages to the despondent, the doubting, the worldly and worthless, the faithless and forgetful, the tried and tempted, the timid, the formalist, etc. The treatment of these various themes is discriminating, sympathetic, and helpful.—**THE THRONE AND THE VOICE**, by the Rev. Alfred Clegg (2s. 6d.), consists of fifteen brief sermons, written in a fresh and attractive style, and with considerable force, both of thought and illustration. The sermons, which are brief and pointed, are never commonplace, and never remote from life, and are decidedly above the average.—**OUR EVENING HYMNS**, with their Lessons for Life's Busy Day, by T. Gasquoine, B.A. (2s. 6d.). Mr. Gasquoine follows a plan which has been adopted by many ministers with conspicuous success, that of taking some of our best known hymns as the theme of a lecture-sermon, giving brief details concerning their authorship, and touching on their literary and spiritual characteristics. The idea of taking our evening hymns exclusively is a decidedly good one, and Mr. Gasquoine's treatment of those by Ken, Edmeston, Newman, Faber, Keble, Lyte, etc., is bright and intelligent, and such as tends to edification.

AMONG volumes of Cassell's National Library, we note **THE DIARY OF JOHN EVELYN** during the reign of Charles II., with a lucid introduction by Austin Dobson, a work that in this section throws considerable light on the reign of the Merry Monarch.—**THE FOUR GEORGES**, by William Makepeace Thackeray, with Introduction by L. F. Austin, a volume which ranks among the best of Thackeray's literary and historical efforts.—**EMERSON'S ESSAYS**, a selection, with Introduction by C. Lewis Hind, containing Self-Reliance, Compensation, the Over-Soul, Character, Friendship, History, and English Traits.—**THE POEMS OF BURNS**, a Selection, with Introduction by Neil Munro. To be able to obtain volumes like these for sixpence is indeed a marvel of cheapness. Messrs Cassell have also added to their Pocket Edition of Robert Louis Stevenson's works, **THE MASTER OF BALLANTRAE**, a story which contains some of his most powerful writing, descriptive and analytical; scenery, character sketches, studies in the development of evil give to the work a singular fascination.

WE always look out eagerly for the *Critical Review*, edited by Principal Salmond, D.D. (Williams & Norgate. 1s. 6d. net.) The last number (March, 1904) has a capital article on Herbert Spencer by Professor Iverach, and capital appreciations of all the chief books in Philosophy and Theology of recent months. Those by the Editor on Dr. Denney's Atonement and the Modern Mind, Dean Robinson's Ephesians, Stanton's Gospels as Historical Documents are particularly good.



MESSRS. GEORGE NEWNES, LTD., issue in their Thin Paper Classics, at 3s., a beautiful edition of TENNYSON'S POEMS, 1830-1859, comprising the "Early Poems," the "English Idylls," "In Memoriam," "The Princess," "Maud," and "The Idylls of the King," as first published. It forms a delightful volume for the pocket, and as the type is large and clear it can be used under any conditions.





*Woodburyprint.*

*Waterlow & Sons Limited.*

*Yours very truly  
Wm Ernest Blomfield.*

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THE  
BAPTIST MAGAZINE

JUNE, 1904.

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THE REV. W. E. BLOMFIELD, B.A., B.D.,  
PRESIDENT-ELECT OF RAWDON COLLEGE.



HE Northern Baptist Education Society is to be congratulated on having obtained the consent of the Rev. W. E. Blomfield, B.A., B.D., of Coventry, to become Principal of Rawdon College. He is eminently qualified for the post in all respects.

Nine years ago he accepted the pastorate at Queen's Road, Coventry, as successor to a minister of rare power, greatly beloved, and now the honoured Principal of Bristol College. It was no light task to follow Mr. Henderson, during whose pastorate the Church had risen and grown to be an important centre of Christian activity and service. Yet Mr. Blomfield proved equal to the occasion. He has scholarship, experience, an ardent, affectionate nature, with an insatiable appetite for work. All sorts of people flocked to hear him, for he speaks with the force of spiritual conviction. He is eloquent, well read, well informed, with a large mind and a large heart, valiant for the truth, while showing a generous catholicity towards all Christian men of every name. He is in every sense a live man, as happy with his large class of little children as when in the pulpit he opens the Scriptures to crowded congregations and makes plain "things hard to be understood." The finest testimony to the compelling power of his preaching and teaching is to be seen in the coming forward of more than fifty members of the congregation to make a public profession of their faith by baptism in the last months of his ministry; men and women, young and old, some who have for years been unconfessed but devoted servants of Christ, others reclaimed drunkards, for years the slaves of sin and Satan, now new creatures in Christ Jesus, and many whom the Sunday-schools have trained in the nurture and admonition of the Lord.

What an ingathering! Whence comes it? How is it? Is it the result of some special effort? No. The seed had been diligently sown for years, and now the Lord of the Harvest, who has other work for His servant in another part of his wide field, has honoured him by giving him to see the fruit of his labours. The Church at Queen's Road has

enjoyed many seasons of refreshing in former days, but never has it witnessed four baptismal services within two months, nor Church meetings more truly filled with the Spirit—sacred seasons of joy and praise. No wonder that Mr. Blomfield speaks of having “been on the rack for weeks” at the prospect of leaving such a charge. Nothing short of a Divine call can justify the sacrifice. It is because it is recognised as such that Mr. Blomfield goes to Rawdon and that the Church assents to his going.

The Midlands will be the poorer and the North the richer. His presence there will be felt. The zeal which has animated him at Coventry will be manifested at Rawdon. He has accepted the appointment feeling that he has a great work before him, and with the reins of office in his hands there is no doubt he will drive. There will be no slackness in any department of work for which he is responsible. “Forward” has been his motto: it will be his watchword still. Our prayers go with him in the hope that he may prove as successful in the work of training men for the ministry as he has been as the pastor of a church.

This brief notice would be incomplete were there no mention of Mrs. Blomfield, and certainly the new Principal of Rawdon College would be lost without her.

It were vain to attempt even a pen-and-ink sketch of a lady who will be an ornament as well as a devoted Christian worker wherever she is found. Her gracious presence and her unostentatious influence at Queen’s Road will be sadly missed when the inevitable parting has taken place.

F. W. FRANKLIN.



## THE RAWDON COLLEGE CENTENNIAL CELEBRATIONS.

### II.—FROM HORTON TO RAWDON.

“**D**EAR old Horton,” as it was familiarly called by the men who had received their ministerial training within its walls, gathered around it—as will readily be conceived—many hallowed and inspiring associations and rendered to our churches services whose timeliness and efficiency it would be impossible to exaggerate. Under the presidency first of Dr. Steadman and afterwards of Dr. Acworth, it sent forth a succession of strong and faithful men, whose names are writ large in the history of our denomination in the North. But it did this amid grave disadvantages. The premises in which it found its “local habitation” were not only inadequate, but in well nigh every sense unsuitable, and rarely has work so lofty in its character and so fruitful in its results been accomplished under conditions more unfavourable. In connection with the jubilee of the College in 1854, the venerable Dr. Godwin bemoaned the fact that the growth of the neighbourhood had injured the locality of the College. “The busy

town, with all its smoke and noise, has approached it, surrounding it with heterogeneous and annoying buildings, and rendering the situation in many respects so ineligible that its respected and invaluable President, whose health and spirits have suffered, has pronounced it unendurable. A new College is becoming indispensable." On the same occasion, the Rev. Dr. Evans, of Scarborough, pronounced the premises totally unfit for the great purposes of the institution. "Manufactories are rising up in every direction, and pouring their dark and unhealthy clouds of smoke over them. On no moral or physical grounds can the continuance of the institution in its present position be desired or defended." Along with increased accommodation, it was felt to be necessary to strengthen the tutorial staff, to extend the collegiate course, and so raise the institution to a level with the best and most efficient of our Nonconformist seminaries. Year after year this object was kept steadily in view, and was referred to in successive annual reports. Thus in the report for 1854, the year of the jubilee, we read:

"It is a matter of great regret to your Committee that no plan is yet matured for the removal of the College to a more suitable locality. Various circumstances, among which may be mentioned the commercial difficulties of the times, have prevented the sub-committee appointed to consider the subject from giving in their report. It is earnestly hoped, however, that the jubilee meetings of the institution will not be suffered to pass without, at least, the commencement of a hearty and effective effort for this most necessary end."

Among the first steps taken was the purchase of certain buildings in Manchester, but the scheme proved to be impracticable, and was abandoned. The thoughts of the Committee were next directed to an eligible and commanding site at Rawdon, on the estate of Robert Milligan, Esq., near to which Dr. Acworth had himself gone to reside. Five acres were first spoken of, but ultimately seven acres were determined upon, on exceedingly generous terms. The report for 1857 states in regard to the proposed site:

"One more desirable in respect either of situation or price could not easily be found. It lies about midway between the two most important towns of the Riding—Bradford and Leeds—and is every hour of the day readily and also inexpensively accessible from both by rail. Being on a considerable eminence, it affords a commanding view of nearly the whole of the beautiful valley of the Aire, with its variegated scenery on both sides, and its canal, river, and rail beneath. The tenure is freehold, and the measurement seven acres. In consideration of the purpose to which it is henceforth to be appropriated, and as a practical expression of hearty concurrence, Mr. Milligan generously gives back one-half of the stipulated price."

Mr. Milligan's generosity greatly facilitated the design of the Committee, and will be best appreciated by those who are the most thoroughly acquainted with the College, or who, like the present writer, have had the

honour of spending some of the best and happiest years of their life within its walls. The situation is one of the most suitable that can be imagined—in a bracing and salubrious neighbourhood, “far from the madding crowd”: yet sufficiently near the great centres of population to prevent the students from becoming recluse in their modes of life, or forgetful of the world in which they will have to make good their calling. It is possible for them, when occasion demands it, with no great difficulty, to attend meetings, lectures, religious services, and classes in either Leeds or Bradford, nor are they at any time cut off in any healthy sense from the movements of the age. In this respect the situation of the College, as a ministerial training school, is ideal, and were we offered an absolute choice of sites, east or west, north or south, we should not know where to find another equal to it. Its locality, elevation, and surroundings, its exquisite sylvan beauties (for the country around is well wooded), the wide sweep of its rich and variegated scenery across one of the loveliest valleys, and the purity of its atmosphere give to it a unique fitness for its purpose, and there, more than in most places, it is possible for men, while following their academic pursuits, to commune with God, with nature, and themselves.

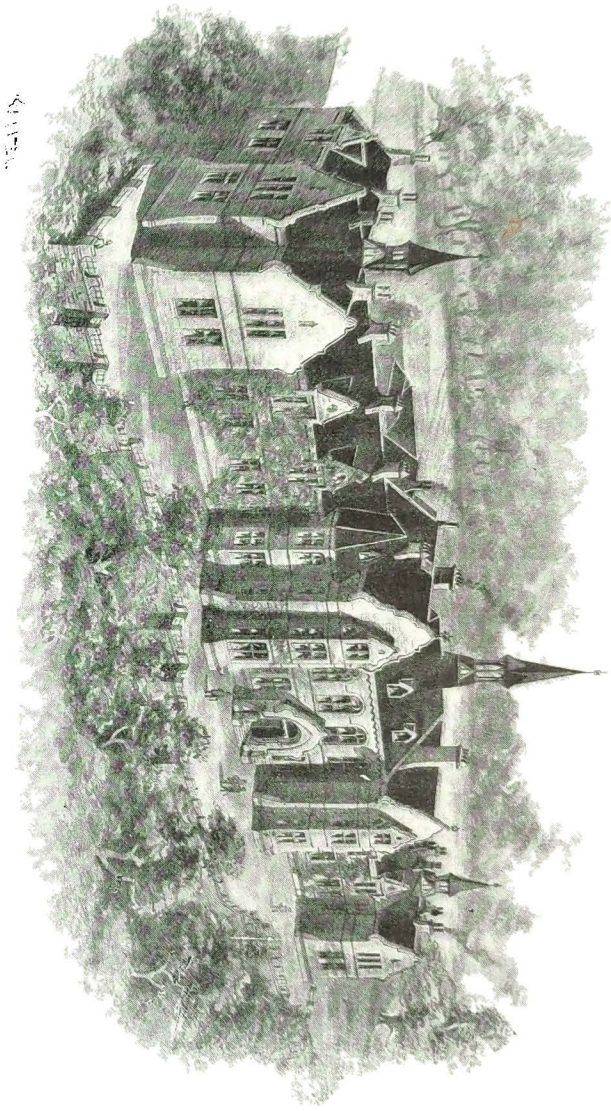
Of the plans submitted for approval in an architectural competition, those of Mr. H. J. Paull, of Cardiff, were accepted with practical unanimity. The following description, together with the view of the College given on another page, will give a good idea of the building:

“The design, it may be stated in brief, approaches the Tudor in style, and is throughout so arranged as to accommodate forty students, or even more. In order, however, to avoid the risk of too heavy an outlay, it has been deemed advisable to provide at present for only six-and-twenty. The studies, with corresponding dormitories above, constitute the wings of the building; and having wholly a front aspect south by south-west, every one, besides enjoying the sun’s enlivening beams, will look out on the picturesque vale below, and the delicious scenery of wood and meadow around. In the centre mass of the building, from which springs a turret, nearly 100 feet high, and on each side of a spacious vestibule, are ranged an ample suite of apartments for the resident tutor, a large lecture-room, and two classrooms; while over the middle portion of the whole is a noble library, reached by the grand staircase from the hall beneath. The refectory, together with the kitchens and other domestic offices, all in immediate connection with one another, is placed very conveniently in the rear, being so approached by the students, the servants, and the superintendent of the establishment respectively, as to prevent the slightest mutual interference.”

Little time was lost over the construction of the building after the plans were accepted. It was completed as speedily as possible, and on Wednesday, September 7th, 1859, was opened in the presence of a large and influential gathering of friends from the churches of Yorkshire and Lancashire, and of others from more distant parts of the country. On the previous evening, the annual sermon to the students had been delivered by

the Rev. Hugh Stowell Brown, of Liverpool. In a large tent, which had been erected on the College grounds, the Hon. and Rev. Baptist W. Noel, M.A., delivered a characteristic sermon on the Christian ministry;

RAWDON COLLEGE.



at a luncheon, over which Francis Crossley, Esq., M.P. for Halifax, presided, addresses were delivered by the Rev. Newman Hall, LL.B., Sir Titus Salt, M.P., Dr. Acworth, and other well-known ministers

and friends of the institution. The cost of the building was about £10,000, an amount which could not have been raised apart from many generous gifts and the co-operation of many willing workers, but which was due to the enterprise and energy of the reverend Dr. Acworth more than to any other cause. The magnificent structure, over whose progress he watched so lovingly, is not only a landmark in the history of ministerial education in the North of England, but a memorial of the administrative genius, the rare tact and skill, and the untiring perseverance of Dr. Acworth, whose name can never be forgotten so long as Rawdon remains. He was, we believe, the first to urge the necessity of such a building. He gave liberally towards its erection. He solicited subscriptions on its behalf, travelling far and near for this purpose, preaching on behalf of the College in all parts of the kingdom, and concentrating his energies on the accomplishment of his noble task. No college has been more fortunate than Rawdon in its successive presidents and tutors. They constitute a succession of scholarly and consecrated men, who have invigorated the intellectual and spiritual life of the churches, and raised it to a higher and healthier plane, making impossible the continuance or recurrence of the condition of things described by Dr. Steadman at the commencement of his heroic work in Yorkshire. But among these men no name shines with a brighter lustre than that of Dr. Acworth, whose presidency extended from 1835 to 1863. He was at once a ripe scholar, a well-trained and careful thinker, an effective preacher, and a helpful and inspiring tutor, in addition to which his business abilities would have gained him distinction in any sphere of life. In class, he was the friend as well as the teacher of his students, and knew how to blend kindness, patience, and firmness. He was considerate to all who strove honestly to do their best, but woe to those who presumed on his forbearance! If dulness was not severely censured, indolence and neglect were treated with deserved contempt, and no lame excuses were tolerated. On their entrance into College, most men stood in awe of the doctor, nor would they at any time have dared to take liberties with him, but they soon learned to love, as well as respect, him, and in after years they cherished for him a profound and enthusiastic affection. His criticism of the sermons "from the desk" were keen and judicious. It was a rare treat to listen to his own sermons and lectures, as we sometimes could in Leeds and Bradford, and at the ordination services of the students on their settlement. We were often amused at his Latinised words and long sentences, and in no unkindly way imitated his Johnsonian style. But there was not a man among us who was not proud of the doctor, or failed to be thankful that we had been placed under the care of one of the purest and wisest, most generous and capable of theological teachers.

Dr. Acworth, during the last eight or nine years of his presidency, lived away from the College alike at Horton and Rawdon. On the removal to Rawdon, Dr. Samuel G. Green became resident tutor, and, on Dr. Acworth's

resignation of the presidency, in 1863, was enthusiastically appointed his successor. A better appointment could not possibly have been made. In many ways a contrast to Dr. Acworth, he had, as classical tutor, maintained with him the most cordial relations, and the work of the one had admirably supplemented that of the other. Dr. Green was of a less antique type than Dr. Acworth, but neither less scholarly nor consecrated. How he could teach Hebrew, Greek, and English, Church History, New Testament Exegesis, Mathematics, and a host of other things we could never understand. He had the rare gift of stimulating his students to think, and had little faith in second-hand judgments. In his Greek Testament classes, for instance, which not a few who have filled important posts in our ministry remember with gratitude even to this day, he would insist on accuracy of rendering, and on a careful discrimination between different shades of meaning. Every word, every particle had to be properly understood. In regard to the things for which we were dependent on grammar and lexicon, the most rigid exactness was required, but there was no stereotyped system of interpretation. We were encouraged to form our own conclusions, and to exercise, in dependence on the living and ever present Spirit, our personal judgment. Even great doctrinal questions were discussed with fearless reverence, and we were encouraged to look at them honestly and all round, being assured that to "the upright there ariseth light in the darkness."

It was a source of profound regret when, in 1876, Dr. Green accepted the invitation to the secretariat of the Religious Tract Society, in succession to the late Dr. Samuel Manning. Vigorous efforts were made to retain him at Rawdon, but in vain. After sundry negotiations, the presidency was offered to, and accepted by, the Rev. T. G. Rooke, B.A., of Frome, who retained it till his lamented death in 1890. Mr. Rooke, like his predecessor, was an accomplished classical scholar, a good Hebraist, a sound theologian, and an able exegete. He was specially well versed in the various phases of Biblical criticism, and, had he lived, would have rendered brilliant service in it. He had high ideals of college life and work. A strong disciplinarian, he won the hearty affection of those who came into closest contact with him, and his old students are not alone in cherishing for his memory a profound and reverential regard.

The Rev. T. Vincent, subsequently Dr. Tymms was known far beyond the limits of our own denomination as the able and successful pastor of the church at the Downs Chapel, Clapton. He had risen to a foremost position among the thoughtful, scholarly, and cultured preachers of the day, and by his masterly lectures on "The Mystery of God," a work which has passed through several editions, had gained the ear of the literary and philosophic worlds. It was, therefore, natural that the authorities at Rawdon should turn their attention to him as a suitable successor to Principal Rooke, and equally natural that he should accept the offered



position. In his hands the traditions of the College have been honourably maintained, although ill-health, frequent domestic affliction, and a sore bereavement in the death of his son, have necessitated frequent absences from the College, and so far interfered with the continuity of the doctor's work. His lectures on Theism and Christology, on the Atonement and the Doctrine of Scripture, as well as on special periods of Church History, have won for him the enthusiastic admiration of his students, and will, it is to be hoped, be given to the press for the benefit of a far wider audience. Dr. Tymms would have retired from his office twelve months ago had this not been the Centennial year of the College. He acceded to the urgent request of the Committee to postpone his retirement that the celebrations might be more effectively carried out, and that the Committee might not be crippled by the absence of a guiding hand. The best wishes of the friends of the institution will follow Dr. Tymms, and many of us will eagerly look for the appearance of the volumes on which he is understood to be already engaged. Dr. Tymms's Presidency, extending from 1891 to 1904, will be remembered, among other things, for the chivalrous efforts which were made—largely at his instigation—to effect an amalgamation with the colleges of Manchester and Nottingham. A temporary working agreement was effected between Rawdon and Nottingham, whereby for certain classes students passed from one institution to the other. The scheme could not in its entirety be carried out, and for the present the idea of amalgamation has been wisely abandoned. Each of the colleges will maintain its distinct and separate existence, pursuing its own course, while maintaining with the others relations of the friendliest order.

The selection of the Rev. W. E. Blomfield, B.A., B.D., as the future Principal of Rawdon has been hailed with a chorus of approval. May it be permitted to an old Rawdon man, who has had the pleasure of knowing Mr. Blomfield intimately since his student days at Regent's Park, to say how heartily he rejoices in his appointment, and how confident he feels that, under his direction, the College will enter on a new era of prosperity. Mr. Blomfield has, during his ministry at Coventry, given the best proof of the breadth and accuracy of his Biblical scholarship, which, of course, includes much more than a knowledge of the Bible itself, and of his aptness to teach. An enthusiast in the class-room, he will stimulate the men under his care to do their highest and best, striving to make them scholars and thinkers. But remembering also that their supreme calling is to be preachers and pastors, it will be his aim to develop in them the gifts which will qualify them to proclaim and interpret to men the will of God with prophetic insight and apostolic power.

No article on Rawdon College would be complete without reference to another name which will be inseparably associated with all that is gracious and inspiring in its history during the last thirty years. In 1869, the Rev. William Medley, M.A., was appointed classical tutor, and

has continued in that post to this day. Even those of us who cannot speak of Mr. Medley with the intimacy and the affectionate gratitude of his old students can, at any rate, understand his hold upon them, and the unique place he occupies in their hearts. As gentle and gracious as he is strong and cultured, with the beautiful simplicity of a child, and the intuition of a seer, combining subtle and penetrating powers of thought with the devoutness and fervour of a saint, he is a true evangelical mystic, a man to whom the unseen and spiritual are real, and who not only "wears his weight of learning lightly as a flower," but creates around him a pure and healthy atmosphere in which no base things can live, and invests the common things of life with a new and holier charm. When Dr. Green retired from the presidency, Mr. Medley was strongly urged by the Committee to accept the vacant post, but resolutely declined it on the ground that he could do better work for the College as classical tutor. After the death of Mr. Rooke, the same offer was pressed upon him, with a similar result. A more sincere, loving, unselfish spirit has rarely tenanted a human frame. Mr. Medley himself would not be pleased unless mention were also made of his valued friend and colleague, the Rev. David Glass, M.A., who has displayed in his tutorial work and in his financial secretaryship a degree of efficiency which demand the most grateful recognition. In its successive treasurers and secretaries, the College has been greatly favoured. Mr. Bury, Mr. Thomas Aked, Mr. William Stead, Sir John Barran, and Mr. William Town in one office; Revs. H. Dowson, D.D., J. P. Chown, John Barker, and C. W. Skemp in the other, have rendered invaluable services which no one who has its welfare at heart can possibly overlook. Every reader of these lines will join with the writer in the hope that the best days of this noble institution are yet to come, nor can we, in connection with its Centennial Celebrations, utter for it a more appropriate wish than the text of the venerable Dr. Godwin's Jubilee Sermon, "Let Thy work appear unto Thy servants and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us: yea, the work of our hands establish Thou it."

JAMES STUART.



POINTS OF CONTACT IN TEACHING. By Paterson Du Bois. (London: The Sunday School Union. 2s. 6d.)

THIS is a decidedly useful manual, which should do as much for Sunday and day-school teachers as the lectures of Phillips Brooks, Henry Ward Beecher, Dr. R. W. Dale, Dr. John Watson, and Charles Haddon Spurgeon have done for preachers, showing how the teacher may get into vital touch with the scholar, and from the plane of experience raise the scholar to his own level. The lesson material can be so mastered and used as to become common property, and so made a powerful factor in the life of the child. Such suggestions as are found here should do much to develop what has been aptly described as "psychic power."

## PASTORAL DUTY \*

BY THE REV. JOHN ALDIS.

"And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding."—JEREMIAH iii. 15.



BRETHREN,—I have accepted this service with reluctance, and shall discharge it with diffidence. Yet I regard the invitation to it as a mark of affection from those whom I esteem too highly to slight or disoblige. If, moreover, I can assist the "Northern Education Society," or only show my willingness to do so, duty demands, and inclination prompts, the attempt. As in that institution I enjoyed the most unalloyed delight, and from it derived whatever ministerial qualifications I possess, so any service it may demand shall be rendered as an inadequate acknowledgment of benefits which can never be repaid.

It is customary, and appropriate on these occasions, to direct our attention to the work of the Christian ministry. The theme has been often and amply discussed. Watts and Doddridge, Erskine and Witherspoon, Baxter and Hall, have expended their learning, and genius, and eloquence upon it. The charms of novelty, the surprise of originality, and the force of authority, are alike wanting now. Indeed, were either indispensable,

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\* Sermon delivered at the annual meeting of the Northern Baptist Education Society, 1844. We have great pleasure in reprinting, from the BAPTIST MAGAZINE of 1845, this valuable address delivered sixty years ago, when its beloved and now venerable author was in his thirty-seventh year. Mr. Aldis entered the college at Horton in 1828, and on the completion of his training began his ministry in Manchester. He subsequently held pastorates at Maze Pond, London; King's Road, Reading; and Great George Street, Plymouth, retiring from active service in 1877. His interest in his old college was deepened by the fact that he there found the priceless blessing of a good wife in the daughter of Dr. Steadman, the first President of the college. Mr. Aldis happily survives in a beautiful old age, having on May 5th celebrated his ninety-sixth birthday, serene and contented, intellectually alert, delighting in his Hebrew Bible and Greek Testament, and "dwelling with Christ in the heavenlies." This beautiful address will be read with keen interest, not only because of its intrinsic merits, and for the sake of its revered author, but in connection with the Centennial celebration of Mr. Aldis' beloved college. Mr. Blomfield will have no heartier good wishes than those which reach him from the oldest living student of the institution over which he has been called to preside; nor can the students now at Rawdon receive wiser counsel than they will find in this address. It is no small privilege to be able thus to link together the past and the present. The earlier and later days of the college are "bound each to each" by even closer ties than those of "natural piety." It is well known that the great tribune of the people, the late John Bright, used to assert that Mr. Aldis gave him his first lesson in public speaking. The fact is stated, among other places, in Mr. Barnett Smith's "Life and Letters of John Bright," Vol. I., pp. 15-16.

how few discourses would be delivered, how few hearers would be edified! But that which is best known is not always the most deeply felt; and that which is most easily understood is sometimes the most readily forgotten. I trust to your candour and piety for the kindly reception of these remarks, and to the blessing of God that some good may follow them.

We assume that personal religion is absolutely necessary in the Christian pastor. To maintain that God entrusts the embassy of His holiness and mercy to aliens or foes is to outrage reason and insult the Gospel. Eminent piety is obviously essential in a work, the honours of which are only matched by its perils, and of which the difficulties augment, the pleasures decline, and the recompense is lost, as spiritual religion ceases to be the spring of motive, and the law of life. An unregenerate man climbs to official elevation in the Church only to take a more frightful plunge into perdition, when he has summoned the largest number of spectators to behold it. Outwardly serving God, and inwardly serving Satan, he has the toils of religion without its sweetness and support; the extreme of guilt and remorse without the pleasures of licentiousness. He lives to hold out the lamp of salvation to others, and dies to find the outer darkness of despair. A wandering star, for whom is reserved the blackness of darkness for ever. Unhappy man! the shame and pity of all created beings cannot measure his infamy and woe.

It is assumed, further, that superior intellectual power and cultivation are very important in the work of the ministry. Perhaps there is a tendency, in some quarters, to over-estimate or misapply these qualifications. It may be doubted whether the popular efficiency of our ministry has kept pace with its advancement in secular learning and literary refinement. Certainly, a considerable number of our most successful pastors have never been indebted to our colleges. The poor compose the greater part of our congregations, yet the minister is taught to shrink from that pointed style, and those homely illustrations, which alone are level to their capacities, and congenial to their tastes. The intellectual advancement of the people is greatly overrated, and were it otherwise, the Church is too divine to be led away on the mere "march of intellect." Our vocation is with the heart rather than the head, and in paying too much homage to the latter, we waste our strength and miss our aim. Yet those views of the ministry must be very defective or false which assume that it does not require and will not honour the highest endowments of mind. There are no treasures of knowledge, no embellishments of art, no discoveries of science, no grasp of intellect, no opulence of imagination or eloquence which it does not deserve, or cannot employ. A minister cannot have too much learning, though he may have too little grace. The most successful was also the most learned of the apostles. The reformers were not less distinguished by their literature than by their piety. Luther formed at once the language and the religion of his country. Whitfield and Wesley passed from the university to the highways and

hedges. The more matured our experience, the more sensible shall we be of our deficiencies, and therefore anxious to have them supplied. Indeed, to maintain the contrary were to reject the Redeemer, who was the most perfect preacher because He had the most perfect mind; "spake as never man spake," because He thought as no other, and was the Saviour of the world only as He was the wisdom of God.

We not only admit, but contend, that the duties of the pulpit are amongst the most arduous and important of the ministerial office. "It has pleased God, by the foolishness of preaching, to save them that believe." He has honoured it above all others, as the instrument for regenerating the world and edifying the Church. We cannot be too zealous of whatever threatens to depreciate or supplant it. Such a work cannot be too well performed. The themes about which it is conversant are incapable of comparison. All human powers of thought and utterance must falter and faint when brought into contact with the Infinite and Divine. Every sermon is for eternity. It is addressed to men who are crowding the confines of heaven or hell. Their ears shall feed on its music in the one, or tingle with its reproaches in the other. It is the voice of God, from which men turn to obedience and salvation or to disobedience and perdition. What diligence shall suffice in preparation for such a work? What wisdom and energy shall be adequate to the full discharge of it? If Paul trembled, we must almost sink into despair, exclaiming, "Who is sufficient for these things."

Nor, if they may be allowed, are secondary considerations wanting to enforce these primary ones. Increased knowledge and comparative refinement have rendered many of our people more critical and fastidious than they were formerly. The eager competition of professional life has given an impulse to preaching as an art. All classes of religionists are straining the appliances of learning and discipline to raise and embellish the exercise. If our preachers are manifestly inferior, they will cease to be attended. It will avail nothing to rely on the precarious bond of sectarian distinction, or, when forsaken, to cry out against the lack of denominational zeal. In this matter much depends on our colleges. It will be a dire calamity, if ever the respectability of a young man's connections shall be more regarded than the excellence of his credentials; if the acquirements of education shall be preferred to natural endowments; if the disciplined, though feeble mind, shall bear the palm over the uncultivated yet vigorous one. The result will be a daily increase of elaboration without point; elegance without strength; talent without tact; abundance of materials, but as ill-suited to the demands of the times as silks would be in Lapland, or furs in Africa. It is painful to observe, even now, how many men there are of excellent character and good education, who torture themselves without benefiting the churches, because they will be preachers, yet possess not the gift of utterance. That gift

may be improved, but cannot be altogether acquired; and every wise man will see that he possesses it before he assumes the perilous responsibility of the Christian ministry.

But the topic on which I am mainly anxious to insist is the nature and importance of purely pastoral work. Though in general this is but little heeded or understood, it may be regarded as the most arduous, yet most spiritual and productive of our duties. We are pastors; and that which furnishes the designation of our office should suggest the peculiar nature of our task. Yet it is rarely noticed, except at ordination services, and then only as consisting in "visiting the people." Thus an inadequate or erroneous conception of the duty is perpetuated, and excuses for the neglect of it are easily framed. It is thus passed by as a leisurely occupation, requiring neither talent, nor piety, nor energy; as a secondary consideration for which nothing need be sacrificed, and by which the more gifted preacher cannot be bound; or as a superfluous pleasure which the people should have the generosity to forego. Nor can it excite our surprise that that which is so little considered, and so greatly under-valued, should be alike inoperative and without fruit. We think, and we wish to show, that it comprehends the most difficult tasks; requires the rarest qualifications; is charged with the most momentous consequences, and is second to nothing in the clearness of its warranty and the imperativeness of its obligations.

First, we shall endeavour to distinguish pastoral duty from several practices with which it has been confounded. It cannot be uninteresting to consider the character and source of the current opinions upon this subject. The first we shall notice appears to spring out of the earlier usages of the Established Church. Through the middle ages the priests were spiritual rulers. The confessional was the tribunal of conscience; the individual and the family, the secrets of the heart, and the dearest interests of society were claimed and consecrated there. At the Reformation it was abandoned, yet the leaven of superstition remained. The priest was invited to their dwellings. Christenings, marriages, funerals, and other special occasions still must be sanctified by his attendance. Men thought to compliment religion by inviting its ministers to partake in their excesses. The ignorant and the dull could surround their tables with learning and wit by a cheap though ostentatious charity; and the licentious would feel their path safe if the clergyman did but bear them company. It is, perhaps, too easy to find occasional and remote approaches to this amongst ourselves. It is too often expected that the minister should enliven the hospitable board by anecdote and wit, or cheer the social party by his conversational powers. How this can be a pastor's duty it would be difficult to show. At best he abates his proper distinction, loses his time, and incurs peril, without sanction from the Bible, or benefit to his flock. However such a course may be applauded or excused, it is alike deleterious and pitiful; in it intelligence degenerates into

frivolity, and piety stagnates into corruption. More than once has the unhappy man been branded and cast out for having displayed the indolence, familiarity, and extravagance of which some of his people had set the example and prescribed the rule.

We turn next to the Nonconformists. Excellent men, trained in the National Church, enjoyed during their ministry the intimacy of many wealthy and titled families. In these, when ejected from the Establishment, they found an asylum and a home. They were received as chaplains. Their learning, their social standing, and sufferings for conscience' sake fostered and deepened their intimacy with the few. Their congregations were small, public services infrequent, and the study and the parlour were of necessity their main sphere of action. They not unnaturally expended their exertions where they found their support. They could not do otherwise; but it does not follow that such a course is necessary or practicable now. Yet some reflection of this kind of chaplaincy seems still desired by many of the wealthier members of our churches. But however honourable on both sides the feeling which prompts this may be, its demands are impracticable and unjust. They apply to the chaplain, but not to the pastor, and are incompatible with the full discharge of the numerous claims of the many. Yet for the neglect of them, some are censured as idle, and others as morose.

We notice, lastly, a certain modification of modern commercial habits, engrafted on to the civilities of ordinary friendship, which is sometimes mistaken for pastoral duty. It does not pretend to the dignity of spiritual supervision, and in truth is not very compatible with it. Its main result, if not its exclusive aim, is to attach a large number of persons to a particular minister. It consists in the cultivation of a general and kindly fellowship by minute and appropriate inquiries after the welfare of each; by frequent calls of congratulation or condolence, and displaying a ready sympathy with the joys and sorrows of every domestic hearth. A man may thus become the friend if not the pastor of all; will be admired for his good-nature, if not for his spirituality; and promote kindness on earth, if he is not very suggestive of heaven. The difficulties and dangers of such a course, together with the immense expenditure of time and energy it requires, are perhaps more obvious and certain than the benefits it entails. It would be unpardonable to confound it with "watching for souls." If pursued in a selfish spirit, it reverses the apostle's maxim, "We seek not yours, but you." Yet if it be not pastoral duty, a devout man may make it subservient thereto. If he adopts it to deepen and extend his influence for good, and thus gathers and retains under his ministry many who receive and profit by his instructions as a preacher, because they love him as a man, it will be far better than if he had spent five days out of seven in exploring the doubtful and the profound, which but few came to hear, and fewer still heard with favour. A death-bed may know greater terrors than those supplied by the remembrance that,

by thus becoming "all things to all men," the dying one has been honoured "to save some."

The great duty of the pastor is to take the charge of immortal souls. He must know and feel that the members of his church are committed, under Christ, to his keeping; that he is to them what a father is to his children, and a shepherd to his flock; that he must feed them, watch over them, and one day "give account" of them; that this duty is of individual application, and comprehends the supervision of the entire spiritual life of each, and demands such a knowledge of their opinions as may be needed to repel error and foster truth, and such an acquaintance with their hearts as may assist us to nip their temptations in the bud, to soothe their spiritual anguish, and fan their devotion, love, and zeal. It requires a mind that shall quickly perceive, and patiently follow, all the phases of inquiry and indifference, activity and indolence, progression and decline, till the distinctness and intensity of our regard shall gauge the spirit of these apostolic words: "My little children of whom I travail in birth." "Whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus."

In order to this, the minister must be easy of access; inviting the timid and the humble to the fullest confidence and freest communication. He must watch every opportunity, and employ every righteous expedient, to gain access to the sanctuary of the affections. His heart must be large and warm to embrace the interests of all, and yet to cherish a minute solicitude for each. His mind must be versatile, to turn with a quick perception and a sure aim to the multiform and ever-changing aspects of our moral maladies, as modified by constitution, education, and circumstances. He must possess the highest moral courage to break through the meshes of a worldly etiquette, and to defy the terrors of a sceptical sentimentality, till he lays hold on the moral nature, and grapples with conscience in its home. He should familiarise himself with the workings of the inner life till men seem transparent under his eye. In all this he must feel he is discharging a duty which deserves his whole life, absorbs his whole heart, and to which he is drawn by the irresistible impulses of a divine and inward call. He will consider his acquirements and endowments as honourable and valuable only as they are devoted to these objects and crowned with these results. He will know no higher ambition, and pant for no richer delight, than to be a successful pastor. In the closet he will be an earthly intercessor, pleading for his people with all the freshness and fervour of paternal love. In the chamber of affliction, and by the bed of death; in the dwellings of bereavement, want, and sorrow, he will be the wise counsellor and the steady friend—the man of faith and prayer, whose words fall like dew, whose sympathy is like balm. His life will be bound up with the life of his flock. He will understand the present toil and the future recompense of "the man of God." When he can truly say to his people, "I was gentle among you even as a nurse



cherisheth her children, so being affectionately desirous of you, I was willing to have imparted unto you, not the gospel of God only, but also my own soul, because ye were dear unto me"; "ye know how I exhorted, and comforted, and charged every one of you, as a father doth his children";—then shall he be able to add, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? Ye are our glory and joy."

This exposition of pastoral duties will perhaps be objected to as savouring of the confessional and the priest. We can only reply that we refer to something which existed anterior to both, and of which they are the exaggeration and the caricature. The work we have endeavoured to explain is fairly deducible from the language of the New Testament; is palpably needed by the exigencies of the Church; is most easy and effective when piety is most simple and fervent, and is only assimilated to all divine institutions in being liable to abuse.

Or it may be objected to as impracticable. No doubt, here as elsewhere, discretion is needed to distinguish between the practical and the ideal; between that which we might naturally desire, and that which we can possibly attain. That no one man could accomplish all we have described in a large community is readily allowed. Yet it is incredible how much may be done by a prompt energy and a steadfast purpose. How many men are there of slender abilities, but great pastoral diligence, whose success rebukes the prouder pretensions of their more favoured brethren! What plans would be most efficient, what kind and degree of help would be most desirable, can only be determined by the circumstances of each case. Christ does not enjoin what cannot be performed; but with a great work before us our standard cannot be too high, nor can a divine ambition ever be altogether in vain.

Or it may be objected to as outstripping all our notions of pastoral duty. Perhaps, however, it removes a difficulty, and supplies a much-needed truth. Nothing can be more unsatisfactory than our present estimates of this subject. All feel the importance of the duty, yet who defines it? The churches are loud in their demands for its performance, and holy men mourn in secret that they discharge it so imperfectly, yet who can tell in what it consists, or by what reasons it is enforced? As exemplified in the practices of the best, it has but little to encourage or repay it. Being so undefined and aimless, it works no conviction in the mind, and brings no energy to action. The most resolved hesitate, the most active become indifferent, where the rule and reason of duty are so obscurely enunciated and so feebly enforced. Men will excuse themselves from a course to which they are urged by no authority, and attracted by no charm, and for which they are recompensed by no result. Let our pastors know what they have to do, and they will not lack the power or the will to do it.

Let us now advert to a few considerations by which this duty is enforced.

I. It is demanded by the language of the Bible. This reason were sufficient if it stood alone, as all reasons must be insufficient without it. In primitive times the highest officers of the Church appear to have been much less occupied and exhausted than now in anxious study and elaborate preparation for the pulpit; but were rather absorbed in inquiring how they should "behave themselves in the house of God," and "watch for souls as they that must give account." Among the specified qualifications for their office, there are but two or three that greatly affect the preacher, while all have a direct and powerful bearing on the character and duties of the pastor. They are called "overseers," but what could they oversee? Not secular concerns, for they were spiritual men; nor merely outward conduct, for they had equally to do with the hidden life. How could they be overseers of the souls of men without being and doing all we have described? They are spoken of as "shepherds," who must take "heed to the flock." If the literal shepherd would be guilty, if he did not intimately know, and constantly regard, every one of his sheep, supply its food, repel its dangers, heal its maladies, and reclaim its wandering, what is the title but a mockery if the metaphorical one does not occupy a similar position, and answer similar ends? We not unnaturally lament that the New Testament contains so little direct information on this subject. It affords no piece of pastoral biography, no detailed exposition of pastoral duties. Timothy and Titus were not such. Paul was an apostle, having the care of all the churches. Incidental allusions to his own feelings and doings furnish the best illustration we have of the subject, for though he was a student, an author, an evangelist, and an incessant wanderer, yet he sometimes arrested his impetuous career to sustain and illustrate the pastor's work. What mean such expressions as these? "I have taught you publicly and from house to house." "I ceased not to warn every one of you, day and night, with tears." "We were gentle among you, even as a nurse cherisheth her children." "Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you." "For now we live, if ye stand fast in the Lord." If this were the language of one to whom the office was incidental and secondary, what ought to be his whose existence has no other object or aim?

II. It is demanded by the spiritual necessities of mankind. Error is suggestive of truth. Nearly all the doctrines and usages of the papacy may be traced back to those of primitive times. The confessional is not of pagan, but of Christian origin. It points to those holy and fervent times when, in mutual oversight and all-trusting love, believers freely communicated the history of their spiritual life. The arrangements of the Gospel anticipate no miracles. They are adapted to the known laws of our nature. One of these is its imitateness and dependence. Even of the best educated scarcely any stand alone. Most resemble the clematis, but few the oak. It is so in the Church. Some, indeed, are

fathers in the faith. They are strong, and have overcome the wicked one. Their experience is matured; their knowledge of divine things comprehensive and clear; their purposes and principles are steadfast. They can instruct the ignorant, confute the adversary, and support the weak. The feebler look up to them, and hang upon them; and that church may account itself happy which comprises a large number of such, and happier still if the talents thus possessed are expended on its welfare. But the majority are only babes in Christ. It would perhaps be better if all could walk and act alone; but they never have, and probably never will. To meet this frailty, God has given pastors. He has ordained men for the spiritual oversight; to watch, and encourage, and develop the new nature which His grace has supplied. And who can estimate the calamities which the neglect of this duty has entailed, or the blessings which the discharge of it might have conferred? How many have lapsed into error or infidelity, whom the wise and loving word, spoken in season, might have retained in the confidence and joy of faith! How many have languished in unuttered griefs till they have sunk into despair, who might have been solaced and rescued by the word of pastoral consolation! How many have brought disgrace on the Church, and ruin on themselves, whose honour and usefulness had never been blighted if guarded by a constant and judicious care! You will not seek to evade these responsibilities by the affectation of an immaculate orthodoxy, the usual resource of sloth or ignorance. We know that God can and will take care of His own; but He will do so only in the way He has appointed. You would think him insane or blasphemous who should expect conversion without teaching, or sanctification without prayer; but we are in the same condemnation if we expect safety for the Church without pastoral watching.

III. It is greatly conducive to the extension of the Church. We have only to turn to the growth of Methodism, and of the Baptists in Jamaica, for the proof of this. Uncharitableness itself must confess, after making the largest allowance for ignorance and fanaticism, that the spiritual triumphs of both are without parallel since the days of the apostles. Nor can any man doubt that the class-system is the secret of their strength, shorn of which they would become weak as others. It makes the members mutually acquainted, gives each one an interest and obligation in the advancement of the common system, and secures the constant and free intercommunication of that which makes them all they are as Christians—the inward and spiritual life. They become one, not merely as enrolled in the same book, and meeting in the same sanctuary, but by the living interlacings of religious experience. Each is the depository of his brother's most hallowed secrets, and every atom of Methodism is pervaded at once by liberality and excitement, since every week calls every man to bare his heart and impart his treasures. Instead, however, of confiding this work to an incompetent many, we would entrust it only to the highest officers of the Church. Instead of fostering an ostentatious and probably

insincere display of religious experience, because paraded before many, we would make it more truthful and subdued by exposing it to a few. Our members would thus live together in new and sacred sympathies; the pastor would be furnished with the means and motives for meeting the spiritual condition of his charge, and all, instead of being struck dumb at the mention of personal piety, would become eloquent and powerful in "testifying of the grace of God."

IV. It is demanded by the circumstances of the times. It cannot be concealed and ought not to be disguised that there exists amongst us an inordinate anxiety for oratorical or intellectual endowments. In seeking a minister, the main solicitude seems to be to gain one who will fill the chapel. The search for pulpit talents is eager and universal. In comparison of these, all else is under-valued or forgotten. The results are as painful as they are obvious. If the talent required is not possessed, or does not produce the magical results anticipated, the people are dissatisfied and the minister reproached; or he sinks under the weight of his strivings after the unattainable; or the off-growth of his intellect is forced till it is stricken with barrenness. If, however, the people are gratified they are injured too. The externalism and excitement of religion flourish indeed, but its hidden sources and divinest powers fall into decadence and death. Many of these evils would be averted were the *preacher* less and the *pastor* more. The general character of our congregations further enforces this. They are composed mainly of the members of our churches. They are for the most part small and domestic. They neither require nor allow oratorical effect; yet are proportionately favourable to the pastoral style. If this fact were generally appreciated and acted upon, the honours of the ministry would be more nearly equalised, and gifts comparatively neglected now would be extensively demanded and successfully employed. Moderate abilities, combined with profound piety and a heart overflowing with sympathy, would eclipse more imposing but less useful qualities. In public, when multitudes are gazing, men expect to be dazzled with splendour, or charmed by beauty; but in the homestead of their affections and wants, they esteem the ready hand, the assiduous mind, and the faithful heart, as above all price and praise. Many unpretending men have excited surprise at their success; but they have been pastors. Others, with great endowments, have failed, but they were only preachers; and it will be so while religion and human nature continue what they are.

My young brethren, the students of the institution whose anniversary we celebrate, I have thus spoken freely to you. It would have been easy to select a more pleasing topic of discourse. You will consider rather the importance of it. What you have heard, however imperfect, has grown out of observation and experience, and if any one of you shall be induced but to examine the subject seriously and practically, this service will not be altogether in vain. I entreat you to do so. Your own

happiness, and the prosperity of the churches, are connected with it. You think your studies are sufficiently numerous and arduous without *this*. I do not ask you to neglect or under-value *them*. You cannot too highly prize, or too diligently use, your present opportunities. No student knows the value of his college till he has left it. Labour hard, for the seed time is precious, and you have it but once. I do not ask you to steal a single hour from Virgil or Homer, from Euclid or Gesenius; but I ask you to use some of those hours of comparative relaxation to which even the most diligent are not utterly strangers, in pondering this subject of pastoral duties. You will thus refresh your spirits, and complete your education. You are looking forward to the ministry: a few years will bring upon you the "heat and burden of the day." It cannot be inconsistent now, it will not be regretted hereafter, that you thought of the pastor's duty before you were oppressed and distracted by the pastor's cares.

Suffer the word of exhortation! I beseech you to examine if you are, and to study that you may be, prepared for this portion of your anticipated work. Remember, you are to be pastors; not an order of clergy whose mystic sanctity accomplishes everything with a touch or a word. Your duties are more apostolical, and therefore require your "labouring night and day." You are not to be an order of ministers otherwise distinguished from your Christian brethren than as you bear a divinely-appointed office, and are qualified to fill it. Forget not that the duties of the pastor are not accidental and secondary, but integral and primary, and are neglected only in despite of the most solemn obligations and the most awful results. The time is passed when men might rely on their superiority in the pulpit. Competition presses on every side. The clergy are exciting admiration and conciliating esteem by diligently visiting the abodes of ignorance, and poverty, and crime. You cannot hope to be successful, nor consequently happy, unless you are resolved to act the pastor's part.

I hope it does not take you by surprise as a matter you had overlooked or under-valued, or in which you have never been occupied, or would be embarrassed or inefficient. Are you at home in the cottage and conversation of the poor man? Are you patient and gentle with the dull, the hesitating, and the perplexed? Have you a heart to feel for human misery? Can you sit by the bed of sickness, and in the house of sorrow, as "one that comforteth the mourners"? Have you facility and pleasure in religious conversation? Can you elicit the experience of the anxious and inquiring? Do the hidden wonders of the renewed life fix your attention and awaken your sympathy? Is sin so hateful and religion so glorious in your eyes that you must condemn the one and honour the other whenever opportunity offers or duty enjoins? Press these and a thousand kindred inquiries on your inmost heart. Say not, the power to discharge these duties will arrive with the duties themselves. No man, proposing to become a preacher, expects to find the graces of composition and a

powerful utterance by standing up to speak ; still more, if you have not the pastor's heart, the practice of a century will not supply it. As, however, it mainly requires deep humility, fervent piety, love for souls, and diligence of life, I commend you to the fountain of Divine grace, that being replenished therefrom it may be your honour to go forth from the institution to fulfil this Divine promise : "I will give them pastors according to My heart." You will then resolve to live among your people, and for them, in vigilance, and faith, and prayer. Estranged from the world and devoted to Christ, you will hold your entire existence a living sacrifice for their welfare. It may require toil and self-denial, but you will the more assimilate to the noble-hearted man who said, "If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all" ; or rather to one infinitely higher, who "pleased not Himself," but "laid down His life for the sheep." This will at once promote your piety and diminish your temptations, for he must be greatly imbued with the Holy Spirit who does not faint under these labours ; yet, as they possess but little splendour, and are rather felt than seen, they will not tend to inflate you with vanity, nor render you imperious through pride. Resolve to be pastors, and then if you cannot attain to greatness you will attain something better—eminent holiness ; if you are not splendid, you will be useful ; if not admired, yet beloved ; if you do not win applause, you will do more—save souls. Among the churches you will be "angels" descended from heaven, charged with its commission and covered with its glory. You will be "stars" in the hand of Christ ; your exultation will be your safety ; you will be seen because luminous ; in your usefulness you will find your honour.

One word to the friends of the institution. Everything encourages you ; the excellence of the tutors, who are well known and universally beloved as attached to their duties, and eminently qualified to fulfil them ; the character of the students, their harmony amongst themselves, their diligence in their studies, their acceptableness with the churches ; the state of your funds, now and for years past steadily meeting your expenditure. Go on ! Ever let the spiritual have precedence of the secular, the substantial of the showy, the useful of the ornamental, the preacher of the scholar, and the pastor of both, and you shall not lack either support or success. Amen.



THE latest issue of "The Century Bible" consists of THE PSALMS (Vol. I., i. to lxxii.), edited by Professor Davidson, D.D., LL.D., of Handsworth. (T. C. & E. C. Jack. 2s. 6d.) It is a piece of scholarly and careful work by one who has already proved himself a master in studies of this nature. The introduction is comprehensive and lucid, dealing calmly and strongly with questions of date and authorship ; the notes are among the best we have seen in point of exegetical and interpretative power. Such volumes are indeed a boon.

## A SPRINGTIDE HOMILY.

“The winter is past.”—Solomon’s Song II. 11.



HE harshness of nature in its varied aspects has provided the unbeliever with many arguments against the Christian doctrine of God. “You say that God is a loving Father, in whom resides wisdom that is infinite and power that knows no bounds. If omnipotence and omniscience are really impelled by love, how comes it that so much bitterness and cruelty appear in the order of the world? If the Heavenly Father gives daily bread to His children, how is it that so many innocents are every morning crying for breakfast that does not come? If you see the goodness of your God in the beauty and bounty of summer, which is beautiful and bountiful, where is His goodness in the winter, with its iron grip and its icy heart?” So runs the great demur.

You have all heard talk like this, and have sometimes felt it to be forceful and difficult to answer. Now, I advise those who may find themselves hard pressed by assaults upon Christianity, not to trust their own slender knowledge, but to read the works of the learned and the strong in defence of the faith: the Bible first, which, after all, is its own noblest apology, and then the works of able men who have derived their inspiration from the Bible, and in the light and the strength of it have known how to face the problems of their time. Let me recommend such a book. Twenty-five years ago, I read Horace Bushnell’s essays on “The Moral Uses of Dark Things.” The book made its mark upon my mind, and I have been the richer ever since for the reading. It is not precisely milk for babes; but if any young man or woman of earnest intellectual purpose has been really troubled by the painfulness, the ugliness, the harshness, the inequitableness, the wastefulness of some conditions of human life, I would say: “Get hold of Bushnell on the ‘Moral Uses of Dark Things,’ and you will not fail to be profited by a strong, wise, devout man’s meditations upon these unpromising themes.” Naturally Bushnell has an essay on “Winter,” and remembering this, I read it over again, in making preparation for this homily.

If you read this essay you will find that the author is aware of the harsh things that can be said about Winter. He can draw its shivering pictures with the skill of a true artist; he can also speak with just eloquence of its contribution to character. He can laugh out of court the superior cleverness that would have made one summer season for all the world. He can show you how winter proves that God is concerned with other good for us than the merely physical; how winter promotes industry and forethought; how it abates the sensuousness of our nature, and incites to reflection, becoming often and inevitably the summer of the soul. He can show you further how it tends to strengthen the will, to stimulate

charity ; and in a noble passage describing a winter funeral, he will lead you to understand how the cruel ring of the icy clods upon the coffin may lift up the soul's face, and compel it to call for immortality as the wind-pierced body claims the homely comfort of the fire. And the word "homely" reminds me of an important point I have omitted. Bushnell affirms, and I believe truly, that hardly one of the great helpers of humanity has sprung from the winterless lands ; and that it is in climes visited by this hard season that the idea of *home* has been most richly developed, and most beneficently dominant.

And now I can fancy some critic saying : "What a curious introduction to a discourse on 'The winter is past.' If all these fine things are true about winter, if it is a good institution, of such value to the race, surely we ought not to be glad of its going. And yet the text is a glad word, a note of exultation." That is perfectly true. The text is a snatch of happy music, a phrase of a hymn of welcome to the genial spring. What then? May we not praise a thing, know it good, and yet be glad when it is gone? A good thing is good in its season, but when the season is over it may be good that it should pass. School is a good thing, and a boy who has a grain of sense desires to go to school and to learn his lessons. But the letting out of school is also a good thing when the moment of dismissal comes. Is the good boy who goes to school willingly to be blamed as inconsistent when, being loosed, he goes whooping down the street with noisy jubilation that makes the cynic wince and the kindly-hearted smile? Childhood is a good thing in its season ; but is the youth or maiden to be blamed who rejoices in the consciousness of being child no longer? Was Paul mistaken when he spoke with a certain pride of having put away childish things? Winter is a good thing in its season. But because it is a season we do it no despite in welcoming the spring-time. Eternal winter would mean universal death.

And one of the great uses of winter is to qualify us to appreciate the wonder and the beauty of the spring. Have you ever thought of the intense delight we should miss, of the august appeal which would never reach us, if the trees were always green?

Recently in London the house decorator has been very much in evidence. Some weeks ago you noticed houses which were grimy and defaced. They looked old and dilapidated. Then ladders appeared, and scaffolding, and men at work, and you made the mental comment: "None too soon." Days passed ; the ladders disappeared, and lo! the houses looked as though they had been newly built. The rotten and crumbled pointing had been renewed, the bricks, subdued to the London tone, had been re-coloured, the paint was almost luminous in its purity, and your verdict was: "Well done! The decorator has been busy, and his work does him credit." But unless your eyes have been inexcusably blind, and your mind unimaginably dull, you have observed a greater renovation, with a far profounder interest. For months your eyes have grown accustomed to stark and sooty



trees that dripped and shivered in their grimy nakedness, while the winter rains fell, and the winter winds blew. On a day you saw that bronzed buds were full to bursting. Later your eyes were gladdened by flickering sparks of radiant life, and to-day a thousand trees in London streets are aflame with living green, eloquent of God as the bush which Moses saw in the desert, burning and unconsumed.

City people are apt at times to lament their disadvantages. They think of the glories of the spring-time in the wide, open country, and rail at the dreary bricks and mortar that imprison them. God be thanked that the sacrament of spring thrusts itself into our cities, and leaves us without excuse. A week ago, in a sermon, I ventured the remark that here and there in London the almond tree was doubtless in blossom. Within a few hours I observed that close to my church door two almond trees were dressed in utter loveliness, appealing to be noticed, every "rod" of which was beautiful as the plaything of a child-angel.

Sometimes the sermon in the Church is a poor thing and uninspiring. None is more painfully aware of this than the preacher. But what of the sermon which persists along the street? What of the sermons which appeal to those who spend their church-time in the fields? Our Lord has taught us that men will make excuses in the last day, and we can imagine some apologising for indifference and unbelief on this wise: "O Lord, Thy ministers were feeble men. Their discourse was dull and long. Their miserable inefficiency repelled us. It is their fault that we went astray." And may it not be that the Lord will answer thus: "If My ministers were all you say, did I not Myself preach to you? In the music of the larks, poured down upon you from the blue dome of the sky: in the flowers that flushed and sparkled at your feet: in the whispering leaves of the tree, in the shadow of which you rested when the spring breeze cooled your brow, was there no voice of Mine that spake to you of love and life, of wisdom and of God?"

Do you say that the age is scientific, and that you have been taught that the wonders of the spring are the product of impersonal laws of nature? I tell you there is not an educated man in England who does not know that "laws" make nothing. They themselves are made. And all the seasons, and the laws of their ordered sequence, and the potencies of their appearing, are the common works of God.

Winter is a fact in physics. It is also a symbol of periods of human life and aspects of spiritual experience. Sin had thrown the gloom and chill of winter upon the soul of the world in the days of Christ's coming. He was the Day-spring from on high: the Sun of Righteousness, with healing in His wings. The change effected by His coming is revealed when we observe the contrast between the dreary hopelessness or the cynical licentiousness of contemporary pagan literature with the heartening music, the sunny helpfulness of the Christian Scriptures.

Dr. Horton, to the sorrow of a multitude of friends, has lately been

passing through a period of severe trial. His eyesight has temporarily failed, and there is danger that it will never be completely recovered. He has been cut off from the work he loves, and forced into darkness, seclusion, and silence. He allows us to learn from published words that other heavy sorrows have borne down upon his heart. Yet, in this season of wintry desolation, God has caused him to hear the voices of the spring, and he has written an exquisite essay upon Hope, which a friend was kind enough to give me a few days ago. It may be bought for a few pence, but is worth its weight in gold. I borrow a page of it, as illustrating my present point in language worthier than any I myself can command:—

“When, from some elevated standpoint, we cast our eye over the long tract of the history of religion, we cannot but note what a change, like the dawn, came into the world at the beginning of our era. It was as if a smile broke out on the rugged face of the earth, and even lighted the shadowy features of death. It was spring-time; the time of the singing of birds had come. Bishop Lightfoot, in his graphic lectures on the Christianity of the second century, draws a striking contrast between the monuments along the Appian Way, and the dark resting-places cut in the tufa rock of the Catacombs. For some miles along the Appian Way were the stately and beautiful monuments of the great Romans who had perished, chambers rich in imagery and painting; vast buildings which, like the circular tomb of Cæcilia Hetella, served the turbulent Middle Ages as fortresses. But with all the splendour and strength of these memorial tombs there is no gleam of Hope. The most exquisite epitaphs are merely the pensive records of departed joys. Human virtue and greatness are mentioned with the sadness of despair, and the affection of the dead is written in stone merely to remind us that it has gone for ever. On the other hand, the gloomy and stifling galleries beneath the soil, where the early Christians laid their unnumbered dead, are cheerful with the light which has broken through the tomb. Rude are the paintings and clumsy are the symbols, but there, in every form, as far as their skill enabled them, those heirs of the new Hope have left on record their triumph over death. There the symbol of the anchor, the anchor which enters within the veil, becomes a familiar expression of the indwelling Hope. On the Appian Way, in the living sunshine of the Campagna, were the tombs which spoke only of funereal gloom; but in the darkness and the terror of the underground were the beds on which the dead lay, sure of awaking; and a sweet life of another world triumphed over the sorrow and disappointment of this. And so vivid is the association of ideas that the visitor, leaving the sunshine of the road, feels in the Catacomb a soft and caressing air which is more soothing than the light above.”

“The winter is past.” The miracle of spring-time, which came upon the wintry world in the first age, is repeated in heathen lands in our own time. Missionaries bring us authentic testimony of the gloom, the chill, the hopelessness, the bitter winter of the spirit which is changed to spring, under their very eyes, by the coming of the tidings of the Saviour.

Mrs. Bainbridge, quoted by Dr. Duffield in his book on English hymns, tells of the anxiety of Chinese women to “make merit,” that they may

escape some of the worst possibilities of transmigration in the next life. They dread lest they may be born again as dogs, and hope that if only they may accomplish a sufficient number of meritorious works they may be re-born as men. One woman whom Mrs. Bainbridge met had, with her own hands, and at the cost of incredible labour, dug a well some fifteen feet across and twenty-five feet deep : a wintry task indeed. Subsequently she received the Gospel message of true salvation. When the Christian traveller visited her, she was eighty years old, "and stretching out her crippled and aged fingers, she and her visitor sang together :

‘ Nothing in my hand I bring,  
Simply to Thy Cross I cling.’ ”

For her the winter was past, and the time of the singing of birds had come.

Is the winter past for you? It has happened, perhaps, that you have walked the fields when, beneath the beams of the strengthening sun, the whole world was mystically stirring with new life, hourly breaking into beauty and music. Loveliness, burdened with the promise of fuller loveliness, made appeal to you in a thousand forms, and your own nature was conscious of access and exhilaration. Yet withal there was a faint but real sense of want and discord. In some mysterious way your heart was not in tune with the heart of the benignant and universal wonder. What did it mean? Perhaps it meant this : You wanted Christ, His love, His friendship, the fellowship with God which we find in Him, Who reconciles us to God, and to the divinity which is inwrought into the fabric of the world. The beauty of the spring-time is exceeding beautiful. Even dull hearts are constrained to be observant and responsive. But in itself it is unsatisfying. It wakens hunger which it cannot appease. Not until it is recognised as a disclosure of the beauty of God our Father does it become a benediction and a sacrament of peace.

Let me close with a story. A few months ago a strong man was stricken down by grave illness. A serious operation was performed, and for three days all went well. Then acute suffering ensued, and the doctor, who checked the pain for the moment, told the patient's wife, who required to know the truth, that her husband was dying. "I will go and tell him," she said. "Nay, it will be too much for you," said her friends : "we will tell him." "I will go myself," she said. The nurses were withdrawn, and having knelt for a moment at the chamber door, seeking the sure help of God, the loving wife entered alone, and calmly and simply told her husband the fateful truth. "But you're not afraid," she added. "No, I am not afraid," was the answer. "We have always loved Jesus : we have served Him together : I am not afraid." Knowing that his life must be reckoned by hours, he spoke of important papers, and then said, "I want to sing," and with such voice as he could muster he sang, "Jesus, lover of my soul." There followed some men's talk about business with a friend ; and then, turning to his wife and his Saviour, he waited for the

call that was not delayed. In two hours he was gone. And a sympathetic but critical observer was constrained to say to the wife: "There is something in your religion which teaches men how to die." My friends, death is the wintriest of winters, but for the believer the bitterness of death is past.

GEORGE HAWKER.



## A PAN-BAPTIST CONFERENCE.



ALL good things, it is sometimes said by manufacturers and merchants, come to us from America, nor is it only in the sphere of the mechanical sciences that this is true. In theology and sociology we are greatly indebted to our kin across the sea. The idea of a Pan-Baptist conference is distinctly good, and the honour of suggesting it belongs to the leaders of our denomination in the United States. It is believed that such a conference would enable us to take stock of our position, its advantages and difficulties, to form a clearer idea of the outlook, to emphasise our needs and opportunities, to compare our methods of work in the study, the college, and the pulpit, in the Sunday-school and Bible-class, in aggressive and evangelistic movements, in the mission field both at home and abroad. It is believed that such a conference would not only draw the Baptists of Great Britain and America closer to one another, but that it would be a great encouragement to our brethren on the Continent of Europe, especially in Russia, where they have suffered such serious persecution, and in South Africa, where their task is so hard. Ministers' associations in New York, Pittsburg, Philadelphia, and other places have, we believe, approved the idea, while Dr. A. J. Rowland, of the American Baptist Publication Society, the most influential of Northern societies, has given it his benediction, and will endeavour to secure its effective realisation. It was received with evident favour at the recent annual meeting of the Baptist Union of Great Britain and Ireland, and will be fully discussed by the Council. The *Chicago Standard*, perhaps the ablest of our American papers, devotes a leader to the question, which we cannot do better than reproduce, as it states the objects of such a conference—its possibilities and dangers, as well as the manner in which these dangers may be easily avoided, with remarkable frankness and force.

"The proposition to hold a Pan-Baptist conference in London is not only bringing out all sorts of comments concerning the conference itself, but furnishes an occasion for calling attention to the diversity in our unity. Some of the brethren see in the proposed meeting the potentiality of a first-class rumpus, and argue that the only way to dwell together in unity is to live apart.

"It is always the part of wisdom to look a fact squarely in the face.

We are fond of emphasising our essential unity, and we ought not to refuse to recognise any diversity which may exist. It is hardly honest to parade Baptist homogeneity and conceal or ignore our differences. The fact that there are differences serves to make our unity all the more significant. If all Baptists believed alike there would be nothing remarkable about our freedom from heresy trials, or in the good fellowship and hearty co-operation which mark our ecclesiastical life. We have no creed, no central authority; and yet, few denominations get along with less friction than our own.

"It is urged by some that, when American and English Baptists meet in London, as is proposed, some troublesome questions are sure to come to the front. English Baptists are, as a rule, open communionists. Some American Baptists—to put it mildly—are close communionists. What will happen when the representatives of these opposing views meet in conference? It hardly seems necessary to suppose that a free fight will follow. It is an undeniable fact that right here in America individuals holding opposite views upon this question live in all harmony in the same church; that churches committed to each of the two sides of the matter fellowship each other in the same association, and that pastors disagreeing at this point agree to live in all brotherhood. Among Northern Baptists the 'communion question' is no longer an issue. The majority of pastors doubtless hold to the theory of restricted communion; but there are few churches that enforce the theory by excluding unimmersed Christians from the Lord's table. There are comparatively few Baptists of the present day who have any inclination to take part in such controversies over this question as marked our denominational life a few decades ago.

"Probably no Baptist church in America admits unimmersed persons to full membership, while among the English Baptists this practice is somewhat common. The Free Baptists in this country have a provision by which unimmersed persons are admitted to what is called 'watch and care' membership; such individuals being enrolled as members, but with certain restrictions as to privileges. It is possible to imagine a controversy in the proposed conference over this matter; it is also possible to imagine a gathering in which this question would not be raised at all.

"What about the points at issue right here among ourselves? Some Southern Baptists insist that immersion at the hands of one who has himself been immersed is an essential qualification for membership in a Baptist church, while other Southern Baptists and all Northern Baptists condition the validity of baptism, not upon the administrator, but upon the heart of the one baptized. There is not a little evidence that when all other questions fail, among our Southern brethren, this of 'alien immersion' thrives in immortal vigour and furnishes exercise for those who delight in that sort of thing.

"Then there is 'higher criticism.' Surely such a conference as that which is proposed will bring together men who differ regarding the 'two Isaiahs' and the composition of the Pentateuch. This is a burning question, and might possibly set a world-conference on fire; but it is also possible that the men who come together might feel that they have matters for discussion even more important than this. In such a meeting as is proposed, adherents of the new theology will touch shoulders with those who cling to the old; men who hold to hyper-Calvinism and those who refuse to be classified as Calvinists will clasp hands. The more one considers it the more evident it becomes that there are 'many men of many minds' among those who call themselves Baptists, and the wonder grows that we get along as amicably as we do.

"If, because of the varied and conflicting opinions held by Baptists, any one is disposed to imagine that we are likely to pull apart and disappear as a people, he should consider two things. First, we have not only kept going, but have kept growing for a great many years, and that in spite of divergent views. We are no more heterogeneous now than during the long decades in which our people have been multiplying. In the next place, the fundamental Baptist principle of the right of private judgment anticipates and provides for just the condition that exists. If we had some authoritative statement of doctrine and practice, a Baptist *sine qua non*, then the existing diversity of views would be a serious menace to our continued existence; but so long as we hold to the inherent right of every man to search and interpret the sacred writings for himself, so long as we reject any dictatorship save that of the individual conscience, so long will there be room among us for men who do their own thinking and arrive at their own conclusions.

"The proposed Pan-Baptist conference will have more important business than pulling hair. If it is conceived in wisdom and carried on by men who have the mind of Christ, it will give itself to emphasising the faith held in common among us and to the formulation of plans by which Baptists may increase their efficiency as 'labourers together with God.'"



THE TEACHING OF JESUS. By D. M. Ross, D.D.

(Glasgow: T. & T. Clark. 2s.)

WENDT'S great work on this subject is indispensable to professional students, and will not, of course, be neglected by any who have time to study it. But a manual like this is of wide and general utility, and occupies a distinct place of its own. It is of the *multum in parvo* order of books, and will be valued not less by ministers and teachers than by general readers. It gives a succinct and comprehensive view of Christ's ethical and spiritual teaching; His teaching in relation to God, on the dignity and the possible greatness, as well as the ruin of man; on the Kingdom of God, on His own personality and His attitude to the Old Testament, and does it in a specially clear and charming style.

## SUNDAY MORNINGS WITH THE CHILDREN.

## VI.—GIVING IN SLEEP.

“He giveth unto His beloved in sleep.”—Ps. cxxvii. 2.



WE often read in the Bible about the grace of God and the grace of our Lord Jesus Christ. Now, grace means giving; but it means more than that. The word tells us that the giver did not need to give the gift; he gives it of his own free will, because he is kind and good. A gift which the giver *has to give* is a *debt*; a gift given because he expects a return is an *investment*; a gift given to express love and goodwill is a *gift of grace*.

Then the word tells us something about the one to whom the gift is given. He has not *earned* the gift, for then it would be his *wages*. He has not *deserved* it, or it would be a *prize*. He cannot *repay* it, or it would be a *loan*. It is a gift for which he can only give thanks; and that is a gift of *grace*. All that is in this one five-lettered word, Grace. And all God's giving is *grace*.

The writer of this Psalm is trying to teach us about grace, and he does it by three pictures. First, he says, a man may build a fine and large house for himself, and think that in it he and his family will live together long and happily. But unless God gives something his labour is in vain. Unless God gives them health and strength, and love and peace, pure hearts and true affections, they will not be truly happy, however fine the house may be. Even a palace is not a happy place if the grace of God has been shut outside. So the richest man needs for his happiness many things that his money cannot buy—things that only God can give. There must be grace in every house, or the builder's labour is in vain.

Then he says: “Except the Lord keep the city, the watchman waketh but in vain.” The sentinels may stand on the wall, and look out into the dark night, to guard against an enemy, but there may be enemies within, or the people may be doing things which are sure to bring trouble on them. A city needs more than soldiers on its walls to make it really safe. Every one felt quite safe in Toronto the other day, but you have read how a great fire broke out and destroyed a large part of the town. And once the people of Jerusalem felt very unsafe, for Sennacherib was outside with a large army, determined to destroy the city. But by destroying that great host God “kept the city.” So we see that even strong and rich cities need God's keeping. London is not safe if God does not keep it. Our navy and our army are not enough. God must keep it for us. God keeps cities by putting into them men and women with grace in their hearts. Good, true, pure men and women are God's garrison to a city. We need them to make the city safe. That means we need you children to be the garrison very soon. Then the third picture is the busy trading town, where the people are so hard at work that they toil day and night almost to get what they want. “Ah!” says the Psalmist, “you are hard at work, but all your work is useless unless you get from God things that your toil will not give you.” And these very things—love and joy and peace and hope—are the things God gives to His beloved while they sleep.

The things which make life beautiful and happy, God gives, not as wages

of our toil and rush, but as gifts of grace, because of His love for us. We do not buy these things or earn them; they come to us from God like gifts when we are asleep.

The children will understand that. They know what happens at Christmas-time. The stocking that hung at the bed-foot was empty at night, but in the morning well filled. But, children, you did not fill it. Loving hands did that while you were asleep. I do not want to tell any secrets which ought to be kept, but you know that Love brought the gifts, and the real value of the gifts is the love that goes with them. And that love makes the gifts "gifts of grace." For love cannot be bought. That is how God gives.

Gifts in sleep—what a number of gifts come to us without our gaining them or deserving them. Clothes, food, home, home-love, home comforts, where do they come from? They come without your thinking about them. They come "in sleep." We who are older know that all the best things in life come that way. Love and truth and every help, and, best of all, God's love and the grace of the Saviour, came that way. We woke into life, and found them here. Holy examples, healthy pleasures—yes; all life's best joys come that way.

Once upon a time there was a weaver in a great city named Silas Marnier. He was a poor, untaught man, but very earnest in his religion. One day some money belonging to a small chapel where he worshipped was stolen, and by the treachery of a false friend suspicion fell on Silas. In his misery and shame at this cruel falsehood he went right away from the city to a distant village, and there he lived quite alone, making a good deal of money by his weaving, but caring nothing for his neighbours, making no friends, and growing day by day more hard-hearted and miserly. All the gold he got he buried in a hole in his kitchen floor, and at night he would count it and gloat over it, for he had come to love it, and it alone.

One winter's evening, when Silas was out, a thief stole his beloved gold, and when Silas came back he found all his treasure gone. He rushed out to tell the neighbours and to try and find the thief, and while he was gone a strange thing happened. A poor woman, with a little baby girl in her arms, had fallen asleep in the snow just outside his cottage, and had died of cold. The child saw the light from Silas' open door, and toddled into the house, and fell asleep before the blazing fire. When Silas came back he saw the firelight playing on her golden curls, and it seemed to him as if his gold had come back again. And he kept the little one, and she won his heart and softened it, and through his love for her he became a tender, true, good man again. But he always believed that God had taken his gold, and changed it into the gold-haired little child. He had been eating the bread of toil in vain, but God gave him his best gift "in sleep."

Now let me tell you of a better gift still. One night long ago the world was fast asleep. And into this sad-hearted, sin-stricken world God sent a little child. That child was Jesus, the world's Saviour, your Saviour and mine. Through Him life came to the world. God gave Him to His beloved in their sleep. We all awoke into life, and found Him here. You remember that beautiful children's hymn which tells us about that wonderful night:

"O little town of Bethlehem! how still we see thee lie,

Above thy dark and dreamless sleep the silent stars go by.



"Yet in thy dark street shineth the everlasting light,  
The hopes and fears of all the years are met in thee to-night.  
For Christ is born of Mary, and gathered all above,  
While mortals sleep, the angels keep their watch of wondering love.

\* \* \* \* \*  
"How silently, how silently, the wondrous gift is given;  
So God imparts to human hearts the blessings of His heaven.  
"No ear may hear His coming, but in this world of sin,  
Where meek souls will receive Him still, the dear Christ enters in."

J. ACWORTH STUART.



## NOTES AND COMMENTS.



**THE SPRING MEETINGS.**—In some respects the Spring Meetings of our denomination were among the best which have ever been held. With the single exception of the business meeting of the Foreign Missionary Society, which was transferred to the Monday from the Tuesday morning, and which suffered from the change, or from insufficient advertisement of the change, all the meetings had splendid attendances. Exeter Hall on the Tuesday night was a sight to behold, and the Young People's Missionary Meeting at Queen's Hall on the Wednesday was the brightest and most enthusiastic missionary meeting which we have attended for many years. On the other hand, the changes worked all for the good of the Baptist Union. The extra session on Tuesday morning was a splendid one, and from the President's admirable address on Monday evening, to Rev. F. B. Meyer's closing address on Thursday morning, the meetings kept a high level of thought and speech, and a full house. We are not surprised that Mr. Shakespeare has accorded the Spring Assembly a new and a long lease of life.

**THE HOME MISSION CHANGES.**—For some years it had been foreseen that there must be reorganisation in the Home Mission work of the Baptist Union if it is to continue to be an efficient department of our denominational life. Besides the admirable work done by the Particular Baptist Fund, and the efficient service rendered by the County Associations, there has always been not only room, but an absolute demand for the co-ordinating work which can only be accomplished by an organisation in which the denomination throughout the whole country is directly represented. That work has been needlessly complicated by the existence of two distinct funds, working on different principles, frequently overlapping, and by a double appeal diminishing the force of the claim which the Union should have upon its whole constituency. The Augmentation Fund has been declining for many years, and, on the other hand, the Home Mission Fund has exhausted its reserve created at the time of the Centenary, and but for the Twentieth Century Fund both these funds would be in a very bad way indeed. The new scheme provides for the amalgamation of the funds under the name of "The Baptist Union Home Work." Our Secretary explained very clearly the working of the scheme as it affects the pastors of small churches who are in need of help. It endeavours to maintain the standard set up by the Augmentation Fund, that churches should provide their minister with not less than £70

per annum if they are to receive aid as pastors, and that £100 should be the minimum salary aimed at by the fund. On the other hand, a large part of the scheme, which deals with evangelists and colporteurs, and with the establishment of new causes in districts which are not adequately supplied with an evangelical ministry, was passed over without a word. This part of the scheme is largely tentative, but deals in an earnest and careful way with a problem which has hitherto hardly been faced, except in the case of a few of our more active County Associations. A scheme is still wanting which will "provide for co-operation between the associations and the Baptist Union in the raising and administering funds for home work on a national basis, and for a co-ordination of the assistance given with that received from such trust funds as are attempting similar work." A step forward has been taken, but it is only a step, and much wisdom and grace, as well as much spiritual fervour, are needed if a worthy goal is to be reached.

**THE BAPTIST MISSIONARY SOCIETY.**—The heartiness of the missionary services was only what might be expected from the cheering nature of the annual report, which on every page of it bears proof of the blessing of God resting most manifestly and abundantly upon the devoted work of our missionary brethren and sisters. Not from one field alone, but from all the fields, come good tidings, and with the realisation of progress a new spirit of hope and expectancy is abroad. It is very disappointing at such a time to find that there is no sensible increase in the contributions of the churches at home to the funds of the Society. The appeal early in the year on behalf of the anticipated debt was responded to by gifts amounting to £3,000, and towards the actual debt some twenty friends have contributed a similar sum. But £6,700 is still the adverse balance against the Society, and the threat of a recurring deficit is a hindrance to the spirit of enterprise which should mark our operations, and positively closes some doors which God sets open before us. The retirement of the treasurer, Mr. W. R. Rickett, and presently of the secretary, Mr. A. H. Baynes, do not simply mark the lapse of time. They are an earnest call to prayer and to generous self-denial, and it would ill become the churches to let such men pass out of their service with this heavy burden of present debt, and still more of prospective debt, resting upon the cause for which they have laboured so well. The committee of the Society have a strong Organisation Sub-committee devising plans for a more efficient appeal to the whole constituency, and the proposal to make use of the County Associations in order to bring the churches more into touch with the Society may have some power for good in it. But we cannot hide from ourselves the fact that for the last twelve years there has been constant talk of bringing up the income to £100,000 per annum. Indeed, that was one half, the most important, though the neglected half of the Centenary appeal. Yet, after all these years, the "receipts for the general work of the Society" stand at about the same figure as they did in the Centenary year. It is painful enough to write thus; but it is folly to shut our eyes to the facts, and we would earnestly ask any and all of our readers who are really interested in the missionary cause to become more than ever centres of light and heat, of knowledge and zeal, and, withal, of self-surrendering prayer that there may be a great revival of the true spirit of missions amongst us.

**THE REV. F. C. SPURR'S NEW WORK.**—At the end of the present month the Rev. F. C. Spurr will sever his connection with the Baptist Union, which he has served as missionary for the last fourteen years. As one of those who strongly urged Mr. Spurr's appointment, and in conjunction with the late Dr. Booth, negotiated it, the writer of this note has watched his career with sincere and grateful interest. His adaptation for mission work is indisputable. He is a vigorous student, an able reasoner, a fluent speaker, a capable apologist, as well as an earnest Evangelist. His work has been decidedly successful, and his relations with the Council and officers of the Union have been marked by unbroken harmony. But in view of the increased number of Evangelists, and the fact that missions do not attract "outsiders" as they used to do, he has determined to concentrate his efforts in Church work, and proposes to begin his pastorate at Maze Pond on September 4th. The friends at Maze Pond were bitterly disappointed when, fourteen years ago, Mr. Spurr declined their invitation because of the pressure brought to bear on him by the Council of the Baptist Union. Now, at any rate, they will generously forgive those who thwarted their plans, especially as Mr. Spurr comes to them not only with undiminished strength, but with a wider experience—such as no settled pastorate could have given. He has behind him now what he would not before have had, both the Baptist Union and the London Baptist Association; and under the blessing of God he is sure to make Maze Pond a centre of vigorous and fruitful life in the South of London. All our readers, but especially those who have noted his ever-welcome contributions to our pages, will join with us in the prayer that his brightest hopes may be abundantly realised.

**THE LICENSING BILL.**—The badness of the Government's Licensing Bill is becoming every day more apparent. It is difficult to believe that it is rooted in anything else than party exigencies, and dictated by other than political strategy. Though even there it is a poor weapon, for it is a brewers' endowment, rather than a publicans' protection Bill, while it is the publican rather than the brewer who exercises any widespread influence on the votes of the working classes. On congested areas, areas congested with and by alcoholism, it fixes the curse of drink with new and immovable fetters. It alters the law in such a way as to make a licence, which, as a property, was worth only one year's purchase, a freehold. And it further removes the control of licences from a body which at least had local knowledge and some feeling for public sentiment and opinion to a body which has neither. The Bill is not yet law, and we pray God it may never be, at least in its present unmitigated form. It is the worst blow at the temperance party, and at temperance itself, which has been attempted in this country for many years. Its proposals for the trade to compensate itself are a farce, and are known to be a farce, and simply close the door to a proper increase of the liquor licence duties and of the taxation of alcoholic drinks at a time when taxation is unusually heavy, and the necessities of life are more heavily burdened than this generation has known in times of peace. Religion, morals, philanthropy, call with clamant voice for the defeat of such ruinous proposals.

**THE BISHOP OF ST. ASAPH'S BILL.**—The Bishop of St. Asaph has at length

introduced his little Bill into the House of Lords. It was preceded in the House of Commons by a Welsh County Council Coercion Bill. The latter will be met, if necessary, by a new and simple plan of campaign, which, by the very instrument which has been used to plague Free Churchmen—the Education Act of 1902—the Church schools will be depleted of Free Church children, and left to feebleness and poverty. In the meantime, as an alternative, here is the Bishop's Bill offering what he is pleased to call a compromise. In some respects it is more favourable than was anticipated, but what it yields in its permissive arrangements for handing over non-provided schools to the county authority, it more than takes back by claiming the right of denominational entry during school hours in all schools. On this point, as Lord Spencer immediately and frankly declared in the House of Lords, the Bill will be sharply contested. We are more convinced every day that making religion a manifestly sectarian and controversial matter to the children will be a serious injury to the cause which the Bishop, no less than we, seeks to serve. We can assure him, too, that he misjudges the character of the party who desire that schools should deal only with secular instruction when he labels them all as secularists. It is not that they think less of religion; it is in many cases that they think more of it, that they lay the whole onus of instruction in Christian truth, not upon the State, but upon the Church. The discussion of the Bill may do some good, though we ask in vain, where are the men who will represent the principles of the Free Churches in the House of Peers? There can be, and will be, no true settlement until the electorate has spoken on the issue, and a new House of Commons approaches the subject with calmness and deliberation, and with a determination to reserve to all citizens their just rights and proper liberties.



## OBITUARY.

SIR HENRY M. STANLEY.—We would lay our small tribute on the grave of H. M. Stanley, the intrepid explorer, the man who first gave to the world a view of the great and teeming populations of the Congo basin, and who brought the last news of the great missionary hero, David Livingstone. His relations with our missionaries was always of the most cordial character, even when most inclined to criticise their work or methods, while he had abounding admiration for the noble work which was accomplished by the Apostle of the Cameroons, Alfred Sakir, as well as that of Livingstone, and Mackay of Uganda. It was his association with these men which will give his name whatever abiding fame it bears. We also record with deep regret the death of the REV. ARTHUR MAYO, of San Salvador, who went out to the Congo only two years ago. His young widow and his parents and friends have our deepest sympathy. The loss of so promising a missionary is a call to renewed consecration to the interests of our beloved Society. Mention must also be made of the death of MR. MARTIN HOOD WILKIN, for many years, while engaged in business as a carriage-builder, pastor of Basset Street Church, Kentish Town. He was also for many years treasurer of the Baptist Book and Tract Society. He was an intimate friend of the late Dr. Oncken, and treasurer in England of the German Baptist Mission. He was a man of wide reading and fine culture, an enthusiastic admirer of the writings of Sir

Thomas Browne, which he must have known almost by heart. Perhaps the best edition of these writings was that which was edited by his father. Coleridge spoke highly of it. Mr. Wilkin also wrote the Life of Joseph Kinghorn, of Norwich.

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## LITERARY REVIEW.

SCOTTISH REMINISCENCES. By Sir Archibald Geikie. (Glasgow : James Maclehose & Sons. 6s.)

SIR ARCHIBALD GEIKIE is well-known through his scientific writings, especially those of a geological character, which have brought him high fame. He here comes before us less formally, and indulges in pleasant reminiscences extending over a lengthened life, in which he has had contact with all sorts of people. He has watched the decay and disappearance of old and the uprising of new customs, and brings before us features of a now rapidly vanishing state of society. The social and religious conditions of Scotland during the last sixty years are an interesting theme, and Sir Archibald narrates much that he has seen in an interesting and fascinating style. The Scotch, as a class, are far more religiously and ecclesiastically inclined than the English, and we naturally look for good stories of ministers and ministers' men, and we are not disappointed. Sir Archibald Geikie has much to say concerning the old modes of travel, as by stage coaches from England to Scotland, by canal from Edinburgh to Glasgow, and on the introduction of railways and of steamers in the West Highlands. He pays a well-deserved tribute to the memory of David Hutcheson, who organised the first steamboat service in the Highlands which, in its present efficient condition, under Mr. MacBrayne, is "the gradual evolution of some seventy years." Those who are anxious to know the contrasts between the past and the present could not do better than secure this instructive and amusing book. Of the stories which enliven its pages some are new to us, though a good many are old. Ministers figure largely in these pages, and sometimes in a comical light. A clergyman in Ayrshire was prone to forget things, and then blurted them out at the most inappropriate times. He once began the benediction, and suddenly stopped, exclaiming, "We've forgot the psalm," which he forthwith proceeded to read. At another time he prayed for a blessing on the minister who was to preach in the afternoon, when he interrupted himself to interject, "It's in the laigh kirk, ye ken." An old minister in Ross-shire prayed for Queen Victoria "that God would bless her, and that as she had now grown to be a woman He would be pleased to make her a new man." The same worthy divine is said to have once prayed "that we may be saved from the horrors of war as depicted in the pages of the *Illustrated London News* and the *Graphic*." Sir Archibald refers to the thousands of holiday-makers in the West Highlands carried rapidly and comfortably in swift and capacious vessels through the archipelago of mountainous land and blue sky, where they have unrolled before them a vast panorama, which changes in aspect and interest at every mile of their progress. The Highlanders believe in the perfection of their service, and will not allow the reproach of lateness! "She'll be comin' sometimes sooner, and whiles earlier, and sometimes before that again." An English clergyman on the pier at Tobermory was anxiously

awaiting the arrival of the steamer. When at last she rounded the point, and came fully into sight, it seemed to the clergyman much smaller than he had supposed it would be, and he remarked to the Highlander, "That the Skye steamer? That boat will surely never get to Skye." The pipe was whisked out to make way for the indignant reply, "She'll be in Skye this afternoon, if nothing happens to Skye." The order of nature might go wrong, but not the steamboat arrangements.

**YORKSHIRE: Coast and Moorland Scenes.** Painted and described by Gordon Home. (London: Adam & Charles Black. 7s. 6d.)

THE coast scenery of Yorkshire is among the finest and most rugged in England, and the character of the people corresponds with it. There are delightful towns and villages, moorlands, dales, and vales, where there is still ample breathing space, undeseccrated by the roar of the engine and smoky manufactories, and where, amid scenes of quiet restfulness, the jaded spirit may be refreshed. The coast from Whitby to Redcar in one direction, and from Whitby to Scarborough in the other, is especially fine, and one effect of a book like this will be to send scores of people who have not thought of visiting these places to see them for themselves. Mr. Home's letterpress is well and forcibly written, but the great charm of the volume is in the coloured reproduction of his choice drawings, to the number of thirty-four. Those of Whitby Abbey, Robin Hood's Bay, and a Street in Robin Hood's Bay, the Red Roofs of Whitby, the Cleveland Hills, the Market Place, Helmsley, strike us as among the finest, but where all are good it is difficult to select.

**THE CHINA MARTYRS OF 1900.** By Robert Coventry Forsyth. (London: Religious Tract Society. 7s. 6d.)

It is a melancholy reflection that such a volume as this should have been possible at the beginning of the twentieth century, telling, as it does, of terrible crimes and slaughters. But sad as it is for the survivors of the brave men and women who laid down their lives for Christ, they will be comforted by the thought that good will come of the evil, and that, as in so many instances so in this, "the blood of the martyrs will be the seed of the Church." Mr. Forsyth, who has been eighteen years in the service of our own mission, here gives the most complete and reliable account yet presented of the circumstances that preceded and followed the Boxer rising of 1900; the causes that led to it, such as the political ambitions of Russia and Germany, which were far more unsettling than the influence of Christianity. He notes also the hatred aroused by Roman Catholicism, whose agents claim an equal status with the higher officials of the Chinese, and have used unscrupulously the protection bestowed on them by the French Government. Nor does he overlook the discontent among the labouring classes, who were subjected to the pangs of famine and the distress and horror that so frequently accompany it. Mr. Forsyth has a thrilling story to tell, one that redounds to the credit alike of our beloved missionaries and the native converts. We have a full account of the noble men and women who suffered martyrdom, as well as of those who were delivered in a manner that can only be described as miraculous. It is well to have placed on record a complete narrative of these events, one which will be consulted in subsequent

years by all sections of the Christian Church, and take high rank among our missionary classics.

THE LIFE OF **FREDERIC WILLIAM FARRAR.** By **Reginald Farrar.**  
(James Nisbet & Co. 6s. net.)

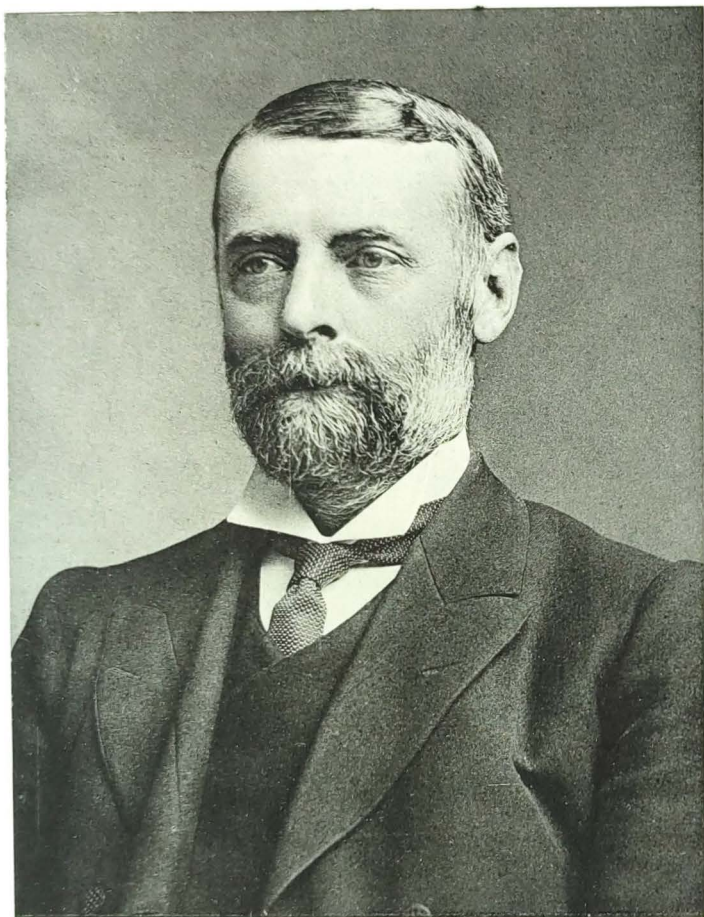
A SON is not always the best biographer of his father, though there are cases in which the task—delicate as it is—could not have been entrusted to abler or more suitable hands, as in the biographies of Lord Tennyson, Dr. R. W. Dale, and the late Archbishop Benson. Mr. Reginald Farrar has done his work well, having given us a frankly-drawn and life-like portrait of a singularly noble and fascinating personality. He has also secured contributions from many of his father's friends, who are all well-known in the literary and ecclesiastical worlds, dealing with those stages of his life when they were specially associated with him. Dean Farrar acquired a many-sided reputation, such as few indeed are able to command—as the head of a great school, as a distinguished ecclesiastic, a popular theologian, a vigorous social reformer, and a fertile author in the fields of history, philology, and fiction. He will perhaps be longest remembered by his "Life of Christ," one of the most widely circulated books in the English language. He was unquestionably a scholar, and might, had he been so disposed, have gained the highest distinction in this direction. He worked, however, for the people, and no man during the Victorian era did more to popularise the best results of scholarship than he. His writings on historical subjects, on public school life, and on theology must have exerted an enormous influence. Some will remember him as the intrepid preacher of "Eternal Hope," a series of sermons that indisputably awakened an unparalleled interest, gaining, as was natural, in some directions cordial commendation, and in others awakening stern resentment. As to Dean Farrar's loyalty to the truth, and his desire to advance the true spiritual life of men, there can be no doubt. Even those who disagreed with him admit the unselfishness and heroism of his life. Had he been less outspoken and courageous, not only on doctrinal matters, but in his opposition to sacerdotalism, he would undoubtedly have been elevated to a bishopric.

**MESSRS. MACMILLAN & CO.'S BOOKS.**

WE cordially welcome **CHRIST**, by S. D. M'Connell, D.D., LL.D., New York (5s. net). Dr. M'Connell is, we believe, the author of a striking volume of sermons entitled "Sons of God," which appeared some twelve or thirteen years ago, and marked him out as a preacher of more than average power. The successive chapters of this work, which have probably been delivered from the pulpit as sermons or lectures, are an attempt to mediate between the old and the new theology, and so to readjust the doctrines of Christianity as to bring them into harmony with the established facts of science, and with all the higher tendencies of present-day thought. Dr. M'Connell is a decidedly independent thinker, marking out his own track, even when he reaches results that others have reached before him. At times he is a little extreme, as in the chapter unfortunately entitled "The Inhuman Christ," where he seems to deny the Divine authority of the sacrificial system of the Old Testament, which he tells us was no institution of Moses, and where he further surrenders belief in the propitiatory character of Christ's death—

even, for instance, as it is presented in the late Bishop Lyttelton's reverent and restrained essay on the Atonement in "Lux Mundi." He presents a side of the truth which we are all apt to overlook, and the most orthodox theologians may so far profit by his protests. In some directions his chapters are full of valuable suggestions.—**ROSSETTI.** By Arthur C. Benson. Mr. Benson has a fertile pen. A few months ago we received his charming work on Tennyson, and now we have one on Dante Rossetti in the "English Men of Letters" Series (2s. net). Rossetti, though a man of genius and a poet of conspicuous power, was a less attractive figure than Tennyson, and Mr. Benson has had no slight task in presenting a distinct and well-defined portrait of this singular character, who, though he dwelt among us, was not exactly of us. He was an Italian in his sympathies and descent, and in many of his most prominent characteristics a man of unquestioned intellectual power, though not equally conspicuous, if we may judge by a statement of his mother's, for his common sense. His life was more or less of a tragedy, and in many directions we could have wished it had developed otherwise than it did. Rossetti was no less distinguished as a painter than as a poet. It was natural that he should attach to himself men like Holman Hunt, William Morris, John Ruskin, Burne-Jones, and others known to fame; nor is it altogether surprising that he should have had to bewail so many broken friendships. The attack made upon him by the late Robert Buchanan was in every sense unfortunate, and wounded him to the quick. It had much to do with the unhinging of his mind, from which for a time he suffered. Mr. Benson's estimate of his character, his poetry, and his painting is as fair and valid as any we have met with.—**MESSRS. MACMILLAN** have sent out in their "Golden Treasury" Series **THE POEMS OF THOMAS CAMPBELL**, selected and arranged by Lewis Campbell, who is known mainly as a classical scholar and as the friend and biographer of Benjamin Jowett, a student of Plato and a master of philosophical disquisition. Campbell is one of the poets who of recent years has suffered undue neglect, greatly to our national loss. He readily lends himself to such a selection as has here been made. Some of his poems and ballads will probably live as long as the English language, not only "The Pleasures of Hope" and "Gertrude of Wyoming," but "Ye Mariners of England," "Hohenlinden," "Lochiel's Warning," "Lord Ullin's Daughter," "The Soldier's Dream," and various lighter lyrics. His poetry is marked by depth and sincerity of feeling, high morality and generosity of aim. It is full of vivid imagery, and choice and musical in expression, though at times perhaps a little diffuse. He is "secure in an immortality of quotation." In this charming edition he will doubtless be widely read. The price is 2s. 6d.—There is no need to commend **THE POETICAL WORKS OF JOHN MILTON** (two volumes, 2s. 6d. net each) in Messrs. Macmillan's "Library of English Classics." They are got up like the other volumes of the series, are well printed on comparatively light paper, so that it is a pleasure to handle and read them. The text is that of Professor Masson's Library Edition, unquestionably the best extant. The first volume comprises "Paradise Lost," the second "Paradise Regained," "Samson Agonistes," and various minor poems.—To their sixpenny reprints Messrs. Macmillan add **THE HISTORIC FAITH**, by Brooke Foss Westcott, D.D., late Lord Bishop of Durham, and





Collotype.

Waterlow & Sons Limited.

*Yours faithfully,*

*Henry Kree.*

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THE  
BAPTIST MAGAZINE

JULY, 1904.

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REV. HENRY KNEE.



HENRY KNEE was born at the ancient and interesting village of Lacock (or Laycock), in Wiltshire, on May 11th, 1854. At a safe distance, I venture to call the place "a village," although it once boasted a flourishing market, and its claims to antiquity and respect are beyond dispute. Here, then, with Chippenham four miles away in one direction, and Melksham three miles in another, as the nearest towns, Mr. Knee spent his childhood and early youth. His parents were Wesleyan Methodists, his father being for half-a-century an honoured and successful class leader.

Mr. Knee's spiritual upbringing was therefore both careful and prayerful. The natural result of such training was early decision for Christ and zealous devotion to such spiritual activities as fell within the reach of a precocious Christian lad, whose lot was cast among earnest village Methodists. The Sabbath school, the cottage meeting, the preaching stations in distant hamlets, are all open doors of opportunity to the gifted young convert who wins the confidence of rural Nonconformity.

Such doors opened before Henry Knee. His earlier Christian experiences were gained in fellowship with his father's people; but the freer polity of Congregationalism had attractions for Mr. Knee, and especially the Congregationalism of the Rev. William Mottram, of Melksham, to whose character and ministry Mr. Knee is a grateful debtor. To Mr. Mottram, therefore, the young Methodist went for "light and leading" which he eagerly welcomed, until the transition was complete, and Henry Knee was a Congregationalist and a candidate for the Congregational ministry. On the threshold of this new life, the young student gave fresh and more solemn heed to the sacred Scriptures; seeking therein a verification of the doctrines which he may be expected to preach, and a ratification of his call to teach them to others.

The processes of original inquiry which led to a change of opinion on matters of polity, now led to a change of conviction upon the still more important question of Christian ordinances. The sincerity which enabled him to make his first sacrifice in leaving the church of his beloved father

now led him to dissent from some important doctrines held and taught by his honoured pastor. In the event Henry Knee became a Baptist. With him inward conviction led, as before, to candid confession, open avowal, and consistent obedience. His character and abilities attesting so clearly his ministerial vocation, and his tastes inclining in the same direction, Mr. Knee was, in 1876, entered as a student of the Pastor's College.

His academic course was marked by close attention to class work, growing influence with his fellow-students, and wide acceptance as a "supply" in the pulpits of London and the provinces. Long before his studies were completed, churches were competing for Mr. Knee's pastoral services. He declined invitations to Merstham and South Shields, and discouraged overtures from the other churches.

When he was ready to leave college, the young Wiltshireman had not far to go to find an influential pulpit in which to commence his life's work. He was well known to the church at Peckham Park Road, London, which became pastorless in 1879 by the removal of the Rev. T. G. Tarn to Cambridge. Mr. Knee received an enthusiastic invitation to succeed Mr. Tarn. The call was accepted with the hearty approval of Mr. Spurgeon, and with anticipations of success which were more than realised during Mr. Knee's pastorate.

Here was a church of five hundred members, with a large congregation, flourishing Sunday-schools, and all the other adjuncts and appliances of an important London church. There was also a considerable debt upon the building. For overseer, captain, and general inspirer and teacher there is, now, at the beginning of 1879, this young countryman, in his twenty-sixth year. Surely he will have his work before him and tests enough to try his mettle. There was never any failure or sign of it in Mr. Knee's first pastorate, but, on the contrary, steady and honourable success; a growing church, crowded congregations, disappearing debt, internal unity and widespread influence for good.

During the early days of his pastorate at Peckham Mr. Knee met Miss M. K. Creasey, the younger daughter of G. Creasey, Esq., the senior deacon of Rye Lane Baptist Church, the lady who soon afterwards became his wife, to the immense happiness and advantage of the subsequent years. In the autumn of 1883, Mr. Knee, who was suffering a good deal from overstrain, received a pressing invitation to the pastorate of Counterslip Chapel, Bristol. In the circumstances of his health he relinquished his London charge, and "turned his face to the West." Here he sustained a pastorate of seventeen years, marked by gathering influence, ripening powers, and manifold labours.

The church at Counterslip was founded at the commencement of the last century, and has been served by good men, who have left their mark upon the Old City, and a good influence in the church to which they ministered. Mr. Knee's work among the young was especially noteworthy, many young men being encouraged to devote themselves to missionary

and pastoral work by Mr. Knee's whole-hearted devotion. All the posts of honour and trust which his brethren could confer upon him were filled at various times by Mr. Knee. He was secretary of the Bristol Union of Baptist Churches, and was elected president of the Bristol Association. He was for many years secretary of the Bristol Fraternal Society of Free Church Ministers, and financial secretary and librarian of the Bristol Baptist College. Concerning this service, Dr. Glover aptly says: "Mr. Knee's business capacity will never long be overlooked by any associated with him. And the same qualities that rendered his help so invaluable in the arrangements for entertaining the Baptist Union made the Committee of the Bristol College seek his help as their financial secretary. For nine years he held this post. His precision and energy, his interest in the welfare of the College, and his excellent judgment, all made his tenure of office of great advantage to the institution, and a pleasure to those associated with him."

These things speak for the courtesy, industry, and catholicity of Mr. Knee, and also attest his administrative tact and ability. During his long pastorate in Bristol, Mr. Knee received many tempting overtures from other and larger churches. None of these moved him, however, until the year 1900, when there came a very pressing invitation to the unique pastorate of Queen Street Church, Peterborough. Those who knew the revered Thomas Barrass, of Peterborough, and his long and honourable pastorate of Queen Street Church, often asked themselves where a suitable successor to the acknowledged "Nonconformist Bishop of Peterborough" would be found. Such of these as also know the Rev. Henry Knee will be struck by his singular fitness to sustain and develop the work relinquished by his beloved predecessor. Extension has become a necessity, and large additions have recently been made to the Queen Street buildings.

Early knowledge of the ways and needs of our agricultural and village population serve him in good stead, and his later experiences enable him to represent Nonconformity with tact and dignity.

Quite recently Mr. Knee received a hearty invitation to the pastorate of an influential church in the North of England. It was a very tempting call; but to the great gratification of his church, and, indeed, of all his best friends, Mr. Knee decided to remain in Peterborough. Here he exercises a great and growing influence in an episcopal centre where the Free Churches require just the representation which they find in the character, the culture, and the wise progressive spirit of the Baptist minister of Queen Street Church.

CHARLES JOSEPH.



## THE LATEST MANIFESTO ON BAPTISM.\*



WE gladly welcome this strong, learned, and devout defence of Scriptural Baptism. The time has come for another comprehensive work on the question. Even were it not so, the change in the opinion and practice of so able and prominent a minister of Jesus Christ as the Rev. James Mountain surely demanded a full statement of what led to his baptism. The work is lucid and convincing, and, notwithstanding the sacrifices he has made, no uncharitable word escapes his pen. He gives his own experience, defends believers' immersion as the true baptism, and deals candidly with the arguments in favour of infant baptism, and of sprinkling. He searches the Scriptures throughout, as well as the writings of the Fathers. His arguments, which cover the whole ground of the controversy, are thrown into the form of a conversation or dialogue, and in most instances he confirms his positions by quotations from Pædobaptist scholars and divines. Mr. Mountain has indeed produced a work which our Pædobaptist friends ought to deal with. With all charity, but with firmness, we assert that his arguments should be met. They ought, for the sake of Baptists; for if we are deficient in obedience to Christ, we would gladly be taught a more excellent way. They ought, for our opponents' sakes; for so scriptural, earnest, and logical an argument should not be ignored and passed by in silence. If Mr. Mountain can be refuted he should be by his former friends that he may be put right. If he cannot be refuted, then—

Looking through the argument, we are attracted by its firm but moderate tone. In this day of loose opinion, we strongly recommend all our friends, and especially our young friends, to read this masterly and interesting treatise, and see how strong our side of the argument is. Baptism has a prominent place in our Lord's great commission to the churches. When He bade us go and disciple all nations, He did not mention prayer, thanksgiving, self-sacrifice, and the many duties of the life of faith—they were doubtless embraced in the words: "Teaching them to observe all things whatsoever I have commanded you"; but the duty of baptism He specially mentioned. This surely does not suggest that it is a secondary matter. Nor should we forget that baptism stood in the forefront of our Lord's example. First in example and last in precept, how dare we call baptism a matter of little importance! Surely our first endeavour ought to be to be right here.

A favourite, and somewhat strong, argument on the Pædobaptist side is founded on the statement of Origen, quoted by Mr. Mountain: "The Church received a tradition from the Apostles to give baptism to little children."

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\* "My Baptism, and What Led to It." By Rev. James Mountain, of Tunbridge Wells, Compiler of "Hymns of Consecration and Faith." Pp. 205. Kingsgate Press. 2s.

Some writers have followed the learned Dr. Wall in translating the passage, "to give baptism even to infants." Mr. Mountain deals with this at length, showing that we have not the original of Origen, but only a Latin translation, which he properly declines to accept as an authority. He further says: "Origen, in his reference to child baptism, makes no allusion to unconscious infants. The word he employs is not *infantes*, or babes, but *parvuli*, by which term, says Baron Bunsen, we must understand Origen to mean 'little growing children from six to ten years of age.'" We have all heard of the sensation Dr. Bunsen made when he asserted that Hippolytus knew nothing of the baptism of infants. We venture to think that this great scholar has understated the case, and from his excessive desire to be fair, Mr. Mountain has done the same. We go to a still higher authority. As this question is of considerable importance in the argument—some Pædobaptist scholars have asserted that it is unanswerable—it is worth while giving it a little patient consideration. The highest authority on the Latin language we know is Du Cange. Turning to his glossary, and to the word *parvulus*, we find: "*Hac voce non puerulus sed puer etiam 14 vel 15 annorum significatur.*" This word signifies not a little child, but a child fourteen or fifteen years old. In the history of Flodoard there is mention of the inauguration of a King Charles whilst a *parvulus*. Charles was fourteen years of age at the time. In Egbertius there is the statement that a *parvulus* may receive corporal punishment up to fifteen years of age. Now, it should not be overlooked that Dr. Wall asserts of this and other similar passages in Origen: "The plainness of these testimonies is such as needs nothing to be said of it, nor admits of anything to be said against it. They do not only suppose the practice to be generally known and used, but also mention its being ordered by the Apostles." Origen frequently uses the word *infantes*, but not once, so far as we know, or has been pointed out to us, in relation to baptism. But why should he speak of *parvuli*, children of fourteen or fifteen years of age, being baptized? Will some Pædobaptist explain this? The fact is, the argument is the other way. The question never arises in a church which practises infant baptism. But it is frequently heard in Baptist churches. We have no desire to go to Origen, and decline to build on his testimony, whatever it may be. But it is clear that if Origen wrote that it was an order received from the Apostles that *parvuli*, or children of fourteen or fifteen years of age, may be baptized, the churches did not practise infant but believers' baptism.

J. HUNT COOKE.



MR. H. R. ALLENSON sends out SERMONS TO BOYS AND GIRLS (2s. 6d.), by the Rev. John Eames, M.A. Fifteen discourses, at once striking, sensible, and sympathetic, and full of happy illustrations.

## THE RELIGION OF REFINED SUICIDE.



PERHAPS there is no doctrine about which hang so many popular misconceptions as the doctrine of sacrifice. We are moved to tears by the story of some great renunciation. We are pained, and even stirred to anger, by the gibe: "To what purpose is this waste?" Yet the renunciation may have been unnecessary. It is an ancient, pagan conception of sacrifice that life must pass from the world through the gateway of death in order to become God's. The priestly notion of bodily devotion has been enunciated in the following terms: "The essential, the sacerdotal purpose to which it should be used is to die. Such death must begin in chastity, must be continued in mortification, and consummated in that actual death which is the priest's final oblation, his last sacrifice."

It is possible to laugh foolishly at this refinement of superstition, and to forget that with all its errors the mortifying spirit is one of man's noble and distinguishing qualities. Ignorant, indeed, is the emaciated recluse who has literally forsaken the world, its flowers, its redeeming friendships, its music, laughter, and gladdening service; yet, more ignorant they who are incapable of any great offering to God, who would deny themselves no luxury, endure no disability for the sake of religion and the higher life.

It is easy to deprecate the evils of self-slaying enthusiasms when the power to feel deeply is dulled by a narrow self-interest. Pessimism is the quick result of the vanishing of faith. We protest with our might against the misanthropic effort to suppress individuality through a false idea of God, but have we no voice to deplore the coward tendency to flee from God and obligation so characteristic of our age? Have we a right thought of self and its relations? Life is not made for immolation. The development of ourselves and the service of Christ are not necessarily illustrative of opposing principles. How many gentle spirits have been crushed by the exactions of a spurious Christianity! Hoary grievances have remained insolently strong because a call to mortification spoken to the oppressor has been heard only by the oppressed. Accustomed to denial, taking even a sad pleasure out of the acute feeling which sacrifice brings, those docile sufferers have exaggerated renunciation to the blurring of truth and the perverting of righteousness.

To yield, through weak kindliness, when submission is to hasten the complete elimination of the sacred rights of the individual, is to clear the path for the enthronement of evil. Sacrifice is a means to an end. To take deliberately the lowest place because Vanity and Presumption claim the seats of honour may be to miss the opportunity of our life, to debase the gifts with which we are entrusted, and to defraud our fellows of a service it had been our privilege to render.

Are we, then, to become pushful, self-assertive, loud-voiced heralds of

our "rights"? Is no sacrifice demanded of us? Yes, the sacrifice of comfort for truth, for duty, for the highest and purest. It is the distinction of Christianity that it reveals the reasonableness of sacrifice, since what we may suffer or lose in the steadfast love of righteousness only helps us to enter into the Divine joy and to secure the Unfading Possessions. That the mind and soul may be strong and free, that there may be enlargement and fulness of the spiritual individuality, it is imperative there should be the stultifying of whatever, by its belittling influences, may condemn us to a smaller, narrower life and menial occupation.

To put out the Divine flame because some fool prefers the darkness, to cheat our children of education because the social mandate excludes us from a privileged class—and it would seem like sinful ambition to give them a better start in life than we have had; to permit some tyrannical nobody to hinder the march of progress because we, too charitably, remember paltry benefactions and shrink from wounding his sensitive but narrow conscience; to pray, meekly, for a readjustment of affairs, and withhold our contradiction of a lie merely because the pioneers of an iniquitous system reveal the saving grace of mistaken zeal; to make for peace before we strive for righteousness—this is to miss the meaning of Christ's Cross, and in the sweet surrender of our will for the sake of others' grasp of happiness and quiet, to entice confusion, ruin, misery.

It is not the better, but the baser self, we must crucify; not the destruction of will, but the subjugation of "my will" we should desire. Convention often takes the place of conscience. To answer the question: "What is my duty?" we must be able to separate ourselves from the tyranny of worldly idea and custom.

The rude and blustering supporters of wrong must be treated as the enemies of God, and faced with a sword. Christian men are to save the higher by losing the lower life.

"What is beyond the obstruction stage by stage tho' it baffle?

Back must I fall, confess 'Ever the weakness I fled'?

No, for beyond, far, far, is a Purity all-unobstructed!"

This does not mean abstention from politics, scuttling business as a derelict vessel, or hurrying to Cherith like a faint-hearted prophet. Christianity is destructive only of the chaff, the base in us, but preservative of the wheat, the best and fairest; and in its civilising and sanctifying power making possible the kingdom and priesthood of all believers.

"When we meddle with truth and righteousness, even in the name of piety, we simply commit sacrilege, we range ourselves with the wrong and the unreal; there is no foundation under our faith, and no moral result of our endurance and self-denial. We are selling Christ, not following Him."

These ideas and the attitude their expression compels have been gathered into the phrase "Nonconformist conscience," and flung as a



taunt at the Free Churches. But whence did this crowning blessing of a Christian civilisation arise? Not in Athens, which killed Socrates for being an Atheist, and whose most brilliant philosopher, Plato, would punish with death disloyalty to the state gods. Not in Rome, which put to death countless of the innocent, the gentle, and the peaceable for the crime of disregarding tutelary deities. Not in India, or China, or Africa, where abandonment of national and tribal religion is to endure torture or to face death. Religious liberty did not spring from the minds of atheistic or materialistic philosophers of ancient or modern times. Not until the new conception of religion, as a personal relation of each man with his Maker of "religion as a matter of conscience and not of the magistrate," did or could the idea or practice of religious liberty arise.

As an historical fact, it arose for the first time in the world in the Protestant country of Holland. Thence it travelled to England, and to the United States. New England, indeed, owes its existence to the virility born in the clamorous opposition that sought to crush the new idea. To-day none is so loud in advocacy of liberty as he who rejects Christ and His teaching, a reflection we do well to ponder, who were warned some time ago against the infidel secularists and others who cling to the skirts of Nonconformity.

That the principles of Christian liberty have become popular, and have been adopted more or less by all governments and by all nations which seek to be civilised, does not deprive them of their essentially Christian characteristic. Public opinion is a phrase suggestive to many, who forget the warning of Gladstone with regard to an irreligious democracy, of an omnipotent and shrouded deity, terrible, ruthless, blind as Juggernaut. The true foundation for public opinion is instruction. In the past kings and Churches have trembled and bowed before public opinion. The Reformation was primarily the protest of the Teutonic races against the Imperialism of Rome. The doctrine that every man should give an account of himself to God was Luther's war-cry and became the central doctrine of Calvinism. The early Reformers did not see the full significance of this doctrine, but it necessarily carried with it the abolition of force in the Church. The last remnant of Roman militarism lingers in the ecclesiastical trials of our day, whose only penalty is a new ecclesiastical affiliation with—usually—a larger congregation, a greater influence and prestige than before.

Protestantism abandoning the doctrine of force abandoned also the Roman Emperor as the centre of the Church, and loyalty to him as its bond of union. But it did not, generally, make Jesus Christ as a personal and living Master its centre, nor has it generally been content to make simple loyalty to Him the only condition of membership and the only bond of union.

The Reformed Churches propose a creed: the Church is transformed from an army to a school of philosophy: the Roman becomes a Greek.

The Anglicans affirm an apostolical succession, and harking back to Judaism, attempt to unite their churches in an organism by the revival of the Aaronic priesthood.

The problem of church unity is not to be solved honourably to Christ as sole centre and life, and the consequent freedom and development of His members, by a return to papal imperialism. Mediæval theology, the intercession of saints and angels, the adoration of images, inquisitorial scrutiny of the privacies of the soul, and absolutism in government—these are the relics of Roman paganism. The multiplication of monasteries and conventual establishments in this country only attract the indignant protest of free Christians to a depressing spectacle of arrested development. Perhaps the sanest way of regarding the Romish movement, with its blend of Jewish and pagan symbolism, is not to label it anti-Christ (that is doing it too much honour as an opposing force), but to consider it a specimen of frustrated growth, the remedy for which is not war, but education, not theological polemics, but the schoolhouse. And that remedy is before us now, though seriously menaced.

It is a truism at this hour that a Romanising tendency has had more than a little to do with the Act which impinges upon our dearly-won English liberties. It is unnecessary to quote the widely disseminated heresies by which thousands of devout and docile souls are trained to sacrifice that gift of freedom, the national loss of which means a thralldom worse for us than slavery for the Chinese miners of South Africa. What matters is, that among Free Churchmen there should be those whose conception of loyalty to Christ is such that they can remain idle or comfortable while the foes of Protestantism are forging chains for the children of the free.

What matters is, that any disciple of Christ should be bullied by the cunning and the strong into bartering—for surcease of pain—rights which are not only his, because he is not alone, and cannot, if he would, live unto himself.

“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 fruit, the thing it does!”

While liberty is menaced, free Christians dare not look on or weakly submit, or prate some shibboleth—born in other times—of peace and amity.

Shall sneers deceive or gag them? Shall an imperfect elucidation of facts or the indiscretions of their allies leave them contentedly ignorant of realities they may painfully face if defeat fall upon the liegemen of conscience? The battle is not yet won. We must not seek escape from the strenuous life. We must not flinch from intelligent sacrifice. The “Nonconformist Conscience” is the combined product of high moral

ideals. It must yet be more articulate. Religious strife, however deplorable, should not be the occasion for a phase of activity reaching no further than the head-shaking of the horrified. No one is more desirous of Christian unity than the despised "Dissenter." But the true unity of Christendom is in the far future. The true Church of Christ is one. Meanwhile let our ideals shine forth. Let us guard our liberty until Christ is the only Pope, the only creed; until they who possess Christ's Spirit are the only recognised Apostolical Succession, and all who are "in Christ" are one, because they are in Him doing His work and bearing His Cross.

DAVID BARRON.



## ANABAPTIST DISPUTATIONS.



ONE of the most important dates in the history of the English struggle for civil liberty and religious equality is that of 1641 A.D., because then Acts were passed, by the famous Long Parliament, abolishing the Courts of Star Chamber and High Commission, and thus destroying the chief instruments of regal and ecclesiastical tyranny, and declaring, in a practical way, that "the civil power has no right to make and impose ecclesiastical laws."

The results of these Acts were that the Anabaptists—along with the Separatists and Puritans—began to let their lights shine more conspicuously. Their pastors and elders devoted a large amount of time to evangelistic work, and, while itinerating, formed churches in many counties. Many of the preachers were cultured, having received University training, and these, with the help of the press, sent forth innumerable tracts and books defending their tenets and enriching the literature of the day. Thus during the next sixty years there were over one hundred and fifty Anabaptist authors.

Naturally many opponents disliked such activity, and, in pamphlets and sermons, endeavoured to hinder the propagation of such beliefs. Hence it is not surprising that this was an age of public disputation. The Anabaptists welcomed these disputations, since they called attention to truth, gave the opportunity for declaring the Gospel to large crowds of people, and sometimes led not only to conviction amongst the hearers, but also to the formation of churches on New Testament lines. Records, more or less complete, of forty-one such disputations are known to the writer, and from these we may gather facts concerning the origin and distinctive tenets of the English Anabaptists, and the mode of baptism before 1641 A.D. Space does not permit notice of all the disputations, hence the reader's attention is drawn only to the more important.

The first disputation of which we have a record took place on the village green at Westerleigh, seven miles from Bristol, in the year 1641 A.D. The disputants were John Canne, the author of "A Necessity for Separation

from the Church of England," and the Rev. Mr. Fowler. "They debated ye business of the Reformation, and ye Duty of Separation from ye Worship of Antichrist." The consequence of this was the formation of the Broadmead Church, of whose history we all are proud.

The most famous disputation was held on October 17th, 1642 A.D., in the Borough of Southwark, between Dr. Daniel Featley and four Anabaptists, of whom one appears to have been William Kiffin, the merchant prince. There is a biased account of this given by Featley in "The Dippers Dipt, or the Anabaptists duck'd and plung'd over Head and Eares, at a Disputation in Southwark." Notwithstanding the writer's animadversions, he makes some important admissions. Apparently he had been informed of forty-seven churches that existed of the Anabaptists, whom he considered to be "the most dangerous and pestilent enemies" to the State. He tells us that "this fire in the reignes of Queen Elizabeth and King James, and our most gracious Sovereigne, till now, was covered in England under the ashes; or if it brake out at any time, by the care of the Ecclesiasticall and Civill Magistrates it was soon put out. But of late, since the unhappy distractions which our sinnes have brought upon us, the Temporall Sword being other wayes employed, and the Spirituall locked up fast in the scabberd, this Sect, among others, hath so far presumed upon the patience of the State, that it hath held weekly Conventicles, re-baptized hundreds of men and women together in the twilight in Rivulets, and some armes of the Thames, and elsewhere, dipping them over head and eares. It hath printed divers Pamphlets in defence of their Heresie, yea and challenged some of our Preachers to disputation."

Again in London, during the next year, Hanserd Knollys and William Kiffin disputed with Henry Jessey, M.A., the pastor of the oldest Independent church in the Metropolis. Jessey had already announced to his people that sprinkling, a growing practice at the time, was unlawful. The result of this disputation unsettled his mind as to who are the proper subjects of baptism; and, after two years' careful study, he renounced infant baptism as unscriptural, and was immersed by Knollys. Then he resigned his pastorate and founded an open communion Anabaptist Church.

Similar disputations were held in other parts of England. Thus, in 1643 A.D., at Coventry, Richard Baxter challenged Benjamin Coxe, M.A. The challenge was accepted, and the authorities, who were friendly to Baxter, disliked their advocate being defeated, and, as a result, Coxe was imprisoned. This did not silence the Anabaptists, for when Hanserd Knollys and William Kiffin visited the city, in order to confirm in the faith their fellow-believers, they disputed publicly, in Trinity Church, with Dr. John Bryan and Dr. Obadiah Drew.

Baxter was not deterred from again crossing swords with the Anabaptists. Hence, on January 1st, 1650 A.D., he disputes with John Tombes, B.D., at Bewdley. This, like many another such meeting, was followed by a war with pamphlets. Tombes took part in disputations at Hereford, at

Rosse, and at Abergavenny. The last took place in 1653, in St. Mary's Church, the opponents being Henry Vaughan, M.A., and John Cragg, M.A. Probably this was the first public opposition of the kind to the Anabaptists in Wales.

Most of the Anabaptist leaders participated in this warfare of tongues. In addition to those already mentioned, we read of, amongst others, John Bunyan, Henry Denne, Samuel Oats, Thomas Lamb, Edward Barber, J. Gibbs, S. Fisher, Dr. Chamberlain, and Jeremiah Ives. The last named seemed to be always ready to meet an antagonist, for we have accounts of no less than eight disputations in which he took part. Thus in 1670 A.D. he is at High Wycombe disputing with William Penn, the Quaker; he disputed with Benjamin Woodbridge, the Presbyterian minister at Newbury, with the clergy of the Establishment, and even with his fellow-Anabaptists. He opposed Thomas Grantham concerning "the laying on of hands"; and Tillam and Coppinger about the Seventh-day Sabbath. His prowess in this harmless kind of warfare became so famous that he was sent for by King Charles II. to dispute with a Romish priest. Ives appeared before the King habited like a clergyman; and so they fell to the debate. The priest, according to custom, began to vaunt upon the antiquity of his Church; but upon this point Mr. Ives pressed him very closely, showing that, whatever antiquity they claimed, their doctrine and practice could by no means be proved apostolic, since they are not to be found in any writings which remain of the apostolic age. The priest, after much wrangling, in the end replied that this argument was of as much force against infant baptism as against the doctrines and ceremonies of the Church of Rome. To which Mr. Ives replied that he readily granted what he said to be true. The priest thereupon broke up the dispute, saying that he had been cheated, and that he would proceed no further; for he came to dispute with a clergyman of the Establishment, and it was now evident that this was an Anabaptist. Barclay, in his valuable work on "The Inner Life of the Religious Societies of the Commonwealth," informs us that John Bunyan held disputations with preachers of the Society of Friends, in the steeplehouse at Bedford. He also met in public discussion Thomas Smith, B.D., who was lecturer at Christ Church, Cambridge.

Henry Denne disputed with his fellow prisoner, Dr. Featley, in the Lord Peter's house, Aldersgate Street, in 1644 A.D., and again, on December 19th and 26th, 1658 A.D., in the Church of St. Clement Dane's, Strand, with Dr. Gunning, a celebrated divine of the day, and afterwards bishop successively of Chichester and Ely. The latter disputation was attended by some thousands of persons, and five days afterwards Denne baptized the lady at whose instance it took place. From the account of it we learn that the year 1641 A.D. did not see a change in the mode of baptism adopted by the Baptists of that day, as Dr. Whitsitt and others suggest, but it did see a change finally made in the churches of the Estab-

lishment regarding the practice—sprinkling or effusion taking the place of immersion.

The founder of the Society of Friends, George Fox, frequently in his travels came into contact with the Anabaptists and sometimes disputed with them. Thus he meets, in 1649 A.D., Samuel Oates at Barrow, in Leicestershire; in 1653 A.D., the Anabaptist pastor of Carlisle; and in 1657 A.D. he disputes, at Leith and Edinburgh, with others who repudiate the baptism of infants and practise believers' immersion.

From the News Letters of the period we learn that occasionally the soldiers of the Parliamentary forces of the Commonwealth had the monotony of the service relieved by listening to a disputation. Thus, on October 25th, 1652 A.D., Mr. Brown, the Anabaptist chaplain to Colonel Fairfax's regiment, publicly disputed, at Cupar, Fife, with one James Wood, a Scotch minister, upon the question whether infant baptism was grounded upon the Word of God. Similar disputes were held in Ireland, and sometimes led to the formation of churches. At Antrim, in March, 1652 A.D., Andrew Wyke disputed with certain Presbyterian ministers; and on May 26th, 1653 A.D., at Cork, there was a disputation between Dr. Harding, the pastor at Bandon, and Dr. Edward Worth, of Cork, and Mr. John Muroot, of Dublin.

It would be a mistake to think that the question of baptism was always the subject of discussion. For example, in 1657 A.D., a disputation was held in St. Paul's Cathedral between an Anabaptist named Griffin and a Socinian, John Biddle. Then the question was "Whether Jesus Christ be the Most High or Almighty God."

Oftentimes the Anabaptists were challenged to a disputation, but, on coming to the place of meeting, they found that their opponents would not listen to arguments, and, instead of being properly treated, they were mobbed. Thus Edward Barber suffered, on February 14th, 1648 A.D., at the parish meeting-house of Benetfinch, London, when he had come in response to an invitation to meet Edward Calamy. Then, as early as 1645 A.D., the authorities would only permit such meetings by means of a licence. Sometimes they withdrew the licence, as was the case with one issued by the Lord Mayor for a disputation to be held at the church at Aldermanbury, on December 3rd, 1645 A.D., between Edward Calamy and Benjamin Coxe, M.A.

The last recorded disputation took place on February 22nd, 1698 A.D., at Portsmouth, "with His Majesty's licence," between Presbyterians and Anabaptists. The disputants were Samuel Chandler, of Fareham, Mr. Leigh, of Newport, and Benjamin Robinson, of Hungerford, on the side of the Presbyterians, and Dr. William Russel, of London, John Williams, of East Knoyle, and John Sharp, of Frome, on the side of the Anabaptists. Mr. Robinson was moderator for the former, and Mr. Sharpe for the latter. Both parties, as is common in such cases, claimed the victory; though the Presbyterians said that Dr. Russel opposed infant baptism with all the subtilty and sophistry of the schools.

These are indirect proofs of the prevalence of Anabaptist views, the courage of the leaders, and the convincing power of their arguments. They held most tenaciously the right of private judgment, and thus fought for liberty of conscience. Hence it is not surprising to find, at this early period, the distinction between General and Particular. As to their varied distinctive tenets, one has not space to write; but they accurately discriminated between the office of the magistrate in civil matters and the claim to interfere in Christ's Church. They declared that "earthly authority belongeth to earthly kings, but spiritual authority belongeth to that one spiritual King who is King of kings." For this declaration they were ever ready to suffer. So are their descendants to-day.

Newcastle, Staffs.

ARTHUR S. LANGLEY.



### THE THREEFOLD NAME.

"There is one God, one Mediator also between God and men, Himself *man*, Christ Jesus, who gave Himself a ransom for all."

"The name of the Father, and of the Son, and of the Holy Spirit."

**W**ITH Baptists, at least, I need fear no quarrel if I decide to abide by Scriptural language when I take up the consideration of the marvellous mystery of the being of God, in order to a clear understanding of what has been actually revealed. We do not dare to set any creed of the theologian on the same level as the words of our Lord Jesus Christ and of His Apostles. There is the widest difference between the freedom of these latter in the use of what we may call legitimate anthropomorphism and the endeavour of the former to pack the infinite within the limits of human terminology. We wonder, indeed, at the definiteness given to the character and being of God by the writers of the New Testament in the utter absence of logical argument. That which is said is usually assumed as self-evident, and not needing elaborate proof. Better is it, with Paul, not to attempt the casting of the unutterable into moulds of human speech. Such things can only take form in words which are spirit and life. Restricting ourselves thus, we may hope to attain to truth as far as truth is revealed. Without such precaution, we may easily incur the guilt of going about to make us gods after our own heart.

There is a true distinction, Paul says, between God and the great Mediator between God and men. Nor does he omit to point out where the distinction lies. Once God had said, by the mouth of a prophet, "I am God and not man." Now, a strange thing is brought to pass, and here is a Man of whom it is declared that God is in Him, that the God-head in all its fulness dwells in Him bodily.

This Man lives in God, God lives in Him. The foreign element im-

ported into the God-life is that which constitutes Him Mediator. The God in Christ is the one God, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen nor can see; to whom be honour and power eternal. Amen. So it comes to pass that this Man Mediator does, by the conjunction in Himself of separate natures, by the At-one-ment, secure to the God in Him the title of Saviour, and to the man in Him the power of God for salvation.

God is concerned to exhibit His love and His power in all gracious aspects to men, and this Man He hath taken to Himself will be His interpreter. The language of His heart and voice, of His loving presence, of His life and death will be so illuminated by the God dwelling in Him that it will be as though they saw a Heavenly Father, a Lamb of God, a Holy Spirit. They will see these, for He is becoming one with God.

It is instructive to note how the words in the great commission of our Saviour, "Go . . . make disciples . . . baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," were used by the Apostles. Not once do we find any exact verbal repetition of the formula, as it has been called. The nearest approach to it is to be seen in the "doxology" at the close of Paul's Second Epistle to the Corinthians: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." This is also a single instance, and the order of the names is not the same. If to give the first place be any wise distinction, then here the pre-eminence is accorded to our Lord Jesus Christ. Jude counsels "praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. In this case the order is again different, and yet once more it is varied in the Epistle to Titus, where we read of "the kindness of God our Saviour . . . the renewing of the Holy Spirit . . . through Jesus Christ our Saviour." Peter writes of the "foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." The threefold name is thus used with the most fearless freedom, which, however, is seen to be compatible with deep reverence and with clear understanding. It serves to focus the multiform character of God as the Giver of all good, and to indicate the fulness of supply for the varied needs of the soul of man, yet remains unaffected by any tendency to an established "formula." It is plain that the use of the very words of our Saviour was not considered obligatory in the judgment of those to whom they were spoken. They came to be so interpreted and used only when men began to improve upon the original simplicity of the Record. In the Acts of the Apostles and in the Epistles baptism is invariably spoken of as administered "in the name which is above every name," that of our Lord Jesus Christ. This is done without anxious scrupulosity: it is "in the name of Jesus Christ"



(twice), "into the name of the Lord Jesus" (twice), or it is said that "all we who were baptized into Jesus Christ were baptized into His death," and "as many of you as were baptized into Christ put on Christ." Paul describes himself as being bidden to be baptized, "calling on His name," i.e. that of the Lord Jesus, and to this practice he adhered, on the evidence of his letters as above. His claim to have received the teaching of the Gospel by revelation of Jesus Christ gives his testimony double value here as elsewhere.

Since, then, these things were so, there arises a most interesting inquiry as to the real attitude of the Apostles towards the letter of the command of their Master. We must feel, I think, quite certain that they must have believed that they were carrying out His injunction in the spirit of it. Is it possible to arrive at their reading of the letter?

In writing to Timothy, Paul gives what he appears to consider a summary of the necessary truth in the verse, "There is one God, one Mediator also between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all." Here is a distinct difference recognised between God and the Man, who is the Son of Mary. After enumerating some practical details concerning the right conduct of life that should issue from faith in Jesus Christ, he concludes the passage in question with a graphic outline of the great mystery of godliness exemplified in this Mediator, "He (God) who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." The great fact of the At-one-ment effected in Christ, the presence of the invisible God in the visible Man, is most jealously guarded by Paul, together with the truth that, however manifested, God is one. The last Adam is a life-giving spirit. There are spirits that are not of God—they have become disobedient. There are obedient spirits that receive their life from God and are maintained in life by Him. There is one life-giving Spirit, who is God, and in this instance He is found to be God in Christ. In early days Peter had taken occasion to publish the majesty of Jesus Christ, "He is Lord of all" (Acts x. 36), and Paul, using this name, writes: "Whosoever it (the heart) shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit . . . we all . . . reflecting . . . the glory of the Lord are transformed . . . from glory to glory, even as from the Lord the Spirit . . . For we preach not ourselves, but Christ Jesus as Lord. . . . It is God who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Elsewhere Paul expresses his confidence in the supply of the Spirit of Christ.

In all his epistles, with slight variations of the phrasing, he has a greeting that evidently for him represents fundamentals. "Grace to you and peace from God our Father and the Lord Jesus Christ." It is as though he were ever insisting on this, "There is one God, one Mediator

also between God and men, Himself man, Christ Jesus." The writers of the other epistles adopt substantially the same method, so that we are confronted with the fact that there is not the faintest trace of any attempt on the part of the inspired writers of the New Testament to plant upon the simple words of Christ the growth of unwieldy and abnormal pseudo-doctrines, such as have since been invented and have become a veritable and often unbearable burden on the consciences of men.

Nothing less than the death of Jesus Christ, followed by His miraculous Resurrection and Ascension, and the fulfilment of His promise to visit His disciples in the power of His Holy Spirit could have carried conviction home to the point of their acquiring a settled, overcoming faith. Previously, the wondering reproach had been always on His lips in some form or other, that even His friends did not believe in Him as God.

He had made a profound impression on the minds and hearts of those with whom He lived, they had come to recognise in Him the Son of God, the Christ, the Holy One of God, as far back as the time of His baptism; but this is not enough for Him, since it is not enough for them. They shall themselves become entitled to such names, they shall be sons of God, and saints. He is with them in order that they may know what it is possible for God to do with a man who surrenders wholly to Him.

But this cannot satisfy Jesus. Hear the appeal in His words, "Why are ye so fearful? How is it that ye have no faith?" The reason was that they did not see the present God, Ruler of winds and waves. They saw only the sleeping Man, the Son of God, and they feared. "Why reason ye because ye have no bread? Do ye not yet perceive, neither understand? Have ye your heart hardened? Having eyes, see ye not? and, having ears, hear ye not? Do ye not remember?" Then questioning them as to their recollection of the two miraculous supplies of food, He repeats, "Do ye not yet understand?" They did not understand that the Creator of all the earth's fulness was appealing to them in these works to know Him present inhabiting the Man Christ Jesus, and using Him as His prepared means of communication and manifestation.

It seems perfectly plain that Jesus Christ rejects the idea of distinct personality. He will have none of it. The man in Him—that is, the visible in Him—is a man so adopted and possessed by the God who is His life that the words of God must be uttered by Him, that the works of God must be done by Him, and that eventually He shall be hidden in God, He shall abide in the bosom of God. It is worth while here to observe the fact that the same point of identity with the Father, so urgently pressed by our Saviour on His own behalf, is introduced with regard to the Holy Spirit in connection with the birth of Jesus Christ our Lord. Matthew and Luke agree in attributing the Incarnation to

the agency of the Holy Spirit, thereby identifying Him with the Father of our Lord Jesus Christ. As man, Jesus Christ declares that He is the Father's Messenger, but He does not leave this statement to stand alone. "He that sent Me is with Me; He hath not left Me alone; for I do always the things that are pleasing to Him." The man in Him is always subordinated to the God in Him; for "My Father is greater than I." He proceeds from suggestion and indirect questioning to express Himself in explicit terms regarding the mystery of His being. To have known Him, believed on Him, beheld Him, was to have known, believed on, beheld the Father.

"I and the Father are one." "Believest thou not that I am in the Father and the Father in Me? Believe Me that I am in the Father and the Father in Me. Believe Me for the very work's sake. Why do ye not understand My speech? Before Abraham was, I am." Perhaps one of the strongest passages in evidence of the thoroughness with which Jesus urged the necessity for the recognition of His true Godhead is found in the words relating to the blasphemy of the Holy Spirit. The comments of the evangelist on the solemn warning uttered by our Lord is "Because they said, He hath an unclean spirit." He distinguishes, therefore, between Himself as man and as God the Holy Spirit. He can bear and forgive all manner of slights and misconceptions and indignities offered to Him as Son of Man. He can pray "Father forgive them," for He adds, "they know not what they do." Such a sin may be mainly one of ignorance. But to examine His conduct and to pronounce the act done in the power of the Holy Spirit who dwells in Him as that of an unclean spirit is to show that the nature is utterly demoralised and false. To stigmatise a life abundant in the fruits of the Spirit as in league with Satan is to make God a liar. One other testimony, from the magnificent prophecy of Isaiah, we may quote. He attributes the titles of "Mighty God, Everlasting Father" to the Child who shall be born.

From the outset the truth faces us that the names by which God has made Himself known are declaratory and descriptive, and that as time proceeds the idea of God is marvellously enlarged and enriched by this simple means. The Almighty God of Abraham proclaims Himself to Moses as the always existing Jehovah, the God whose habit it was afterwards to illustrate Himself for the benefit of His people by the collocation of His significant names. "I am Jehovah, thy God, the Holy One of Israel, thy Saviour." "I, Jehovah, am your Holy One, the Creator of Israel, your King." These names are accorded to Him. "Thus saith Jehovah, the King of Israel and His Redeemer, Jehovah of hosts," and "Thou, Jehovah, art our Father; Our Redeemer is Thy name from everlasting." and so on.

The evidence is before us. The conclusion concerning the two natures of God our Saviour in Christ, perfect God and perfect Man, is legitimately

derived, we think, from the interpretation given by the Apostles to the command of their Master in the use of the Threefold Name. In the end they had learnt their lesson. They did not fail to understand His claim to Divinity, absolute and unimpaired. Even the doubting one was constrained to exclaim adoringly, "My Lord and my God." They use His name according to His commandment. But they translate it into the name that had become dear by use and wont, and so the "Jesus" of the olden days remains with them, and they add to it the name of Christ, that tells of the Spirit in Him, and as they ceased not to teach and to preach "Jesus as the Christ," it came to pass that Peter supplied the one element lacking to the completeness of the great name when he declared "He is Lord of all."

We have seen the large concern of the Master that He shall be known to be the instrument by means of which the God in Him shall make Himself known. He is the habitation of God through the Spirit; He is the fit garment for service in God's visitation of the world; He is the interpreter, giving to men in their own tongue a faithful version of the love of the Father, and qualified as the Holy Spirit of the living God to present truly to them the nature of the Divine deed of gift in death and in life that is salvation to and in all that hear His voice.

Besides this, we find that the names which in the Old Testament are given to Jehovah are in the New Testament appropriated to Christ. Jesus is the Redeemer, the Saviour, Christ is the Holy One, our Lord is the Almighty Jehovah. It is impossible to resist the conclusion that, while we may have a Trinity (or more) of names, there reigns an absolute unity in the Majestic Personality in whose crowning name, "God," all perfections and infinitudes and powers of bestowal meet.

While the several names are freely interchangeable, the threefold name, "The Lord Jesus Christ," appears to be permanently adopted as the New Testament equivalent for "the name of the Father and of the Son and of the Holy Spirit," the name of the one God, revealed to men by the Son of God, the one Mediator, Himself man. In His own Person, Son of Man and God the Saviour, He gathers into and unites in one centre all the necessary forces and all the necessary material prepared by Him to this end. Because He is very God at the same time that He is very man, He carries to its legitimate conclusion His great adventure. God does not exist in detachments; He is One. Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory, without blemish, in exceeding joy, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and power, before all time, and now and for evermore. Amen.

CAROLINE E. WHITEHEAD.



## "THE APOLOGIA OF A CHRISTIAN LAW BREAKER."

BY THOMAS PHILLIPS.



HIS year has seen some of the elect of the land hauled up before the magistrates for the non-payment of the Sectarian Education rate. It is a serious thing for Christian men to be placed in the position of law-breakers. The example set may lead to grave results. Once the gap of disobedience is made in the fence of the law it is impossible to tell what criminal advantage may be taken of such a breach. The man who breaks an unrighteous law may encourage others to break laws which are righteous and beneficent. As Free Churchmen, we have hitherto been loyal and law-abiding citizens, and we count it a duty and a privilege to bring up the children under our charge to respect and obey the laws of the land. We are not forgetful of the explicit commands of the New Testament "to obey the powers that be, and to give tribute to whom tribute is due." We have not acted without giving the subject much reflection, and without keenly feeling the responsibility for the serious step we have been compelled to take. It is our firm conviction that we have been actuated by the highest of Christian motives, and that we have done nothing contrary to the teaching of the Lord Jesus Christ.

A law unparalleled in English history has been unscrupulously passed. A high legal authority has declared that never before was a law passed compelling men to pay directly for the teaching of doctrines they did not believe. There have been laws compelling men to attend church or to keep up the church fabric, but never before to pay directly for the propagation of truths which stultify their own convictions. It is a law passed without a mandate from the country, by a free use of the closure, and by one or two actions which made a close approach to strategy and subterfuge. It is a law rushed through Parliament, robbing many a parent of the liberty of having his children taught in the public schools without having his own religious convictions violated; shutting the doors of a large number of these schools in the face of Free Church teachers, and compelling Free Churchmen to pay for doctrines which they themselves could under no account teach. A law like that we feel obliged to resist. Devotion to greater principles and obedience to higher laws compel us to disregard its authority and disobey its enactments.

*I.—We appeal from the law, to the Constitution, of which it will never form a permanent part.* We are all proud of our British Constitution, and justly regard it as one of the finest in the world. Now there are great principles which have in the course of years, and even of centuries, become an integral part of this Constitution, such, for example, as the inviolability of a man's home, the sacredness of the marriage bond, and the personal freedom of the subject. Now a snatch law which contravenes any of these great principles is unconstitutional, and ought never to have

been passed. Suppose this Government were to pass a law for the introduction of Chinese slavery into the English coal-mines, the law might be constitutionally passed, but it would be so contrary to the Constitution that no one would be surprised at a revolution. Or, suppose under a Socialistic ministry, a law was passed to abolish wedlock, all of us would appeal from the accidental law to the permanent Constitution. Now, I think it will be freely admitted that religious liberty and public control have become parts of our Constitution. There is to be no taxation without representation, and the religious convictions of no citizen are to be interfered with or violated. Now, this Education Act violates both these principles; it invades our religious liberty, and it negatives public control; in short, it is an unconstitutional law, and the law-breakers are not the people who resist its demands, but the men who framed its statutes.

II.—*We appeal from the law to the public conscience, which ought to be embodied in every law of the land.* Any law to be a living force must be the expression of the character of the people. A law to have any authority must not be the passing whim of any political party, or a convenient contract between the members of the Cabinet and the representatives of vested interests, or a mere stroke of expediency to avert the disasters of a General Election. To be permanent and authoritative it must be the conscience of a whole people. It must safeguard the rights of all and violate the rights of none. It must be impartial and universal. If it inflicts palpable injustice upon any section of the community, its authority is weakened and impaired. This Education Act is admittedly not backed up by the conscience of the nation. There is scarcely a citizen in England to give the law his unreserved blessing. Church papers like the *Pilot* and *The Commonwealth*, and even the *Church Times*, have pointed out its flaws. I believe the majority of the members of the Church of England hate it, and not without reason, because through the action of a number of wire-pullers it has placed a great spiritual church in an unenviable position. A Conservative overseer told me the other day he hated it as much as any passive resister did. What is palpably unjust cannot have the conscience of England behind it, and Passive Resistance has been tolerated and favoured by the nation because, although it runs counter to this particular law, it does not run counter to the conscience of the community. The Government know very well that the members of the Central Committee are guilty of conspiracy. They dare not put them in prison, because they have not the moral sense of the nation behind them. If the real criminals of the land were to try Passive Resistance, their movement would be immediately scotched, because there would be arrayed against it the undivided conscience of a whole community. But in the case of this act the national sense of righteousness is on the same side as Passive Resistance.

III.—*We appeal from this law to the righteousness which makes all*

*laws possible.* We often forget that a law is not obeyed just because it is a law, but because it is right. If a law were passed which commanded the nation to do what is evidently wrong—say to steal or lie—it would be soon discovered that we are not law-abiding because it is right to obey the law, but that we obey the law because the law is right; that is, the law is not the highest authority, but the right. If this be the case, so long as the law is righteous we may expect obedience, and the moment the law becomes unrighteous we must welcome resistance. I do not want to say but that in a lower state of civilisation men obeyed the law just because it was the law; just as a child obeys its parent simply because he is told, but as he grows out of childhood he wants to know the reason and see the righteousness of every command. England is no more in its childhood, and we obey the laws not simply because we are told to do so by our superiors, but because we believe in our inmost self that the laws are right. So as a nation advances in knowledge and morality, great care should be taken that our laws should be moral laws, and that there should be no divergence between the national character and the national legislation. So the higher a nation becomes, the greater the possibility of Passive Resistance. If a nation's moral sense is strong and keen, and should a conflict arise between what is righteous and what is lawful, it will resist the law and cling to the right. It cannot help doing so, for it comes to a choice between two authorities, and the highest must be chosen. This movement must teach modern democracy a much-needed lesson, that it is not the will of a majority that makes any law authoritative and binding, but its own inherent righteousness.

*IV.—We appeal from the law of man to the law of God.* In one sense this is only saying what I have just said over again, for the right is only another name for the will of the Highest. It has been pretty generally recognised that a man has certain obligations towards his God; that these must stand first, and determine every other relationship. Now, should any law passed by Parliament interfere with these obligations, it is clear that God must be honoured, although man be disobeyed. Lowell has well put it:

**"Man is more than Constitutions;  
Better rot beneath a sod  
Than be true to Church and State,  
And doubly false to God."**

Man's first duty is to be true to God, for out of this relationship all Governments spring and all obligations arise. It was because he put God first that Thomas Bilney was condemned in Norwich Guildhall 400 years ago, and burnt beneath St. Leonard's Hill. It was because they put God first that the early disciples kept the Christian flag aloft in spite of Jewish and Pagan persecution, and handed down to us our Christian heritage. "Peter and

John answered and said unto them, 'Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye, for we cannot but speak the things which we saw and heard.'" It was because they put God first that the Puritan pioneers suffered loss and imprisonment and even death, and handed down to us a Nonconformity which is neither honeycombed nor decadent. And it is because we put God first that we cannot pay for doctrines which we disbelieve, and impose upon our young people religious disabilities which are unjust and antiquated. Jesus said "Render unto Cæsar the things that are Cæsar's; render unto God the things that are God's." But the whole teaching of Jesus goes to show that God must be put first; and should the demands of Cæsar conflict with the laws of God, then Cæsar must be resisted and God obeyed. The Apostle Paul said, "Let every soul be in subjection to the higher powers. He that resisteth a power withstandeth the ordinance of God." These words were written at the beginning of Nero's reign, when he promised to be one of the most beneficent of rulers. It cannot mean that Christians were to give up their religion in obedience to the suppressive laws which he afterwards formulated. Indeed, the Apostle Paul is careful to describe the kind of government Christians were to obey. "For he is a minister of God to thee for good." So long as he is that, he is to be obeyed, but should he become a minister of evil then he is to be resisted. Dr. Sanday, Canon of Christ Church, Oxford, in his commentary on Romans, says: "In all things indifferent the Christian conformed to existing law. He obeyed the law not only because of the wrath, but also for conscience sake. He only disobeyed it when it was necessary to do it for conscience sake." This is the spirit of the New Testament, "Seek ye first the kingdom of God and His righteousness." God first. Now in the face of such teaching as this it is absurd to ask us to wait until the law is constitutionally altered. This is all right for the utilitarian politician who does not admit God or conscience into politics. If it is simply a question of expediency or convenience, or even the greatest good of the greatest number, we might wait till the General Election, but the Act violates our conscience, asks us to do what is grossly unjust and palpably wrong; and must we go on doing what is wrong as if it were right until Parliament chooses to repeal the Act? Does trust in Parliaments make the wrong right? If the Christian view of life is correct, certainly not. Conscience stands highest, and the right stands first, and hope in Parliaments and every other consideration stand second.

Let me say, in conclusion, that Passive Resistance ought to put every man on his honour. We must on no account make a convenience of conscience. It will degrade our manhood and humiliate our cause to be conscientious in one point and not conscientious in all points. We must make conscience supreme in every department of our life. We must see that our motives are the highest. Passive Resistance is not an expedient to defeat the Government, or even an invention to defeat the Education Bill.



It is the position into which we are reluctantly driven as conscientious Nonconformists, and which we are compelled to hold if the Bill were never repealed. We can do no other, we cannot help it, it is inevitable. The question of consequences does not enter into it, it is a conflict between a higher and a lower duty, and we must follow the higher, were wisdom in the scorn of consequences. It is an attitude taken up not only by the noblest of Christians, but by the choicest souls in nations which are not Christians. It is the attitude of Antigone and Socrates, as well as of John and Peter. It is the attitude of our Saviour Himself, who was called by James Hinton "the greatest of law breakers."



## SUNDAY MORNINGS WITH THE CHILDREN.

### VII.—SUMMER.\*



**F** the four seasons of the year—spring, summer, autumn, and winter—summer is by general consent the glory and crown. Each of them has its own place to fill in the order of nature, each has its own value and charm. There is not a single season we could dispense with, nor a single pleasure associated with it which we should not be sorry to miss. It is delightful to see the fresh budding life of spring, the clothing of the trees with leaves of tender and delicate green, the gorgeous blossom of the cherry and the apple, the modest little flowers that appear on the earth—the hyacinth and violet, the primrose and the daffodil—and sweet, too, it is to hear the singing of the birds. Autumn is the time when the well-ripened fruits are safely stored, when the fields yield up to the reaper their treasures of corn, and the foliage takes on a thousand hues of entrancing beauty—the brilliant yellow, the deep, rich purple, the glowing red. Winter brings to us the frost and the snow, but can anything be more beautiful than the mantle of white which covers hill and plain, and sparkles, as it often does, in the brilliant sunshine? What delightful games there are in the winter! How bracing is its clear, keen atmosphere! What strong, sturdy men it helps to make! And how delightful are our winter evenings at home, around a bright fireside, where we can read some great and good book, and talk over what we read, and pass the time in innocent and healthful amusements. Yes, every season has its own attractions, and should be received as a gift of God.

But summer, with its genial warmth and delicious breezes, with its longer days and brighter light, is the time in which we most of all exult. The sun seems higher in the heavens above, and reigns with more imperial power. The earth in every direction responds to his call, and everything around us is touched into a richer, fuller, life. Hidden forces are set free, transforming and beautifying the world, and giving to it a wealth of fruitfulness of greater value than gold or diamonds. It is in summer that we see the fulness of life—in the fields and the hedgerows, the gardens and the woods, in the livelier green of the grass, in the richer splendour of the flowers, the buttercups and daisies, the roses and the honeysuckle, and in

\* An Address to Young People at a Midsummer Morning Service.

the wonderful foliage which reaches its perfection in "the leafy month of June." As I write these words the sky is calm and clear, with beautiful fleecy clouds floating here and there, white and glistening; the atmosphere is pure and invigorating, and around me is a scene of transcendent charm. Oaks and elms, beeches, limes, and cedars stand as symbols of strength, the chestnuts, stately and commanding, are shedding their blossom; but the blossom of the hawthorn, covering tree after tree as with a sheet of snowy white, is as beautiful as that of the apple or the cherry, and what delicious scents fill the air! No delight is richer than that which we derive from scents, the fragrant odours of nature, which from forest and hedgerow, field and garden, rise as a sweet incense to the Creator's praise. Nature is a great storehouse of perfumes, exhalations which have been rightly called the breath of flowers, the sweetest expression of their inmost being. Richard Jefferies, that great naturalist, who seemed thus to die before his time, tells us that "as the wind wandering over the sea takes from each wave an invisible portion, and brings to those on shore the ethereal essence of ocean, so the air, lingering among the woods and hedges—green waves and billows—becomes full of fine atoms of summer." We have most of us known days which answer to his description, "Steeped in flower and pollen to the music of bees and birds, the stream of the atmosphere became a living thing. It was life to breathe it, for the air itself was life. The strength of the earth went up through the leaves into the wind. Fed thus on the food of the immortals, the heart opened to the width and depth of the summer—to the broad horizon afar, down to the minutest creature in the grass, up to the highest swallow." Life, life is everywhere around us. "Living things leap in the grass, living things drift upon the air, living things are coming forth to breathe from every hawthorn bush."

Mr. Lowell rightly asks: "What is so rare as a day in June?" It is then that there come perfect days, and birds and flowers are happy with the deluge of summer.

"Now is the high-tide of the year,  
And whatever of life hath ebb'd away  
Comes flooding back with a ripply cheer,  
Into every bare inlet and creek and bay;  
Now the heart is so full that a drop overfills it,  
We are happy now because God wills it;  
No matter how barren the past may have been,  
'Tis enough for us now that the leaves are green;  
We sit in the warm shade, and feel right well,  
How the sap creeps up and the blossoms swell;  
We may shut our eyes, but we cannot help knowing  
That skies are clear, and grass is growing."

Surely such scenes and surroundings should make us happy. God intends them to enlarge and enrich our life, to awaken our thoughts, to gratify our feelings, to minister to our pleasures. There should be summer in our souls. Ah, but the sun and the trees, the flowers and the birds cannot of themselves create it. Sometimes there is a sad contrast between the beauty and fruitfulness without, and the gloom and misery within. A sullen, discontented, angry spirit, a spirit of selfishness and avarice, the bitterness of wrath and an accusing conscience can throw a gloom over the fairest scenes, and turn them

into a wilderness. The best things in nature, as in the service of God, are kept for the pure in heart. Another great poet tells us, in words which you should try to understand, that

“We receive but what we give,  
 And in our life alone doth nature live;  
 Ours is her wedding garment, ours her shroud;  
 And would we aught behold of higher worth  
 Than that inanimate cold world allowed  
 To the poor, loveless, ever-anxious crowd,  
 Ah! from the soul itself must issue forth  
 A light, a glory, a fair, luminous cloud  
 Enveloping the earth.  
 And from the soul itself must there be sent  
 A sweet and potent voice of its own birth,  
 Of all sweet sounds the life and element!”

In the economy of nature it cannot be always summer. Can it be so in the soul? To a large extent it can, for we are aided by other and higher influences than those which reach us from earth and air and sky—influences of truth, holiness, and love, precepts and promises which come direct to our hearts from God, to quicken and purify, to strengthen, and to help us. The material world is not everything. It shadows forth a nobler life than its own, as we are reminded in the well-known words: “Bright as is the sun and the sky and the clouds, green as are the leaves and the fields, sweet as is the singing of the birds, we know that they are not all, and we will not take up with a part for the whole.” Heaven and earth, sun, moon, and stars, mighty mountains, cornfields and vineyards, the scented pine and birch, the heather and the clover are a great picture gallery to teach us what God is like, and what gracious gifts He wishes us to receive from Him. They all point to a world, which, though unseen, is most real and near to us—“the spirit world, outside the limits of our time and space,” where we and all men find their true life.

Summer in the soul. What music there is in the words! They tell us of a life serene and contented, radiant and gracious, a life lived in the light of God's presence, under the rays of the sun of righteousness, clothed also with the beauty of holiness, abounding in the fruits of the Spirit, and filling the air around with the fragrance of love and good works. The grass and the flowers reach their beauty, and the fruits of the earth are ripened, because they absorb into themselves the light and heat of the sun and the moisture of the dew and the rain; so will all sweet and beautiful things be found in our lives when the thought of God becomes intertwined with our thoughts, when the love of God kindles our love, when it wins our hearts for Him, and ensures our thankfulness and praise. Keep the soul open towards God, receive Him as your helper and friend. And then, not only shall all nature aid you, not only shall the sunshine and the summer, the green earth and the azure sky enter into your thoughts, and make their joy and beauty yours, but He who made all these things shall be to you light and strength and gladness, and the glory of the summer, in which all men are rejoicing, shall not surpass the glory which dwells in your soul.

JAMES STUART.

## NOTES AND COMMENTS.



THE ASSOCIATIONS.—The annual meetings of our County Associations have now nearly all been held, and, while there are great differences of experience, on the whole there is much ground for thankfulness in the various reports of the general condition of the Churches. Many pressing problems, both of National and Denominational interest, have been brought forward, and on the former, at least, our Associations seem to be pretty much of one mind. Sympathy has been heartily expressed with those who during the year have faced the inconvenience, and sometimes the persecution and loss, incurred by Passive Resistance to the Sectarian Education rate. The Licensing Bill of the Government has been earnestly and unanimously condemned. The Chinese Labour Ordinance has come in for similar treatment, while here and there the indignation which is universal amongst us has found expression against the perpetrators and defenders of the horrible Congo atrocities, and the recent behaviours of the unspeakable Turk in Macedonia and Armenia. With themes so thick upon the ground, time cannot be found for all of them, or something might have been done publicly to denounce the last of our national raids—into Thibet, and the military despotism which is waiting its opportunity to fasten Conscription upon our island home. There is less unity about some of the questions that affect our Denominational life. The proposals of the Baptist Union Council for the revision of its constitution were referred to the Associations, and have met with varying fortune. In some of the assemblies the principle on which they proceed was controverted, and it seems to us that, before a conclusion can be reached, there needs to be a thorough discussion of the question whether the Church or the Association is to be treated as the unit of the Baptist Union. It is not a mere question of form, it is largely a question as to whether the burdens of our associated life can best be met by placing the responsibility of them immediately upon the Churches or mediately through the Associations. On the one hand, the latter are not organised with any approach to uniformity, and some of them are unwilling to assume any new responsibilities; on the other hand, the logical order is, no doubt, Church, Association, Union, and in most cases, if not in all, the Association has more powers of local influence and persuasion than a central body. The same perplexity attends the recent proposals of the Committee of the Baptist Missionary Society. The Associations are being asked to organise themselves, and the Churches, in their areas, to raise the necessary funds for Foreign Missionary work. Will they undertake this duty without asking for some share of the control, some direct representation upon the Committee? And how far is the new duty compatible with the duties for which they have come into being? The difficulties are really serious, and should be frankly discussed by a meeting consisting of delegates from all the Associations before any steps are taken which cannot easily be retraced. We have come to a parting of the ways, and a little patience and mutual consideration will be all to the good.

THE CONGO ATROCITIES.—We are very glad that public attention is being directed more and more urgently to the awful and inhuman barbarities which have been carried on under the wing, and by some of the servants, of the

Congo Free State. The more is known of these things the stronger will be that pressure of opinion upon our Government, apart from which they seem able to do little in the councils of Europe. The meeting of the Aborigines Protection Society, under the presidency of the Bishop of Hereford, had before it some practical proposals by Sir Harry Johnston, for the establishment of British Consular Courts in the State, and for a meeting of Plenipotentiaries of the Powers signatory to the Berlin Treaty. Of still greater importance was the debate in the House of Commons on a Foreign Office vote, and a strong line was taken both by Sir Edward Grey and by Lord E. Fitzmaurice. Lord Percy's reply, on the part of the Government, was favourable to an international tribunal, but he could give no definite assurance as to time and place, or whether it would be held at all, and one is forced to the conclusion that the Cabinet is unwilling or unable to make its voice heard and its wishes respected. It is very unfortunate that in some way or other the impression is abroad in our own Churches that the Committee of our Missionary Society has not done all that it should have done in the way of protest, of exercising its influence with our own Government, and of using our Missionaries in the field for the purpose of gaining information and for the protection of the natives. In matters of this sort, even if the judgment of the Committee should be under suspicion, there can be no suggestion of callousness or indifference on their part or on the part of our brethren in the field, who are in deaths oft on behalf of the natives. Further, the difficulties which surround any particular action are very great and little appreciated by the outsider, and a deep sense of responsibility is a check upon the wild use of language either of reproach or threatening. At the same time, we think that it would be of great advantage if now the Committee would take its subscribers thoroughly into their confidence in the matter, and keep them thoroughly informed from time to time of the steps which they have taken, and the progress that may have been made.

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THE LICENSING BILL.—There is no doubt that if the House of Commons represented in any degree the moral forces of the country the Government Licensing Bill would receive short shrift. As it is, there is but little desire on Mr. Balfour's part to allow of any searching discussion. Under his leadership, and under the personal interpretation of the rules of the House, debate is exceedingly difficult, and it is often impossible to get at the real opinion of Parliament. This was plain on the first appearance of the Bill in Committee, when an amendment on the first clause shut out the consideration of all future proposals for a time limit in the Bill. The amendment was not acceptable to the small temperance party on the Conservative side of the House, and so was lost, and the Bill is left in all its naked enormity as a Bill to endow enormously the richest and most injurious trade in the country, and to render any reasonable restriction of its mischief for ever impossible. The necessities of Supply, and the urgent claims of the Ascot week on members of the House, have delayed for the time being its further consideration; but in a few days Mr. Balfour will be in and out of the House moving the closure and fixing time limits for the discussion of the Bill. But the country is fine! Everywhere indignation against the Bill gathers weight as it finds expression. The meeting in the Albert Hall, under the presidency of

Lord Peel, was a splendid success in numbers and in enthusiasm. Lord Peel himself, Mr. John Morley, and especially Mr. Arthur Chamberlain, rent the Bill through and through. Mr. Chamberlain's scorn reached its height when he declared that the Bill was too utterly bad and ill-conceived for amendment, that its only desert was complete and thorough rejection, and, if it should become law, repeal. Mr. Balfour has not strengthened his own position by the way in which he flouted clerical opinion in the House of Commons. The clergy are still to be reckoned with as a moral force, and are no insignificant body among his supporters. Whatever is the immediate fate of the Bill, it has served to unite the Temperance party of the country as never before, and the tide of public conviction will, we may well hope, soon rise high enough to flood Mr. Balfour and all his works.

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THE EDUCATION STRUGGLE.—London is now coming into-line with the rest of the country in the Passive Resistance movement. Londoners have not been too well served so far by the Progressive members in the Council, who, no doubt with a desire for peace, and to serve the interests of education, have taken some very questionable steps. Following upon the determination to conduct the work of the Education Committee in private, they have boldly proclaimed that no part of the present rate is to be used for the Denominational schools. It is a mere quibble and pretence, and deceives no one, and we believe will only deter from action the faint-hearts who are glad of an excuse for not following strong words with brave deeds. The magistrates of Islington have shown a poor sense of their duties by determining to exclude the public during the hearing of Passive Resistance cases, and our friend, Rev. C. Brown, had no one with him in court except Dr. Clifford, who somehow had managed to slip in and was allowed to remain. The experience of a Post Office official in Norfolk seems to show that Government officials who have scruples against the sectarian rate are to be badgered and threatened into the payment of it. All such things as these are really grist to the mill; they do but hasten the day of account, and make the demand for thorough treatment more inexorable and more urgent. Meanwhile, on all hands there are signs that the new Educational authorities created under the Acts of 1902-3 are not competent for the work they have in hand; they are already too busy with other duties to give these proper attention, the areas they have to deal with are too vast for any personal knowledge, and in many cases, whatever zeal they possess is not educational, but is concerned either with class interests or the keeping down of expenditure at all costs. Those who know of these things will do well to make them matter of common knowledge, that it may be seen how far short the Acts have fallen, not only of justice, but of educational efficiency.

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HOLIDAY DUTIES.—The holiday season is upon us once more, and while many will be spending some weeks away from home by lake or river or sea, the hardest and most constant workers will snatch two or three week-ends away from their accustomed duties. There is a double opportunity of serving Christ and the Church of which we do well to remind ourselves. Wherever we may go we should carry our principles with us, and use the opportunity of encouraging those of like precious faith who often, amid many difficulties and discouragements, are holding forth the light of truth. The struggling

Baptist causes in the villages and hamlets of the countryside, or even in the smart pleasure resorts, need us. They have some of them prepared for our coming, and in many cases, if we fulfil our Master's will, we shall visit them and pray with them, and help them according as we have opportunity, and speak kindly words to the minister and his wife and the workers who stand bravely by their side. But in this holiday season those who stay at home have a privilege and a duty, too, in the added faithfulness which is necessary to maintain at its best the life and service of the Church. Oncers should become twicers. Those who have dropped out of the organised work of the Church, or who may never have assumed responsibility for it, should now offer their services, if only for the time, that the places of absent workers may not be empty, and that in school and mission, chapel and cottage meeting the work may be worthily sustained. Such service will bring a rich reward, and many will find a talent to use which before they hardly knew they possessed.

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THE LATE DR. A. B. DAVIDSON ON THE OLD TESTAMENT AS A BOOK OF BEGINNINGS.—At the close of his great work or "The Theology of the Old Testament," reviewed on another page, Dr. Davidson forcibly says: "In reading the Old Testament, we must remember that it is a book of beginnings. Thoughts of God never thought before are showing themselves; presentiments in regard to man and his destiny, hopes or dreams in regard to life, are seen rising up from the deepest heart of the pious like air-bells to the surface. The life and immortality brought to light in the Gospel are being reached from many sides, in fragments, and many times only by the arm of faith reached out and striving to grasp them as brilliant rainbow forms. In the Old Testament truth has not yet attained its unity. But everywhere in it the ground of hope or assurance is the spiritual fellowship already enjoyed with God. Our Lord's argument, 'God is not the God of the dead, but of the living,' is the expression of the whole spirit of the Old Testament on this great subject. The temple of truth is not yet reared, perhaps the idea of it hardly conceived in its full proportion. Yet everywhere workmen are employed preparing for it, and all around there lie the exquisite products of their labour; and here we may see one laying a foundation, and there one carving a chapter, and there another wreathing a pillar, or polishing a cornerstone, working singly most of them, able only to take in the idea of the one piece on which he is engaged, till the Master Builder comes, in whose mind the full idea of the temple bodies itself forth, and at whose command each single piece of workmanship arises and stands in its fit place."

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THE REV. WALTER H. STAPLETON, OUR CONGO MISSIONARY, AS A PHILOLOGIST.—We cordially welcome the appearance, even if we cannot present a competent review, of the COMPARATIVE HANDBOOK OF CONGO LANGUAGES, compiled and prepared for the Baptist Missionary Society, by W. H. Stapleton, Yakusu. It is a comparative grammar of the eight principal languages spoken along the banks of the Congo River from the West Coast of Africa to the Stanley Falls, giving 800 selected words from these languages with their English equivalents, and appendices on six other dialects. An intimate acquaintance with these languages, a mastery of their forms, together with a careful discrimination of their resemblances and differences, are everywhere patent.

The task which Mr. Stapleton has ably accomplished must have involved an enormous amount of strenuous and patient labour, and cannot fail to be of great advantage to the work both of preachers and translators in Congo-land. Mr. Stapleton believes that it is possible to find the common basis of all the languages in several groups, and to use it as the means of securing a translation or translations which will cover a much wider area than do any of those now in use. On this point only an expert can judge, but Mr. Stapleton's plea seems reasonable. In any case, we may congratulate our Society on having in the Congo men of so strong and virile a texture, so capable of meeting the demands of their important position as pioneer evangelists. The native stories and proverbs are often amusing, and will furnish capital material for missionary addresses. It is interesting to note that the work issues from the Hannah Wade Printing Press of our mission at Bolobo.

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SUNDAY SCHOOL DISASTER IN NEW YORK.—The awful calamity which has just happened in New York, by which a thousand lives of children and mothers have been lost through the outbreak of fire on board an excursion steamer, is one that is without a parallel, and has shed a gloom over the whole Christian community of the great city. Our faith is staggered by such an awful event, and one asks almost in vain what adequate moral ends can be served by the permission of such a calamity. It is, no doubt, reassuring to be told that in this country such an event would be impossible, that our ships are built of steel and not of wood, and that damage by fire could never be more than trifling. But it is not fear for ourselves or our own that is the most perplexing and disturbing question. What we are concerned for is the vindication of God. And just here we are thrown back absolutely upon our faith in Him. We may differ widely indeed in our judgment of His share in the whole business. Some would describe it, not in the mere legal sense, as "an Act of God," while others might, at the other extreme, put it wholly to the action of "the prince of the power of the air." We cannot know yet. We can only trust God, and pray that those who have been so tragically bereaved may not lose their faith in Him, but going all their days "in solemn procession," may know that "His tender mercies are over all His works," and those who have passed through floods and flames are in His hand, and in His safe keeping.

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HARBOROUGH AND DEVONPORT.—Harborough and Devonport are splendid. The only seat gained by the Tories in the present reactionary Parliament has been wrested from them by an unprecedented majority. Never surely did a Government so unanimously condemned in the constituencies stick so tightly to office. Oh, for some heaven-sent leader who should marshal the forces of the Opposition, the great moral forces of the nation rather, and sweep away the discredited Cabinet that still grasps the remnants of power though all honour is lost.

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MORRIS OF IPSWICH.—Rev. T. M. Morris may be said to have died in harness, for although for two years he had been free from the pastoral office, and had moved to Lowestoft, he preached with great acceptance and power up to the last Sabbath of his life. For forty-four years he was identified with



Ipswich, and left the impress of an Evangelical ministry and a strong personality, not only on the town, but in a great degree upon the whole county in which for so many years he was a beloved and trusted leader. Most sober and wise in counsel, he was an invaluable member of the Baptist Union Council, and of the Missionary Committee. Of the former he was an ex-President, while the latter showed its great confidence in his judgment and spirit by associating him with Dr. Glover in a visitation to our Mission in China some few years since. We may have had more brilliant men at the head of affairs, but we have had none braver, none more devoted or devout, than Morris of Ipswich, a memory and an example not only to his sons and daughters, but to the whole Baptist Church.



### LITERARY REVIEW.

THE THEOLOGY OF THE OLD TESTAMENT. By the late A. B. Davidson, D.D., LL.D. Edited from the Author's MSS. by S. D. F. Salmond, D.D. T. & T. Clark. 12s.

NOTWITHSTANDING the manifest disadvantages under which this volume appears, no book will meet with a more cordial welcome from theological students of every section of the Church. Its appearance has been eagerly awaited for many years, and all who are in any degree acquainted with Prof. Davidson's character feel that he had a special fitness for dealing with the great subjects to which throughout his life he addressed himself. Had his life been spared a little longer, he would, no doubt, have given to his materials a more perfect form than that in which they now appear. As in the case of "Old Testament Prophecy," we have the grouping together of class lectures which doubtless contain the Professor's final decisions, though some difficulty has been occasioned by the fact that Principal Salmond has had before him a variety of editions—four, five, and in some cases six—and these being left undated, it has been difficult to bring the different parts into proper relations. Some of the lectures have, to some extent, been utilised in the lamented author's articles in the "Dictionary of the Bible," where they have already won a high fame. Yet, after making all deductions, we have a notable contribution to theological science. In this notice we can do little more than indicate the contents of the work. In the first chapter Dr. Davidson deals with the Science of Old Testament Theology, and shows that that theology is subordinate to religion, and is largely the history of the religion of Israel as represented in the Old Testament. Four chapters discuss the Doctrine of God, the Divine Nature and Attributes. The Doctrine of Man naturally follows these, and it will be noted that Dr. Davidson rejects the idea of trichotomy—the three-fold division of human nature, into body, soul, and spirit—and claims that the Old Testament teaches a dualism, regarding the soul and spirit as the same thing under different aspects. Next comes the doctrine of Redemption, in connection with which there are illuminating essays on such themes as Covenant, Righteousness, Priesthood, and Atonement. The closing sections deal with the doctrine of the last things—the Messianic idea and immortality. At every step we are struck with the strength and sanity of Dr. Davidson's judgment. Insight, caution, candour, and courage are happily blended. The teaching of the Old Testament is

nowhere represented as the full orb'd truth of the Gospel, yet is shown to be an essential preparation for it. The sections dealing with redemptive righteousness, with the Divine holiness, with life and its issues, with the idea of an after life in Job, will rank as masterpieces, and the volume that contains them is simply invaluable. (See our quotation on p. 278.)

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THE PATHWAY TO REALITY. Stage the Second, being the Gifford Lectures delivered at the University of St. Andrews in the session 1903-4, by the Right Hon. R. B. Haldane, M.P., LL.D., K.C. John Murray, 1904. 10s. 6d. net.

In the second, as in the first series of his Gifford Lectures, Mr. Haldane keeps in view the requirements of the average man, and addresses him in a popular rather than in an academic form. He speaks not as a pathmaker, but as a pathfinder, an expositor of one whom he is proud to acknowledge as his master. An unabashed Hegelian, he remembers what Hegel said to the orthodox of his time, "I am a Lutheran, and wish to remain so." In like manner Mr. Haldane says, "I am a Hegelian, and wish to be called so. There are," he adds, "reservations implicit in both declarations." Mr. Haldane's Hegelianism is permeated by a more distinctively Christian faith, and contains elements which, though not perhaps discordant with the great Idealist's philosophy, are drawn from other sources. Reality, as Mr. Haldane uses the word, is synonymous with God. "By God we mean, and can only mean, that which is most real, the Ultimate Reality into which all else can be resolved, and which cannot itself be resolved into anything beyond." In this view the existence of God is indisputable, though of course it does not tell us what He is in His essential nature and properties. The lecturer does not conceive of God as a First Cause, a Substance, or a Thing, but as Subject, and a good many pages are occupied in an attempt to illustrate the idea of the Absolute, which is another name for Reality, or God as subject. The Absolute is mind and nothing else; Subject rather than Substance, contained in and comprehended by Mind. Then it follows that God as Mind must be self-conscious, and personality can be predicated of Him. The Ultimate reality is a Spiritual Unity. Mr. Haldane contemplates Absolute Mind in itself, and in its heterity or otherness. "Absolute Mind can only think itself, and can only find the necessary distinction from itself in the Other which is just itself. That Other is for it, and the only finitude that comes in is not and cannot be finitude as belonging to the Absolute Mind as such, but to the Absolute Mind as Other to itself." It is not easy to translate the meaning of these terms into language "understood of the people," but those who follow Mr. Haldane carefully will soon come to grasp his meaning, and find themselves rewarded for their effort. The first six lectures deal with Absolute Mind, and the remaining four with Finite Mind, in connection with which the questions of immortality and eternal life are discussed. Art and Religion are as important as Philosophy in the search after truth. Art is the first middle term of reconciliation between pure thought and what is external, sensuous, and transitory. On this point the following is noteworthy: "Not to philosophy alone can we look for deliverance. Philosophy, more than any other kind of science, more than even the science of the mathematician, enables us to survey the world from above the level of our finiteness. But it is not the abstractions of the scientist, nor even the system of universals

in which philosophy herself moves, that can set for us the concrete riches that we find without as within ourselves. The poets and the artists, the men of goodness and the men of godliness, they, too, have learned to see existence *sub specie æternitatis*, and they, too, must be our teachers if the spirit is fully to comprehend itself. The metaphors which they use may be inadequate, but their speech is to the heart, and from the heart the head can never wholly be separated. They touch our emotions, and make, as no mere reasoning can,

‘Our noisy years seem moments in the being  
Of the eternal silence; truths that wake  
To perish never.’”

Religion, which is as real as Art, is assisted by pictorial forms. There are truths *felt* by the spirit, and felt to be absolute, and it is irrational to depreciate the symbols by which religion expresses itself. It is well said, “The present contains within itself for him who by faith or by knowledge is lifted up above and away from purposes which pertain but to the passing moment the entirety of what was, is, and will be. His insight—the outcome, it may be, of the faith that in religion comes with the voluntary surrender of the self to God, or the outcome of a knowledge that may be rarer, but not the less, brings peace—has disclosed to him the Supreme reality. Dimly, perhaps, yet certainly, he knows that he himself, those about him, the world which one and all have been used to take as foreign to themselves, as the Other that confronts them, are included and exist only in a self-consciousness that now emerges into the light as containing within itself every event that exists for it, even the spectacle of the passing of a life that, not the less because it is his own, in one aspect belongs to Nature. He sees all things in God, and this is not the less his faith because he may not know what it signifies in abstract knowledge, nor be able to express it. . . . For there is but one Single Subject within which all knowledge and all reality fail. With and in that Single Subject philosophy and faith alike assure us that we are one. And so when his simple creed, pictorial it may be, but symbolical of the deeper meaning of reality, bids the humblest soul in his greatest and last extremity be assured that his Redeemer liveth, it may be that there has come to him an insight in form only different from that of the profoundest thinker.” The concluding lecture deals with Spiritualism, as popularly understood. Great as are the names which can be quoted in its favour, Mr. Haldane finds it materialistic in its essence, and believes that its investigations can be no guide to the character of the Ultimately Real, as metaphysics defines it.

**GOD'S WITNESS TO HIS WORD.** By Hugh D. Brown, M.A., T.C.D. Hodder & Stoughton. 6s.

ALL who know the mental force and evangelical fervour of the successful pastor of Harcourt Street Baptist Chapel, Dublin, will gladly hail a work from his pen, especially on the question of the Inspiration of Holy Scripture. Mr. Brown knows what he believes, and gives it fearless utterance. He is entirely out of sympathy with the higher criticism of the hour, and here presents a strong, devout statement of the old view of plenary inspiration. There is scope for such a work. Mr. Brown does not attack the new views in detail, but advances his claim upon the authority of Scripture itself. One quotation may show his position: “We cite the evidence and

testimony of our Lord and Saviour in language of the strongest literalism. He never fails to express unstaggering belief in the strongest and most unlikely of Old Testament incidents, cleaves to the verbal inspiration of the law in its minutest details, wins controversies by the tense of a verb, hangs arguments on single words, and defends his Godhead by quotations from somewhat obscure and mysterious utterances of David." This view presents a serious difficulty to the acceptance of the higher criticism. The exegesis of our Lord and His apostles was not that which of recent years has been advanced by many Hebrew scholars. Mr. Brown is satisfied with the position of His Master and the writers of the New Testament, and indifferent to the more advanced views of a better informed generation. He evidently is not prepared to believe that the *Kenosis* means that the Lord of Truth accepted and taught error in that department of truth which was His special work, and that He did not so far humble Himself as to become an unsound interpreter of the Word of God. They who sympathise with this view will find here a vigorous defence of the position, every page incandescent with the glow of fine conviction. C.

THE LETTERS OF JOHN HUS, with Introduction and Explanatory Notes by Herbert Workman and R. Martin Pope. London: Hodder & Stoughton. 6s.

To many, even well-read men, John Hus is little more than a name. They have heard of him as the Bohemian "Reformer before the Reformation," but know comparatively little of his life and work. His theological treatises are almost forgotten, mainly, perhaps, because they were in substance taken from the writings of our great English reformer, John Wycliffe. Hus's letters, however, are in an entirely different category. They are the direct and often passionate utterances of his own soul, and form a vivid spiritual autobiography, a human document of priceless worth, revealing the deep, rich experiences of a man valiant for the faith, and subjected for his fidelity to conscience and to God to the ordeal of many a fiery trial. These Letters have, as their present editors say, never yet been adequately translated into English, the only rendering hitherto accessible having come, not from the original, but from a French translation, which was by no means perfect. Mr. Martin Pope has given us a version graceful, smooth, and pointed, which can everywhere be read with pleasure; while Mr. Workman supplies the requisite connecting links between the letters in the form of a narrative of Hus's life, and brief explanatory notes. The work ought to take a high position in our devotional as well as in our ecclesiastical literature. The late Bishop Creighton says of the Letters: "They give us a touching picture of simple, earnest piety, rooted on a deep consciousness of God's abiding presence. The Letters show us neither a fanatic nor a fashionable party leader, but a man of childlike spirit, whose one desire was to discharge faithfully his pastoral duties, and to do all things as in the sight of God and not of man." This testimony is well deserved. Hus shines forth, especially as his life draws to a close, with a courage, self-suppression, generosity, and piety that must command general admiration.

BLATCHFORD ANSWERED. By Frederic C. Spurr. The *Christian Commonwealth Co.*, Ltd. 1s.

MR. BLATCHFORD has risen into unquestionable notoriety, and gained the ear of so wide a public that he cannot be ignored. He is here met, not with

denunciation, but with calm, sober reason, and it will more than tax his powers to answer Mr. Spurr's arguments. The work is thrown into the form of a dialogue, statements being taken from Mr. Blatchford's articles, and Mr. Spurr's answers thereto appended. In the sections dealing with the Bible, with sin and the atonement, Mr. Spurr proves himself a master of sound sense and logic.

THE TEACHING OF JAMES. By A. H. Cullen, Heaton-on-Mersey. 3s. net.

THE VEILED TO-MORROW OF SOUL-LIFE, and Other Sermons. By Rev. Mark Brokenshire. London: A. H. Stockwell, Ludgate Hill, E.C. 3s.

THESE eighteen studies, delivered as Sunday morning sermons on the ethics of the Epistle of James, are brief, sensible, and devout, such as any congregation would listen to with pleasure, and which are invaluable aids to the building up of character. They are a striking illustration of the relations of religion and morality. There are now few responsible teachers who would call the epistle "an epistle of straw." It has too close a grip on life in all its aspects. Such titles as "The Making of Character," "Rich and Poor," "The Peril of Uncontrolled Inclination," "Clothes and the Man," "Men Who Make Their Money and are Marred by it," indicate the tone of Mr. Cullen's teaching, and hold out a promise which is amply fulfilled. The other is a volume of good, solid sermons. Mr. Brokenshire is certainly a vigorous student, conversant with the best results of philosophy and science, and drawing from them valuable illustrations of spiritual truth. "The Veiled To-morrow" is an exposition of 1 John iii. 2. Among other sermons that have specially impressed us are "The Divine and Scientific Method of Salvation," "Life: its Nature, Law, and Power," and "The Divine Fellowship of Loneliness." Mr. Stockwell also issues a vigorous pamphlet by the Rev. E. O. Dinsley, on "Why I am a Nonconformist."

THE FAITH OF A CHRISTIAN. By A Disciple. Macmillan & Co., Ltd. 3s. 6d. net.

AN anonymous author necessarily trusts his work to the impression made by its intrinsic merits, and the work of this "Disciple" has sufficient value to claim, what we trust it will secure, general attention. It propounds no startling novelties, it is not a bundle of paradoxes, but the plain, straightforward statement of an intelligent, well-read, devout man of the faith that is in him with regard to the existence of God and His relations to the world, the problem of moral evil (which is viewed in the light of evolution), the restoration, and conversion of man, the Trinity and the Kingdom of God. It is a worthy thing to "translate dogma into idiom," to present the great facts and verities of the spiritual life in simple, direct, and forceful language, and to show that the articles of the evangelical faith are harmonious with the highest reason. Such a work is at once satisfactory and suggestive.

THE CENTURY BIBLE.—MINOR PROPHETS. Hosea, Joel, Amos, Obadiah, Jonah, and Micah. Edited by Rev. R. F. Horton, M.A., D.D. Edinburgh: T. C. & E. C. Jack. 2s. 6d. net.

DR. HORTON shares with Canon Driver the honour of writing the commentary in "The Century Bible" on the Minor Prophets, and we have now before us his notes on the books quoted in the title-page. As is well known, he

writes from the standpoint of the more sober and moderate Higher Criticism, and looks more favourably on that criticism than some among our readers do. Very slender grounds are made the basis of decidedly revolutionary theories, some of which may hereafter be reversed. It is fair to say that Dr. Horton is, however, constructive rather than destructive, and has made a serious and successful attempt to show that his views in no way impair the spiritual significance and power of the Bible. His introductions to the various books are clear, comprehensive, and concise; his interpretation of the text is generally luminous. His exposition of Hosea is one of the ablest we have ever seen. Jonah he regards as a parable rather than as a literal history, and shows how profoundly spiritual and evangelical is its teaching. The lofty spiritual teaching of Micah is impressively set forth. On critical grounds Dr. Horton differs widely from Pusey; but the ethical and spiritual teaching of the two men has many points of contact.

FAITH AND MORALS. By Wilhelm Herrmann, D.D. Translated from the German by Donald Matheson, M.A., and R. W. Stewart, M.A., B.Sc. Williams & Norgate. 5s.

THIS latest addition to the "Crown Theological Library" consists of two distinct essays, "Faith as Ritschl Defined It" and "The Moral Law as Understood by Romanism and Protestantism," followed by an Appendix of considerable length in reply to criticisms on the latter by two Catholic theologians, Adloff and Mausbach. The translators supply an introduction to each of the essays, and Mr. Stewart gives a brief biographical note, which brings Herrmann before us as a very attractive personage, trusted and loved by his students and colleagues. The essay on Faith is in its way a theological masterpiece, and does much to make Ritschl's position plain. Faith with him is no blind belief in the authority of Church or Bible. No mere logical conclusion of the reason on questions difficult or incomprehensible, but a spiritual experience through personal contact with Jesus Christ. "Not to despair of oneself, because Jesus Christ is a real constituent of this our world—that is the beginning of Christian faith," and the Church should not expect at the beginning what can only come later, as spiritual experience broadens and strengthens. In the second essay, Herrmann points out the fact that the Romanist attitude of faith is passive, while the Protestant is active—inspired by personal contact with Christ. Romanist faith leaves the inner life unchanged, Protestant faith renews and perfects. Protestants are doubtless in some respects inconsistent, and are here called upon to be true to their central principle. There must be a supreme and disinterested devotion to truth, as far as it is known to us. The following is well said: "The Christian Church, as long as she is in the world, must bear with the fact that the very science whose unhindered activity she must herself advocate, if she is to keep a good conscience, is fraught with danger to her. Only on one condition, indeed, can a Christian in this position remain calm and confident. He must be able to exercise trust that he will always continue to overcome the dangers which he cannot escape. But he wins it if in the personality of Jesus, as he himself meets with it in the traditional records, he experiences that he is brought into touch with the revelation of that Spirit which lays compulsion on his inmost nature."

PARADOSIS; or, "In the Night in Which He Was Betrayed." By Edwin A. Abbott. A. & C. Black. 7s. 6d. net.

THIS is the fourth part of Dr. Abbott's great work, "Diatessarica," and, like its predecessors, "Clue" and "From Letter to Spirit," is full of acute criticism and painstaking inquiry. It is indeed monumental in its breadth and thoroughness. Paradosis—which means any kind of delivering up—is here used for the delivering up of the Son by the Father for the redemption of mankind. It is maintained that the earliest Gospels, but not St. Paul, nor 1 Peter, nor the Fourth Gospel, have occasionally confused this with the delivering up of Jesus by Judas to the servants of Caiaphas. "When Jesus predicted His Passion, He mentioned 'delivering up' as the act, not of a traitor, but of God. He referred to that 'delivering up of the soul' which was a Jewish term for 'martyrdom,' and which was implied by the prophecy of Isaiah concerning the Suffering Servant. The Institution of the Eucharist implied, if it did not actually express, a delivering up of the soul of Christ to, and for, men—a doctrine prophesied by Isaiah, theorised on by Philo, and practised as well as inculcated by our Lord, and the words, 'This do in remembrance of Me,' implied a repetition of Isaiah's precept, to 'draw out our souls to our neighbour' as He delivered up His soul for us, thus 'making intercession for transgressors.'" The well-known phrase "the hand of him that delivereth Me up" is generally taken to mean the hand of the traitor. Dr. Abbott interprets it (as the result of a long investigation), "The hand of the Father, who is delivering Me up for the sons of men, is with Me at this table of the New Covenant, strengthening Me for the sacrifice." Novel as this interpretation is, no one has a right to set it aside who does not study the contents of this learned, reverent, and careful work.

A LITTLE BOOK OF HEAVENLY WISDOM. Edited by Eleanor C. Gregory. LIGHT, LIFE, AND LOVE. Selections from the German Mystics. W. R. Inge, M.A. Methuen & Co. 2s.

THESE selections from some of the English mystics are ranged under three divisions—Concerning God, Concerning Man and all Creation, and Concerning the Way. Among the writers from whom they are taken are Walter Hilton, Lady Julian of Norwich, whose remarkable "Revelation of Divine Love" we reviewed a year or two ago, Bishop Hall, most of the Cambridge Platonists, George Fox, William Penn, William Law, Coleridge, Thomas Erskine, Christina Rossetti, John Pulsford, and various others. Miss Gregory's introduction admirably prepares us for appreciating her selections, and it would indeed be difficult to imagine a more welcome manual for the devout life. Equally so is this the case with Mr. Inge's Selections from the German Mystics of the Middle Ages—Eckhart, Tauler, Suso, Ruysbroek, and the Theologia Germanica. His introduction, extending to more than fifty pages, is worthy of his own Bampton Lectures on Mysticism, and will be of service to many who have neither time nor means to study that *magnum opus*. It is marvellous to see how near these mediæval pietists got to the heart of spiritual truth, and how real God was to them.

SERVICE AND INSPIRATION. By Alexander Smellie, M.A. London: Andrew Melrose. 2s. net.

Of the eight addresses contained in this volume, five were delivered a year

ago at the Centenary Meetings of the Sunday School Union, namely, "The Prevailing Motive," "The Worst Foes," "The Immortal Book," "The Reading Which Feeds the Heart," and "The Quickening Power." We read them as they appeared in the *Sunday School Chronicle* with great interest, and have had many pleasing proofs of their helpfulness in Christian work. The remaining addresses are entitled "The Best Training," "The Unforgetting Lord," and "The Great Hope." In all of them we are impressed with Mr. Smellie's clear spiritual intuition, his perception of the needs of which all Christian workers must be conscious, and his power to create the atmosphere and infuse the spirit which alone can lead to success.

AMOR IMMORTALIS! Basil Winston. London: Andrew Melrose. 2s. 6d. net. THIS poem, written in the metre of Tennyson's "In Memoriam," necessarily challenges comparison with the greatest elegy of the Victorian era. Like it, it is a story of sorrow and bereavement, of pure human love, culminating in happy wedded life, brought to a speedy end. The years' experience that it records began as in a morning of bright sunrise, with the promise of a perfect day, and ended under a dark and cloudy sky—a sunset in sorrow. As in so many cases, sorrow, sore and overwhelming, begat doubt and distress, from which the writer was restored by his realisation of the presence of Christ, and through the persistency of his faith in Him, which nothing could finally destroy. Delicacy of feeling, musical expression, vivid imagery, give to the poem many memorable stanzas.

THE latest issues which have reached us of MESSRS. Newnes' Thin Paper Classics are THE SHORTER WORKS OF WALTER SAVAGE LANDOR and LETTERS OF HORACE WALPOLE, 3s. 6d. each net. (Geo. Newnes, Ltd., Southampton Street, Strand). The Landor includes: "Pericles and Aspasia," "The Citation and Examination of William Shakespeare," etc., "The Pentameron," "Miscellaneous Poems," etc. The classic force and grandeur of Landor's style will always retain its hold so long as the English language lasts. He was equally at home amid the strong and dignified heroes of Rome and the mythologies, the orators and artists of Greece. Swinburne finely said of him

"And through the trumpet of a child of Rome  
Rang the pure music of the flutes of Greece."

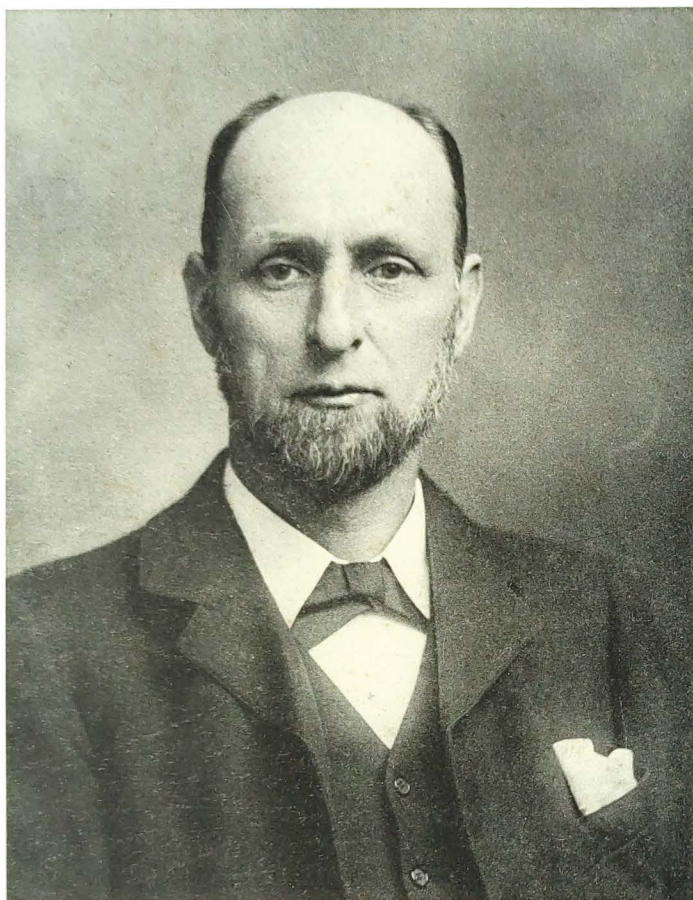
His breadth and energy of imagination, his passion for freedom, his delight is beauty alike in nature and in art, the extent to which he touches the deeper meanings of life render it a delight to read his robust pages, which, in this exquisite form, ought to be immensely popular. "Horace Walpole's Letters" are edited by C. B. Lucas, who has had a difficult task in omitting, wholly or in part, but has given a selection which for ninety-nine readers out of a hundred will amply suffice. Walpole belongs to a vanished type. He lived in a remarkable period—a period of upheavals in England and on the Continent, in America, and in India; in a time when Parliamentary eloquence was at its highest, and art and literature were living powers. His letters bring before us the chief personalities of his day, and abound in keen, shrewd judgments of men and things. No one who wishes to know the eighteenth century would dream of neglecting these pleasantly written epistles.



THE *Hibbert Journal* for April (Williams & Norgate, 2s. 6d. net) appeals powerfully to all who are interested in discussion, both philosophical and theological, with some regard, also, to social and political questions, especially as they approach the region of ethics. Thus Professor H. Jones, of Glasgow, discusses "The Moral Aspect of the Fiscal Question," and shows how futile, how fraught with danger to the cause of friendship and goodwill, the proposals of a certain "eminent politician" are. Sir Oliver Lodge offers "Suggestions Towards Re-interpretation of Christian Doctrine," which would go far towards interpreting them away, though we admit that some of these have been presented in crude and extreme forms. In like manner Canon Hensley Henson's article on the "Resurrection of Jesus Christ" concedes far too much to rationalistic criticism, and avows that no vital connection exists between the truth of Christianity and the traditional notion of its historical origins. The Bishop of Ripon has a generous and discriminating article on "Gladstone as a Moral and Religious Personality"—an incisive and well-reasoned estimate of an undoubtedly complex character. Professor W. Jethro Brown's article on "The Passing of Conviction" is an able attempt to discover the causes of one of the most serious signs of the times in the sphere alike of domestic, social, and religious life. It is a severe indictment of modern life, which deserves close and candid consideration. In the discussions which follow the foregoing and other articles, Mr. Beeby has no difficulty in showing that in some respects Dr. Gore is as heretical as he is. The author of "Pro Christo et Ecclesia" has a searching, sensible paper on "The Alleged Indifference of Laymen to Religion." Many other valuable discussions make this one of the most interesting issues of the *Hibbert Journal* which has yet appeared, and one which no theological student should neglect.

In Messrs. Cassell's National Library we note the appearance of TENNYSON'S POEMS: A Selection with Introduction by A. T. Quiller-Couch; THE PILGRIM'S PROGRESS, by John Bunyan, with Introduction by G. K. Chesterton; HORACE WALPOLE'S LETTERS: A Selection, with Introduction by Stuart J. Reid. We perhaps naturally turn our attention to the introductions in each case as the special feature of these editions. They are exceedingly well done, and contain appreciations of the authors at once sane and penetrating. We wish this Library all success, as we also wish success to Messrs. Cassell's issue of those of Robert Louis Stevenson's works, of which they have the copyright, in a pocket edition. This edition now includes "Kidnapped," "Catriona," "The Master of Ballantrae," and "The Black Arrow," works varying in type, but all thoroughly Stevensonian in character, abounding in vivid description, thrilling incidents, and exciting situations. "The Black Arrow" had at first a popularity greater even than "Treasure Island," and will always be a favourite with boys.

MR. JOHN MURRAY sends out a popular edition at 2s. 6d. of the late Dean Stanley's HISTORICAL MEMORIALS OF CANTERBURY, well and strongly bound, and in all respects equal to the more expensive original editions. It is a work which has already become classic in our ecclesiastical literature, and contains remarkably brilliant writing on the landing of Augustine, the murder of Becket, Edward the Black Prince, etc. The illustrations are particularly good.



Colotype.

Waterlow & Sons Limited.

J. J. Hazard.

*From a Negative by Russell & Sons, London.*

THE  
BAPTIST MAGAZINE

AUGUST, 1904.

REV. T. J. HAZZARD.



EV. T. J. HAZZARD was a West of England lad, and is a proof that Somersetshire can grow, not only "trees and flowers," but *men*. Temple Combe, however, in which he was born in 1851, was not at that time a place of light and leading. His father was a prosperous tradesman, much respected throughout the neighbourhood, and the subject of our sketch was one of fourteen children. As a boy, he attended the Parish Church, the clergyman of which was keen on "foxes," so spiritual activities were at a discount. The hunger of the lad's spirit could not be satisfied by the cold formalities of the Church, so, the Church being closed on Sunday evenings, his mother used to take him to the little Independent Chapel in the village. He left home early in life for a situation in the neighbouring parish of Henstridge, and on Sunday afternoons he attended the Independent Chapel, the Church service being in the evening. As he was returning from the chapel one afternoon, he was met by the clergyman, who twitted him with having left the Church for the Conventicle. The sneer cut him to the quick. Our brother was led early to decide for Christ. He saw the truth of believers' baptism through the study of the New Testament. The first baptismal service he attended was his own, on April 8th, 1875, when Rev. T. Hanger baptized him at High-bridge. The next he himself conducted at Wedmore, the first person he baptized being his beloved wife. Mr. Hazzard had charge of an undenominational mission at East Brent, where his efforts were much blessed. It was here that the great champion of the early Ritualistic movement, Archdeacon Denison, ministered. From the altar of this church our friend was denounced as "a heretic and interloper." From that time until now he has been an uncompromising opponent of all sacerdotalism and priestly assumption. At family worship, when the members of a certain household were reading a chapter from Daniel, verse by verse, the little daughter of the family stumbled at the sentence "an excellent *spirit* was in him," and rendered it, "an excellent *spine* was in him." By no means a serious mistake. Our brother has a strong backbone, and this doubtless was strengthened by his early experiences.

The Divine call to the ministry was at this time clearly evidenced, and 1875 saw him the pastor of the church at Wedmore. Here the chapel was renovated, a schoolroom built, and, best of all, many were led to receive Christ as their Saviour. In 1879 a call came to the pastorate of the church at Westbury Leigh, Wilts. This church was formed in 1662, and numbered amongst its deacons the father of Dr. Marshman, one of the famous Serampore missionaries. Sir Gordon Sprigg, until recently the Premier of Cape Colony, is the son of one of its ministers. For ten years the pastor laboured in this delightful locality, and his Christly spirit and devoted, consecrated life made his name fragrant in Westbury and the adjacent district. For many years he served the Wilts and East Somerset Association as its evangelistic and general secretary, and was also the secretary of the local British School. Mr. Hazzard was known in the West of England as a staunch Protestant and Nonconformist, and often roused the ire of the Ritualists in the neighbourhood, though one of his closest friends was the evangelical vicar of the neighbouring parish of Heywood.

In 1889 our friend received a call to Blackthorn Street, Bow, when the church, through internal strife and division, was reduced to the lowest ebb. Salary was out of the question. If he went, it must be, not for what the church *was*, but for what it might *become* through the blessing of God. Our friend sought counsel from above, sought, too, the advice of his friends and near neighbours, the venerable John Aldis and Dr. Culross, as the result of which he went in absolute dependence upon God for the wants of himself and family. The Lord did not fail him. From the commencement the work prospered, though it was carried on in one of the poorest and most depressing parts of East London. Helpers were raised up, amongst whom may be mentioned a Christian lady who supported for years a Bible-woman and missionary, and who gave a munificent donation to the building fund of the Lighthouse erected during our friend's ministry, and many others rendered valued and sympathetic help. During Mr. Hazzard's ministry at Bow, entirely outside church and school funds, there were raised £5,747 for building purposes, £6,725 for mission and relief work, and £1,085 in small sums for provident clubs, making a total of £13,558. A church was built up, consisting of nearly 300 members, and a Sunday-school numbering 830 scholars. The new sanctuary became a lighthouse indeed to East London, and a centre of earnest spiritual and philanthropic work. Poverty sat like an awful doom upon the neighbourhood. Depressing streets, wretched houses, and miserable slums were all around, but our brother and his brave wife toiled in season and out of season for the good of the people, their chief reward being the joy of knowing that they were being used of the Lord for the accomplishment of the Divine purposes in the salvation of men. For twelve years this work continued with uninterrupted and ever-increasing success, when, in 1900, a call came to the pastorate

of Northcote Road, Wandsworth. Mr. Hazzard's heart was in the work at the East End, but those who knew the strain of the work were unanimous in advising him to accept the call to Wandsworth. Such a change could not but have a beneficial effect upon his health, and would, with God's blessing, probably tend to prolong his years of active service. The invitation was accepted, and the blessing which has rested upon his ministry in the past continues in greater measure in the present. At the time of writing, a thanksgiving meeting is being celebrated for the extinction of the building debt of £2,000. The signal blessing of God rests upon the work—last year there was a net increase of sixty-six in the membership, bringing up the church roll to 540. The pastor is surrounded by a loyal and loving people, and is held in affection and honour by his brethren in the ministry. He holds aloft the lamp of evangelical truth, is an uncompromising Protestant and Baptist, and, withal, a staunch, loving, sympathetic friend, a man of oak, true to the core. To know him "is to love him," to know him intimately as a personal friend is to confirm in one's own experience the saying of Emerson: "*A friend is not glass threads, or frost work, but the solidest thing we know.*"

G. T. BAILEY.



## JOSEPH: HIS BATTLE AND VICTORY.

"The archers have sorely grieved him, and shot at him, and hated him."

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel)."—GENESIS xlix. 23, 24.



**T**HAT is a brief vivid epitome of the experience of Jacob's darling son: the son whose life-story is one of the chief charms of the reading of our childhood. It comes from most impressive surroundings—the deathbed of an Old Testament saint. Jacob has come to the last scene of a strange and eventful life. One by one his sons kneel before him to receive his last words—an estimate of character, a prognostication of the future. Joseph is the man in whom he has from the first fondly believed, and who has never disappointed him. No romance in all the world could be stranger than the story of Joseph's life, and it would all rise up in the mind of the old shepherd as he laid his hand lovingly on his head to say his last farewell. The lad who had been hated of his brothers; let down into the pit; sold into slavery; regarded as dead for years; had become the virtual ruler of the greatest empire in the world, the saviour of his family and the deliverer of a nation. And the dying patriarch puts it all into a picture. You see a man surrounded by assailants who hate him, and are bent upon his destruction. Their bow-strings are drawn to their ears; they are many against one; the air is thick with their arrows. Then the picture

changes—the man remains master of the field, his bow unbroken in his hand, his enemies scattered or bowing in submission before him. So, poetically, Jacob speaks of the experience of the boy who had weathered every storm, emerged from every crisis, and attained to victory and supremacy through the protecting grace of God.

I.—Why did all this trouble of which we read come upon Joseph? Why did the archers sorely grieve him? The answer in one sense may be, that *he brought it all upon himself*. Because he was what he was, as boy and youth and man. It may seem a strange statement; it will be seen to be true. The secret of Joseph's conflict may be found in the latter part of verse 28. He was "separate from his brethren." The bitter and murderous malice which let Joseph down into the dark and slimy pit, and which, but for Reuben, would have slain him, was not created by his dreams, but by that which lay beneath his dreams, namely, his consciousness of the coarseness of his brothers, and his manifest determination to live a different life.

One by one all Jacob's sons had disappointed him; apparently not one of them had laid hold of the lustrous hopes with which his heart had been filled, respecting the future of his house and the Abrahamic inheritance. They spent their life among cattle, and became very like the animals that they reared. People who live in cities can scarcely imagine the foulness and depravity that obtain in places remote from the centres of population. There are men who would tell you to-day that it has been a life-long effort to escape from the coarse and filthy influences into which they were plunged on some farm or in some small village in their boyhood.

Joseph, the son of the beloved Rachel, was a lad of obviously superior make from the beginning. It is easy to imagine his father confiding to him his dearest hopes and desires concerning the Abrahamic covenant, and the lad drinking it in and beginning his day-dreams of the glory that would come to his house. Then the day arrived when he must join his brothers, spending days and nights with them remote from the tent of the old chief, and it requires very little imagination to conceive what is compressed into that line of chapter 37, verse 2, "He brought unto his father an evil report of them." The revolting speech, the coarse and rude behaviour of these gross-natured men, the amazement of the pure-souled lad, his refusal to join in the foul jest, his indignant protest and return to his father. *There* was the secret of the wicked malice of his brothers. He refused to descend to their level, to join in their degrading talk. His life rebuked theirs. He even carried to the old chief a report of their evil doings. But for these things, which all accentuate his separateness, his dreams would have been ridiculed as the mere chatter of a conceited boy.

It is not at all certain that we should imitate Joseph in all particulars. It would have been better probably if he had kept his dream a secret locked in his own breast, as it would have been better if his father had been less ostentatious in his irritating preference for this son of his old age. But

in this one matter of separation from all that is unworthy and coarse, low and base, and refusal to join in it, it is most earnestly to be desired that all the young people in our schools, offices, etc., should imitate him. And if they do not tell their dreams as Joseph did, yet they should cherish them—the dreams with which God visits them. A life in which these dreams are not cherished is untrue to the Divine influences and inspirations which visit us all.

You may say that the dreams of Joseph were the cause of his battles. And in the heart of them what were they? Read them and you will find they were dreams of *superiority* and *supremacy*; two things most fervently to be commended to you. *Superior* to what? To your present selves. That you will do better, be better, work harder for the storing of your mind, that you will embrace opportunities for the enriching of your life. It is possible. God means it, and visits you with dreams of it now. Believe that what ought to be, may be by the grace of God. Then we may fairly cherish dreams of being superior to the general life about us. Too often we pacify and flatter ourselves, because we are about on a level with the average people about us, that to long to be better seems to savour of Pharisaism. There need be no Pharisaism about it. If you are honest with the New Testament and with life as you know it, you must admit that the average life is far from satisfactory. It pains and saddens many of us. Think what a poor thing many people are making of life—how much they are missing. At any rate, let us not go to the life about us for our pattern. Let us turn, as Joseph turned, to the revelation of God, and steer our course by that.

But Joseph dreamed of *supremacy*. There was crudeness in his dreams, but at heart they were right. Dreams of the supremacy of goodness and purity over coarseness and evil, of the purpose of God over circumstances. That is the dream to cherish. The supremacy of the spirit over the flesh, purity over foulness, goodness over evil in our own lives. I say again, it is possible; God means it. Do not let the dream fade from your heart. The Sermon on the Mount, with its benediction on the pure and meek and merciful, its command to be perfect; what is it? What is the life of Christ itself but an open vision of blessed possibility? Does it not attract us? Does it not stir our highest desire, this vision of an unsullied life, of obedience to God, blessing to others, helping of the weak, comforting of the sorrowful, shelter for the tempest-tossed; such as men will thank God for, and remember with grateful love. These are the dreams with which God visits us all. God grant we be not disobedient and unbelieving with regard thereto.

11.—Consider the troubles that are so vividly described here. "Archers have sorely grieved him, and shot at and hated him." It is a remarkable and never-to-be-forgotten fact that high-souled, earnest goodness in this world *will arouse antagonism*. It is a fact to be always borne in mind, and which, when it comes to light, frequently puzzles those who come face to face with it. No one who sets himself to do the best he

knows will fail to arouse antagonism. You are to be the enemy of none, but you will scarcely fail to make enemies of many if you would obey fully the dictates of conscience.

People will not put you into a pit or sell you into slavery, but they will sometimes have in their hearts precisely the feelings that put Joseph into the pit—jealousy, envy, malice. A conscientious servant, bent on considering the interests of his employer: a hard working, clean-living, shame-hating lad in school or warehouse, doing his duty at all costs, may know something of the archers. Hard work, firmness of conviction, refusal to go with a set of people in foolish, useless, unworthy ways, or to have anything to do with tricks and shady practices, will not bring you unalloyed praise. Boys and girls, young men and women! a life that makes a difference, that is really an influence for good, that is noble and splendid as Joseph's was, cannot be lived without pain and struggle. There are some people whom the world does not think it worth while to be angry with. It would make very little difference if they all died to-morrow. They dislodge no evil. They do no good. They get on well with everybody, nobody is jealous of them, nobody opposes them, they never make an enemy; but there is nothing noble about them and very little that is interesting. You will not question that the chief interest in Joseph's life centres in his struggles. If he had never been hated by his brothers, if he had never been sold into Egypt, if he had never been wrongfully imprisoned, if he had, just by easy stages, and a series of fortunate happenings, come to be Ruler of Egypt—his story would never have thrilled us as it does, it would never have been written. And people are to be really pitied who have no struggles, conflicts, hardships, injustices. They are people whose lives nobody would care to read; and if you could get the experience of people who can look back over a long life, they would say, in looking back, that the thrill and the splendour of life consisted largely in its struggles and difficulties, its stern and hard-fought battles; and they would not have been spared one of them.

There are two sides to this picture as Jacob draws it:—(1) You think of the archers, brothers of Joseph, and their despicable envy, and then you think of the awful wickedness of the woman who sent Joseph to prison with the brand of treachery and vileness upon his character, and you feel how dastardly and diabolical it all is. That is one side. It is a picture of people who are maddened with the conduct of one who is better than they are, and who will not have part with them in wrong. And surely that lesson should make us beware of allowing the least spark of jealousy to burn in our hearts towards one who does better, who is more earnest, faithful, industrious, conscientious, pure, generous, than we ourselves; and should lead us to pray God to cure us of malice, envy and hatred, which are among the worst and most fruitful sins of human nature.

(2) You think of Joseph himself in the pit: rescued from that to face a life of ignominious servitude. No sooner does the sun of prosperity break out on him, and his master, discovering his quality, trust him, than



he becomes the victim of a most diabolical plot to ruin his character and life. Think of him when you are plunged in difficulties; remember that not a murmur escapes his lips, and that there is no expression of distrust of God, and no faltering. Do not be surprised if a touch of the same experience comes to you. Our Lord prepares us for it: "Ye shall be hated of all men," "strait is the gate and narrow is the way that leadeth unto life."

III.—We come now to speak of Joseph's victory and its secret. His victory first. Note that verse 24 begins with "*But*"; it might have begun with "Therefore," and would if it had been the record of many a life.

"The archers have sorely grieved him, and shot at him, and hated him," *therefore* he gave way. He had his noble purposes, his pure ideals, his high hopes. "Then there arose such a storm of opposition that he was driven off the field."

Is that the faithful record of some lives here to-night? There were so many difficulties, so many foes, that you gave up, and your mouth is filled with excuses. No one quite knows what you have given up in the way of bright dreams but God and yourselves, because you are very much like the people about you; but you have given up this service or that, the pursuit of this or that ideal, or the attempt to speak and work for Christ. Why? To make peace with some friend who regarded you reproachfully, and because it was suggested that you were setting up for a saint. You did not want to make unpleasantness, difficulties were involved, or there were repeated attacks of temptation. Oh, how refreshing and heartening it is, how it enriches human life, to come across a "but" such as this. "The archers have grieved him, *but* his bow abode." Suppose that Joseph had given up, and the story had read differently. Many of us would have said "it was only natural." We should have laid all the blame on his brothers, have found abundant excuses for him, and have pointed him out as an example of the way in which wickedness can spoil and ruin goodness. But I think that the recording Angel, in such a case, would have written down Joseph as a coward and a failure. And when you and I get beneath all our excuses for our failures, down to the real facts, we shall be compelled to condemn ourselves.

I must confess that I cannot read this story without the conviction that there is no valid excuse for our failure to do what we ought. Provocation is no excuse for giving way to anger. Temptation is no sufficient reason for falling into sin. Constitutional weakness is not enough to plead as an explanation of break-down. Difficulties and obstacles can never be pleaded as a justification for turning back. They may have all been there; God knew they were there, as they have been in every life. And men have persevered and overcome in spite of them, and have triumphed over them all, and what *has been, can be again*.

Where is the secret of Joseph's victory? Be sure that if the victory could have been set down to the credit of Joseph, his fond father would have done it. Why did his bow abide in strength? Look at the picture.

There is not only the solitary figure ringed about with malicious foes, beset by fearful odds. Another figure comes into the picture; the clear vision of old Jacob sees it. What does the text say? Joseph overcame because his arms were strong? They were *made* strong by the hands of the mighty God of Jacob. The secret of Joseph's triumph was not in his own skilful fingers, but in the fact that in lofty or lowly situation he had never turned away from God, and that, all through the weary waiting, God overshadowed and fought beside him, heartened and strengthened his trustful soul. But now, if to a man who had no Bible, no Church, no Sabbath, that could happen, surely it can happen to you. It is not a question of a little less or a little more strength on your part. In the view of a millionaire there is not much difference between the man who has £250 and the man who has £500, and in the presence of the riches of God's grace, a little less or more of moral wealth doesn't matter; it is a question whether the strength of God is available for men, and whether men will commit themselves, come what will, to that strength.

You will see the words that follow the text, "Shepherd, Rock, God of thy father who will help thee. The Almighty who shall bless thee." There was no question in the mind of Jacob. There should be none in ours. The strength conveyed in these terms may be yours and mine. Are you lowering your ideal, dropping your purpose? Have the archers frightened you, or have difficulties taken the heart out of you? Have you lost sight and consciousness of God? Pray for the vision to come back.

You remember the picture of the prophet shut up in the city, and of the army sent to take him; you remember his servant's terror, and the prophet's prayer: "O Lord, open his eyes that he may see." You call to mind the result of the prayer, the vision of a host of horses and chariots surrounding the threatened man for his defence. It is a prayer we may well offer for every failing and fainting heart. Do not let the tempter cheat you of the victory which lies within your reach, nor defraud you of the prize. The strength of God which a thousand generations of trustful souls have found abundantly sufficient, is for you. The angel of the Lord encampeth round about them that fear Him and delivereth them. May you know His protection and deliverance. Amen.

CHARLES BROWN.

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ALTHOUGH it may be too late to affect the progress of the iniquitous Licensing Bill which is now being forced through the House of Commons, none of our readers should miss the searching examination of its provisions in **PUBLIC INTERESTS OR TRADE AGGRANDISEMENT?** by Joseph Rowntree and Arthur Sherwell (P. S. King & Son, Westminster. 1s.) If sane reasoning, based on sound morality and the claims of national well-being could have any effect, we should hear no more of this ill-conceived measure. After Parliament there will be an appeal to the country, and the Bill, if passed, must be reversed. Christian men, social reformers, and all who care for righteousness, should make it plain that, let this Parliament do what it will, they will not have the Bill.

## JEHOVAH.\*



HERE are several opinions as to what is the exact meaning of the sacred name "Jehovah." Its original pronunciation is uncertain, though it probably was something like YAHWEH. It is the third person, Imperfect tense, of a verb *hawah*. This verb means sometimes *to be*, but far more often it means *to become*; and the Imperfect tense in Hebrew is used sometimes as a present and sometimes as a future. We may, therefore, take the name as meaning either *He is*, or *He will be*, or *He becomes*, or *He will become*. The last three of these renderings have really the same meaning, hence the four meanings are practically reduced to two, *He is*, and *He becomes*, or *will be*; the latter being the predominant meaning, if we adopt the usual significance of the verb. In other words, the meaning in Bengali would be represented in German by *werden* rather than by *sein*.

But why may we not include both meanings in the significance of the word? When a word has two meanings in any language, and each meaning is appropriate to the context, we naturally bring both into our conception. Thus, the word *good* has two meanings. It sometimes means "essentially good"; as when our Lord says, "There is none good but one, that is God." Sometimes it means "benevolent"; as when we read, "The Lord is good to all." And when we say simply, "God is good," we include both ideas in our thoughts. Just so, when the Hebrews heard the name *Yahweh*, and knew that it meant both "He is" and "He becomes," why should they not attribute both meanings to the word? We take it, then, that the word implies (1) Self-existence, unchanging nature; (2) Changing conduct, as the actions of others require; the latter being the predominant meaning. There is no inconsistency in these two ideas; in fact the one implies the other. Take the case of a model father; he is unchangeably good, loving, wise, firm; but for this very reason he changes his conduct towards his children as circumstances require, treating the child when good differently from the way in which he treats the child when it is naughty. The same may be said of a model ruler and of a model man. So also of God; because He is unchangeably holy, loving, wise, mighty, He therefore *becomes* changing in His dealing with men as their circumstances require. God is essentially He "with whom is no variation," but for that very reason He is ever pouring down "from above every good gift and every perfect boon" upon His children (James i. 17). Because God is "I am," therefore He is "I become." A God who is only "I am" is a hard, inexorable Fate, an imperturbable Buddha. A God who "becomes" is a loving, wise, and holy Father. A lifeless stone *is*, and nothing else; a living man *is*, and also *becomes*; he changes his actions as circumstances change.

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\*The thoughts here expressed are based on an article on the subject in Rotherham's "Emphasised Bible," a helpful book for Bible students.

We take then the main idea of the name "Jehovah" to be "He who becomes." "He who will be"; and we may fill up this imperfect sentence with whatever our spiritual nature and circumstances require—"He who becomes" my Saviour, my Atonement, my Comforter, my Reprover, my Strength, my Joy, my Deliverer—whatever I need, when I need and as I need.

Before we develop this thought, one more idea may be suggested as inherent in the name *Jehovah*. In the R.V. margin of Ex. iii. 14 one of the meanings given is, "I will be that I will be," which fittingly gives an idea of the Divine *sovereignty*; God will ask no man's consent or counsel as to what He is to be or do. If we ask a man what he intends to do, and he replies, "I will do what I will do," the meaning would be, "I shall do what I think right; this is no matter of yours or of any other man." Thus "I will be that I will be," as a name of God, will imply His absolute sovereignty. He does ever what He knows to be the right thing to do, and asks no man's advice or permission. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 35.)

We thus take the name *Jehovah* as implying these three things on the part of God, *absolute existence*, *absolute sovereignty*, and *perfect moral government*; the last point being the chief one.

Regarding "He becomes" or "He will be" as the predominant meaning of the name "Jehovah," let us see how much is involved in it. Take, first, verses 6, 7, which follow Ex. vi. 2, 3, the second of the two passages where God especially reveals Himself under this name. "Say unto the children of Israel, I am 'He WHO WILL BE,' and I WILL BE He who brings you out from under the burdens of the Egyptians, and I WILL rid you out of their bondage, and I WILL redeem you with a stretched out arm, and with great judgments: and I WILL take you to Me for a people, and I WILL BE to you a God; and ye shall know that I am 'He WHO WILL BE your God.'" We have in this passage the words, "I will be to you a God"; here the Hebrew word "I will be" is simply the first person of the verb and tense of which "Jehovah" is the third person; the only difference being that "Jehovah" is an archaic way of spelling the verb. In the many places of the Bible, such as Ex. iii. 12, Josh. i. 5, etc., where God says, "I will be with thee," this form is used, and God reveals Himself as "He who will be."

In Ex. xxxiv. 5, 6 God Himself "proclaims the *name* of Jehovah"; and He says nothing about Himself as the Self-existent One, but speaks only about what He is *in relation to man*, "keeping mercy, forgiving iniquity," yet "by no means clearing the guilty"; in other words, "Jehovah" means "He who ever WILL BE merciful, forgiving, but righteous." So also in Deut. xxxii. 3 Moses says that he too will "proclaim the *name* of Jehovah"; and here again we have nothing about self-existence as an attribute of God; the whole song is a description of

God's dealings with man, of what He WILL BE, loving, guiding, and blessing His people, punishing them when they go astray, bringing them back in the end, and executing vengeance on their enemies. We find the same thing in Ezek. xxxvi. 22-30. There, "the Lord Jehovah" (as it is in Hebrew) "saith, I will sanctify My great name," and then fourteen times we have the Lord saying "I will"; and in v. 28 we have again the "I will be," which is the first person of the verb of which "Jehovah" is the third. We may apply the same thought to the names of Jehovah which we have in the Bible. *Jehovah-jireh* is "He WILL BE He who provides" (Gen. xxii. 14). *Jehovah-nissi* is "He WILL BE my banner" (Ex. xvii. 15). *Jehovah-shalom* is "He WILL BE peace" (Judg. vi. 24). "Jehovah our righteousness" is "He WILL BE our righteousness" (Jer. xxxiii. 6). And *Jehovah-shammah* is "He WILL BE there" (Ezek. xlvi. 35).

This explanation of the word confirms the statement which is often made that *Jehovah* is the "covenant" name of God, the name which describes Him as the God of His people, the Redeemer. And we see further that the culmination of the revelation of "Jehovah" is in Jesus. The Jehovah of the Old Testament, "He WHO WILL BE" at all times just what His people need, WILL BE incarnate in Jesus Christ "when the fulness of time shall come"; WILL BE the Babe of Bethlehem, the Man of sorrows, the Crucified, the Risen One, the Saviour of sinners, the King of kings and Lord of lords. The whole of God's moral government of the world, and the whole of His redemptive work, lies in germ in the name Jehovah, "He will be."

It is striking to notice that we have in the words of Jesus in regard to Himself the same truths which appear to be implied in the name *Jehovah*; namely, unchanging self-existence, and changing conduct as circumstances require. On the one hand, He says, "Before Abraham was *I am*," "*I am* the First and the Last, and the Living one"; and on the other hand He says, "*I am with you* alway, even unto the end of the world." "*I am with thee*, and no man shall set on thee to harm thee" (John viii. 58; Rev. i. 17, 18; Matt. xxviii. 20; Acts xviii. 10).

We must remember that, to the Hebrew writers and readers, the various names of God—*Jehovah*, *Elohim*, and so forth—had a definite meaning, just as the name "The Almighty" has a definite meaning to us. Hence they would often use these names with discrimination, just as the New Testament writers often use the names *Jesus* and *Christ* with discrimination, keeping in view the distinctive meaning of those words: of which we see an instance in Acts xviii. 28, "showing by the Scriptures that Jesus was the Christ." This may be the explanation of the use of the name *God* in Gen. i.; and of *Jehovah God* in Gen. ii., iii. In the account of creation it is fitting that He should be called "The Mighty One"; but in Gen. ii., iii. the prominent idea is God's treatment of man, changing with changing circumstances, and hence it is fitting that He should be called "He WHO WILL BE" the One who puts man in the garden

which He has prepared for him, who tells him what to do, warns him against disobedience, provides a help-meet for him, punishes him when he sins, gives the promise of the Redeemer. When we meet with the name *Jehovah* it is well to note whether there may not be special reference to Him as the moral Governor and Redeemer. It does not follow that there *always* will be such a reference. Even names with a meaning, if they are applied only to one person, are often used simply as a name of that person without distinct reference to its meaning.

To apply these thoughts to our own Christian life. *Jehovah* is "I am"; we may fill up this unfinished sentence by adding the words, "the Almighty, the All-wise, the All-loving, the Unchanging," and any other of the attributes of God. *Jehovah* is "I will be"; we may take this as a blank cheque given us by God, and fill in whatever we need, "HE WILL BE my Comforter, my Teacher, my Guide, my Reprover, my Protector, my Strengthened, my All in all." The eternal "I AM" "WILL BE" to every believer always, everywhere, under all circumstances exactly what that believer needs; changing His grace as our need changes; but being unchangeably and perfectly wise, loving, and mighty in all that He does. "All this God is all my own."

G. H. ROUSE.



## THE ANTEDILUVIAN CHRONOLOGY.



HE only passage in the Bible giving antediluvian dates is the fifth chapter of Genesis. This is generally regarded as of considerably later date than the rest, and is attributed to the priestly code originating not earlier than the time of Solomon, some think even as late as the Babylonian exile.

The possibility of its belonging to the earlier of these periods is recognised by Dr. Jules Oppert, of Paris, in his article on "Ancient Biblical Chronology," in the recently issued *Jewish Encyclopædia*, in which he suggests that it was copied with modifications from Babylonian records, and he supports this view with various calculations along two lines of reckoning used by the Babylonians. The passage is as follows: "The figures of Genesis handed down to us in their original form by the Hebrew Texts, followed by the Vulgate, are the results of a fictitious reduction of the enormous numbers put forth by the Chaldeans, the Egyptians, and the Hindus."

Now it is not within common knowledge that there exists even a *proportional* relationship between these extended figures and those of the Hebrew Scriptures, and the fact, if proved, ought to throw some light upon a subject which has always been a matter rather of ridicule than of study.

Dr. Oppert goes further than this, and gives some idea at least of the principle underlying the figures of the Chaldeans, from which he contends the Hebrew reckoning has been reduced. The method he attributes to the Chaldeans receives, at least, very remarkable confirmation when applied

to the Hindu figures which reach such enormous totals. He says: "The Babylonian figures are controlled by the sexagesimal notation of Sosses (shusti =  $\sigma\sigma\sigma\sigma\sigma$ ) of 60, ners (neru = *vepos*) of 600 and Sars (sar =  $\sigma\alpha\rho\sigma$ ) of 3,600 years. . . . For the time from the Creation of these (the stars) to the great Cataclysm or the Deluge, they assumed a sexagesimal unit, the number of the seconds of the day,  $60 \times 60 \times 24$ , or 86,400 units. The unit of the Babylonian school was sixty months, or five years—*i.e.*, 432,000 years. The Hindus fix the unit at 5,000 years, or 432,000,000. The Jews reduced this to 86,400 weeks, or 1,656 years—that is, seventy-two periods of twenty-three years each. The twenty-three years give just 8,400 days, or 1,200 weeks."

The unit adopted may be open to discussion, on the Hindu side at least. All scholars are familiar with the 432,000 years of Berosus as the period of the first ten kings of Babylon, but the same figures extended to 432 millions are not frequently met with, at all events. There are, however, very remarkable correspondences between the Hindu calculations and those given above. Some of the Hindu reckonings, though by no means all, are sexagesimal, based upon a year of 360 days. This length of year, common to the ancient world, also clearly underlies the cycles of Daniel and of the Revelation, and it has been calculated that the Chaldean and Chinese chronology yields by reduction at least 1,680 years for the antediluvian age, which, in years of 360 days, is equal to 1,656 years of  $365\frac{1}{4}$  days, and this is the date of the Deluge in the Hebrew record.

The most remarkable identity, however, is the mode of arriving at the unit 86,400 given by Dr. Oppert—namely, 60 seconds  $\times$  60 minutes  $\times$  24 hours = 86,400 seconds in a day. The same clue explains the protracted numbers of the Hindus, whose division of time is altogether different in detail, but amounts to the same thing in the end, except that they calculate to tenths of a second, and consequently arrive at 864,000 twinklings of an eye in a day of twenty-four hours. They then multiply this by various numbers of days in a year to get what they call a Menwantara, or Age of a Menu. Thus, for a 360-day year, 311,040,000; for the Savan, or lunar year of 355 days, 306,720,000; for the Maha year of the Surya Siddhenta, quoted by Sir W. Jones, 308,448,000.

The aggregate of the four ages of the world they give as also quoted by Sir W. Jones as 4,320,000 (vol. iii., 345).

In speaking of the extended figures of the Babylonian records, and the Hebrew reduction of them, Dr. Oppert remarks: "The [three] periods correspond to legends now altogether lost, as the chronological tables in Genesis show." What is lost in the Babylonian record may possibly be found in the sacred writing of the Hindus, and it is claimed that these are based upon the oldest literary records of all in the Vedas. The following table sets forth the Hindu system, and, as far as columns 1-5, is simply in tabular form the calculation given in the Institutes of Menu, chapter i.,

a work more easy of access to English readers than any other Sanscrit writing. Columns 6, 7, and 8 are reductions in explanation:

Age.	1 Twilight preceding.	2 Years of the gods.	3 Twilight succeeding.	4 Divine Ages.	5 Mortal Years.	6 Hours.	7 Days.	8 Actual Years.
				(days) × 360 (years)				
Crita .....	400 +	4,000 +	400 =	4,800 =	1,728,000 =	48 =	2 ..	400
Trita .....	300 +	3,000 +	300 =	3,600 =	1,296,000 =	36 =	1½ ..	300
Dwapara..	200 +	2,000 +	200 =	2,400 =	864,000 =	24 =	1 ..	200
Cali.....	100 +	1,000 +	100 =	1,200 =	432,000 =	12 =	½ ..	100
TOTALS ...	1,000 +	10,000 +	1,000 =	12,000 =	4,320,000 =	120 =	5 ..	1,000
		The great day of Brahma.		An age of the gods + 71 = 852,000 Menwantara.	The number of Mâtires in 5 days.			900 years before the Cali Age.

Twelve thousand Divine ages (column 4) equal five days (column 7) symbolically, and when five is multiplied by seventy-one, it gives 355 days, a Savan year, equal to 306,720,000 matines; 852,000 (column 4) is to 864,000 as 355 to 360 days—provision is thus made for adjusting length of year used, and seems to be the reason for the *five-day* basis. The identity between this calculation and that attributed to the Chaldeans by Dr. Oppert is seen in three points: First, the multiplication together of the divisions of time to form a unit; second, the adoption of a sexagesimal system; third, in the unit of five.

It remains to examine the Hebrew record in the light of these figures. Dr. Oppert calls attention to the remarkable divisibility by twenty-three of the total 1,656 years in the Bible. As he says, twenty-three years is equal to 1,200 weeks, and, therefore, the whole period of 1,656 years is 86,400 weeks, the number of seconds in a day of twenty-four hours. But to show this correspondence, the twenty-three years must not be years of 360 days (the sexagesimal reckoning), which would only give 85,176 weeks. This twenty-three years is really a remarkably correct cycle of weeks, closer to accuracy when calculated by the mean solar year of 365·24222 days recognised by modern science, than by any other length of year ever adopted. The Julian year of 365½ days shows excess of fifty-four days, but the mean solar year of only forty-two days in the whole period of 1,656 years.

The purpose of this paper being only to state the facts of the case as far as they can be ascertained, the reader must judge for himself whether the evidence supports the charge of artificiality most clearly against the Hebrew or the Chaldean or Hindu reckonings.

In column 8 of the table given above, it is claimed that the actual figures underlying this system are a division of the first 1,000 years of the world in the proportion of 4, 3, 2, 1. These proportions are referred to as representing gold, silver, copper, and iron, or earth. They are well known to all ancient history. Hesiod gives them as 10, 4, 3, 2, 1. Not dividing the first ten at all, as a period of the gods.



Any rational interpretation of them must be based on actual records of undoubted antiquity. The system expounded in this paper is condensed from a very remarkable book by Alexander Hamilton, Camb., 1820, entitled "A Key to the Hindu Chronology."

Hamilton was himself a Sanscrit scholar of repute, a Fellow of the Royal Society, and, being in the employ of the East India Company, at Bengal, had exceptional opportunities of obtaining direct information. Great pains have been taken, wherever possible, to confirm his quotations, and, as far as this has been done, they have proved invariably correct.

The passage referred to in the Institutes of Manu says: "The before-mentioned age of the gods, or twelve thousand of their years, being multiplied by seventy-one, constitutes what is here named a Menwantara."

$$12,000 = 4,320,000 \times 71 = 306,720,000.$$

The term Menwantara seems to have more than one application. Hamilton says it is always symbolical of one year, or the renewal of Creation at the Vernal Equinox. Strictly, however, it is a Menu-Antara—that is, the antara or life-time of a Menu, of whom Hamilton says there were fourteen, corresponding to "the fourteen patriarchs of the antediluvian world who succeeded in rotation to supreme rule." In the Hebrew record there were eight in the line of Seth, including Adam and Noah, for Enoch and Lamech did not survive their respective fathers, and could not, therefore, succeed to supreme rule. This is indicated in 2 Peter ii. 5, "Noah the eighth." To these, if we add the six contemporaries in the line of Cain (Gen. iv.), we have fourteen in all, of whom Adam was the common father, and Noah the only one who survived the Flood, and who did not commence his reign till after it. Very much might be written concerning remarkable traces of these personalities to be found in the mythology of all ancient peoples, but suffice it to say here that the fourteen Menus of the Hindus are set forth in the following passage from the Institutes of Manu as translated by Hamilton.

"From this Menu, named Swayambhuva (or sprung from the self-existing one) came six descendants, other Menus (or perfectly understanding the Scripture), each giving birth to a race of his own, all exalted in dignity, eminent in power, Swarochisha, Auttama, Tamasa, Raivata, likewise, and Cha'chusha (beaming with glory), and Vaivaswata (child of the sun). The seven Manus (or those first created, who are to be followed by seven more), of whom Swayambhuva is the chief, have produced and supported this world of moving and stationary beings, each in his own antara, for the period of his reign."

The meaning is not very clear without the knowledge that 12,000 years, said to be the day of Brahma, covers the whole period of what is called the Padma Creation—the first 6,000 of which, Brahma's day, were spent in creating (one day is with the Lord as a thousand years), and the last 6,000, in which the world decays, is his night, for Brahma was only brought into existence, "a spark from the Eternal," for the purpose of creating. The whole 12,000 being divided between fourteen Menus, gives 857 years

each for their antara, or period, of life, not that each has rule for 857 years, but that  $14 \times 857$  equals 11,998. It is remarkable that the sum of the lives of the Hebrew antediluvian patriarchs, including Noah's *whole* life of 950 years, is 8,574, an average of  $857 \cdot 4$ .

The Cali Age began, according to Hindu astronomical authorities, 3102 B.C., and is to last 5,100 years, these figures being expressed without the cypher to avoid its being discovered. The addition, therefore, of 900 years, reckoning  $400 \times 300 \times 200$  for the first three ages, will bring us to 4002 B.C. as the Hindu date for the Creation, when their figures are thus explained. Hamilton gives a remarkable calculation from the Surya Siddhanta in confirmation of this date of 3102 B.C. for the commencement of the Cali Age (Key, vol. ii., 147). He shows that the Hindus are not loose in their calculations, but reckon to the second.

The fourteen Manus, as enumerated above, have their counterpart in the otherwise unexplained fourteen Egyptian dynasties of Manetho—fourteen Mahahads of the Persians and eight first emperors of China, only the line of Seth being noted. Hamilton also maintains that Berosus gives the six Chaldean princes in the line of Cain, following Alorus or Adam. He further explains the 120 Sari or 432,000 as days, *i.e.*, 1,200 years, following Alexander Polyhistor and others in this, and making them commence with the reign of Cain A.M. 474, and shows that Hindu, Chaldean, Chinese, Egyptian, and Hebrew records agree to indicate A.M. 1656 for the date of the deluge.

If he is right the figures in Genesis v., wherever they have come from, cannot have been copied from the Chaldean as set forth in Berosus.

The Hindu method corresponds in another very remarkable way with the Biblical account. They distribute the *births* of the ten patriarchs in the first three ages in the same proportions as the years 4, 3, 2. These are actually so according to Genesis v., except in the case of Noah, and concerning this last the Hindus specially record that he was born in the beginning of the fourth age, though reckoned in the third.

They also say the first Buddha "ended his mortal career when the third age was completely ended" (Adam died A.M. 931), and they speak of Buddha, the son of Māya, whom there seems the strongest reason to associate with Enoch, as beginning his glorious career before the second age ended. Thus, not only do the extended numbers, when reduced, correspond in a remarkable degree with Genesis v., but in the traditions associated with them there is even a numerical agreement.

The rest of the early Genesis story is elucidated in a most remarkable manner by the Hindu traditions, which have usually been misunderstood by interpreting them as postdiluvian rather than antediluvian. That they mean something, and are not altogether to be dismissed as frivolous inventions, is certainly made clear by Hamilton, whether his system is a true one or not. His work, though it has been overlooked, is certainly full of interest. The great question underlying these complicated calculations is: Whether any one of them is the original from which the others

have been taken, and, if so, which, and at what date? Or, are they all equally perversions of some yet earlier, but lost, tradition? These questions wait discussion and solution. Meanwhile, the figures of Genesis v. are at least the simplest given to us by any of the five great nations named, and, perhaps, the most likely to embody the truth.

Ilford.

F. A. JONES.



## THE MODERN COURT—SOCIETY IN LONDON.\*



THE Court and the everyday life of a British sovereign, including the State pageants, in which the monarch is the central figure, have commonly been invested with interest bordering on the romantic. As a work published twenty years ago might prove to us, however, old Court customs may differ in many important particulars from modern Court rule. How much might be said about Tudor usages which lapsed into desuetude at the accession of the Stuarts; and then of other customs which went out of fashion with the incoming of the Hanoverians. No one reign can be said to have kept to the pattern of its predecessor, notwithstanding the respect which is paid to precedent. An adequate and informing portrait of our present monarch, who is not only the seventh of his name, but the seventh of his house to succeed to the throne since the last of the Stuarts, is found in "King Edward and His Court," by T. H. S. Escott. There are things about our King himself which all readers will like to know, especially in the opening chapter, and in that which succeeds it, on "The Sovereign at Home," but generally we have a picture drawn by one who has an intimate knowledge of the subject, of the Court and its surroundings—the statesmen, stateswomen, and other men and women of mark in many departments, who make up the world which, as it were, revolves around the Sovereign.

More than twenty years ago the present King was greeted by leaders in Paris as "the first cosmopolitan Prince of Wales produced by the reigning House of England." No other British monarch ever travelled to such an extent about the Empire, in many lands, and probably none of his predecessors was such an accomplished linguist. To some extent it is the King's privilege to follow in the path of his parents.

"Coming after the Georges and the good-natured royal tippler, the sailor King, William IV., the husband of Queen Victoria rightly regarded it as his first duty towards his regnant wife, and his adopted country, not to complete, but to undo, the work of her predecessors. The Court was to be made respectable, even so far as might be distinguished; the crown, to such an extent as might consist, with German ideas of its dignity, should be for the first time in English history really popular."

\* "King Edward and His Court." By T. H. S. Escott (T. Fisher Unwin.)  
"Society in the New Reign." By a Foreign Resident. (Same publisher.)

It is interesting to note in what sense Edward VII. is even more cosmopolitan than his Royal mother. The late Queen was a great reader, but she had strong prejudices, and her favourite novelist is said to have been Jane Austen. Because he was disliked, Thackeray never went to Court, and on the single occasion of Dickens being seen there, a rigid etiquette was observed, "reminding him of the welcome given to a governess in a great house who is permitted to accompany her childish charge to the drawing-room."

Thus, while a full Court *régime* is maintained, there appears to be less rigidity of etiquette. The relationship between the late Queen and her secretary was more formal than that which exists between the King and Lord Knollys. Favouritism, as it was understood in the days of the Stuarts, is altogether obsolete, though, as a cousin, the Duke of Cambridge was a trusted confidant. The books of Queen Victoria show that she had her favourites among her ladies, and such partiality is inevitable, while the lot of ladies-in-waiting who stand about the throne is more onerous than might be supposed.

"Queen Victoria liked to have young people about her. That is also the preference of Queen Alexandra. Generally, Court favourites past middle age are rare. One reason for that, of course, is the constant strain implied by the duties to be done. Rulers seldom read newspapers themselves. Maids of honour must always be within call to recite the cream of the daily press to their Royal mistress. The eyes of these ladies must never tire; their voices must never fail. The position of none is absolutely assured till after an often long period of probation. Ladies, who on their first coming to Court had been received with open arms, are liable to the risk of summary dismissal, now because of weariness on the part of their mistress, now for the matter-of-fact reason of their being physically unequal to the toils of the position."

In mentioning "a sort of beneficence that first became a Royal tradition in the Victorian age," Mr. Escott suggests much more than he actually tells us. The late Queen, stimulated by her husband, favoured philanthropy, for, as early as 1848, Lord Ashley was summoned to Windsor "to talk over the condition of the working people," and he found "Her Majesty very amiable and very considerate for the poor." Since the late Queen was young, this tendency of the Royal Family has been developed in a remarkable degree. Before his accession, we once heard the present King give an address at a Ragged School Union dinner, when the present Queen went among the children, spoke kindly to some of them, and tasted their lemonade.

The late Duchess of Teck and her daughter, the present Princess of Wales, were seen in company from time to time among the poor of London's East End. The King Edward Institute and Schools at Spitalfields, of which Mr. Charles Montague has for long been the superintendent, were specially favoured. The Duchess was a personal friend of Mr.

Montague, and many conversations concerning the work have taken place between the two. When the Prince and Princess of Wales were married, a piece of wedding-cake, weighing over a dozen pounds, was sent for distribution in Spitalfields. When the Duchess died, Mr. Montague, as a friend, attended the funeral at Windsor Castle. The annual harvest thanksgiving of the King Edward Institutions has such a show of fruit and flowers from Royal gardens as could not elsewhere be seen in London. Then, the daughters of the late Queen show strong philanthropic sympathies. The Duchess of Argyll laid the memorial stone of a Ragged School Union Holiday Home at Southend; the Princess Christian has built a similar Home at Windsor, which she herself superintends, while collecting funds for its support. The King himself has to be regarded as a philanthropist, for though the fact is not mentioned by Mr. Escott, Edward VII. is patron of the Ragged School Union, and he is interested in the welfare of the working classes. He was once appealed to, when Prince of Wales, on behalf of the Bethnal Green Free Library, to which his Royal mother had sent her own works, with her autograph. A day or two later, a hansom cab, well laden with valuable books, drew up at the library, and there is now a link between the throne and the workers at a hundred industries in Bethnal Green. In regard to religion, we are told that His Majesty is "a regular church-goer, a patient listener, and an intelligent critic of sermons. He holds strict ideas of rubrical observance, both ritual and doctrinal, on the part of the officiating clergy."

Continental revolutions and changes naturally exercise an influence over the British Court, and in some instances in a far greater degree than is usually supposed. The rise of a French Republic on the ruins of the monarchy has done much to alter the conditions of life in London, *e.g.* :

"Since the fall of the Second Empire there has been no Paris season worth speaking of. Half the fashionable shopkeepers along the boulevards, or in the Palais Royal, complain that they can scarcely live under a Republic. But for the disorder and ruin that a forced and sudden change might involve, they would take up arms to-morrow for the restoration of some form of monarchy. London has risen to its present cosmopolitan prosperity on the social ruin of kingless Paris."

While the Empire as a whole is already more extensive than it was under Queen Victoria, the Colonies exercise a more far-reaching influence than ever before, while any idea of separation from the mother country is far removed from the calculations of their politicians. In area, the mother country is hardly an eightieth part of that of the Colonies, which seem to be forty times as extensive as the United States, or forty times greater than the German Empire; while Great Britain and her dependencies can claim to have half of the world's sea-borne commerce. The rise and growth of the Colonies has also been rapid. Such facts are unique in the history of nations, and in themselves they may account for changes in the conditions of things at home, as regards both the Court and

the Government. The comparatively recent appearance on the scene of Transatlantic and American millionaires, as entertainers of the select world of fashion, is not altogether reassuring, because mere wealth seems to become more omnipotent. The new-comers have displaced others who a quarter of a century ago counted for much in Parliament, as well as in social life.

"A few of the number may indeed still survive," it is remarked; "they cling like limpets on a rock to constituencies, where the territorial principle is yet a power; they have perhaps a bedroom in Suffolk Street, Pall Mall, close to the old University Club; their silent, solitary meals are consumed generally at the Carlton, rarely within the precincts of the House; they seldom or never appear at any fashionable reunions. The new plutocrats, they complain, have sent up the expenses of London to a prohibitive figure."

Women now count in politics, as well as in ecclesiastical propaganda, probably in a far greater degree than of old. In the early 'forties, "poor Mrs. Hudson, wife of the railway king," and said by some of her detractors to have been an "atrociously vulgar woman" entertained the *élite* of society at Albert Gate, the house being now the French Embassy. In her day, the late Lady Salisbury would grace a political dinner with tact or winsomeness hardly equalled by any other hostess of her rank. Lady Aberdeen and others are representatives of the other school in politics, but political dinners, after the pattern of former days, seem to have gone out of fashion.

In regard to ecclesiastical sympathies and religious belief, King Edward VII. shows a disposition to follow in the footsteps of his father, and, it may be added, of his mother also :

"The Prince Consort's theological traditions combine with the religious tolerance of his son in favour of Broad Churchmanship at Court. Not indeed that Queen Victoria's husband took any form of spiritual neology under his protection. His sound Christianity and innate statesmanship prevented his doing that. But the intellectual atmosphere which he had inhaled most deeply favoured a sufferance in all Church matters of every school not necessarily hostile to Christian revelation."

In a way, the Court, in the persons of the King and Queen, thus favours religion; there is something more than an outward show of respectability which has come down from the Victorian days; there exists an earnest desire to exercise a far-reaching good influence. There are many other phases of life, which, when contrasted with what obtained in the Church, under the Georges, are altogether encouraging. How many members of the Episcopate of the present day are men of great acquirements, with large capacity for work, thus presenting a grateful contrast to the "Greek Play bishops" and others of some generations ago, who drew large ecclesiastical revenues and enjoyed a life of literary leisure? The Palmerston bishops, selected by Lord Shaftesbury, superseded men of this mettle.

The last of this honourable succession seems to be Bishop Ellicott, of Gloucester and Bristol, who is retiring on account of age. Some of the bishops show the possession of special gifts for special work. Thus, Dr. Ellicott has edited a first-rate Commentary on the Scriptures, in eight quarto volumes. Then Dr. Winnington Ingram, of London, shows wonderful tact in dealing with those rough characters, who are sometimes given up as past hope by those who do Christian work in low, overcrowded neighbourhoods. By whomsoever possessed, this is a distinguished gift, and one which, whenever it is well exercised for the public good, ought to excite our gratitude and admiration.

The general outlook from the standpoint of the Court is thus, on the whole, one of progress in the right direction. The influence for good which the late Queen and the Prince Consort began to exercise more than sixty years ago is still making itself felt, and the indications are that it will do so more and more. The good that men do thus lives after them. In looking at the worst side of things, we may see much to deplore or to discourage, but when we take in the brighter aspect, it is not so. Some one has made a remark to the effect that if Christians of the primitive age could, by some sense of pre-vision, have seen into these days, they would have identified the outlook with a partial realisation of the millennium. It is evident that the Scriptures are read to an extent never before known. There never before has there been such a supply of sterling Christian literature. The literature of unbelief, which at one time promised to become rampant, is at a discount; one after another shops opened for its distribution have been closed. Then, as compared with other days, how vast is the enterprise in mission work abroad, and in philanthropy at home. The golden age has not dawned, but there are some signs of its nearer approach. The nation is not where it was in preceding reigns, and not where it will be in the good providence of God in generations to come. The account which the historian is already able to give of King Edward and his Court is reassuring when contrasted with customs and fashions which prevailed in the Courts of the Georges and of William IV. Mr. Escott mentions the Revs. C. H. Spurgeon, Joseph Parker, and R. J. Campbell, as well as Dr. Liddon as a great preacher of the Established Church. It may be remembered that when C. H. Spurgeon was overtaken by his last illness, the present King, then Prince of Wales, sent specially to inquire after the great preacher's health. Then, when the Duke of Clarence died, one of Spurgeon's last acts was to send a telegram of condolence to the sorrowing parents.

The volume on "Society in the New Reign" is on similar lines to the same writer's work, published eighteen years ago, but is even more outspoken in its criticisms and revelations. We are not aware that the author has been identified, and indeed there is no one we should less envy if this were ever accomplished. Not that any unfairness or wanton ill-nature is shown; a picture had to be drawn, containing much of what may

be called brilliant and selfish degradation, and the task has been completed without flinching. The world of fashion is in a transition state; it is going from bad to worse. Good old county families, who used at least to hold a position as "the landed gentry," are now nowhere since the plutocracy, whose god is wealth, has been in the ascendancy. British titles are at a high premium in the New World; even Mr. Chamberlain has not ventured to propose a protective duty on American and Colonial heiresses who continue to be imported, and those whom these fair ones represent control the situation. The outlook as depicted by "A Foreign Resident," is by no means a reassuring one, but it is pretty true to life. As a monarch, Edward VII. is one of the wisest of rulers, but he did not choose his surroundings.

A chief characteristic of "Society" is said to be that it is serious about nothing but its pastimes. Foreign heiresses are its means of enrichment to such a degree that, "failing the dowries of Israel, and the plums of the United States, the British peerage would go to pieces to-morrow." There is little or no sympathy with the suffering of others, while, as regards religion, "for the most part it agrees to substitute for the old-fashioned faith some new-fangled superstition." Hence, "a hard, mercenary, devil-may-care materialism" finds expression in the features of Society women. In the matter of mere fortune-telling, no rustic maiden is more superstitious than these smart women of Society. "Clairvoyance, crystal-gazing, necromancy, palmistry—these are the superstitious rites that, with the bridge-playing, odds-taking ladies of the period, are what church-going and good works were to their grandmothers."

The book is a revelation of the daily life of the so-called upper ten thousand, and we learn from it that there may be a degradation of wealth and luxury, as well as of poverty and squalor. G. H. PIKE.



## THE PSALM OF THE CHORISTER.

### PSALM XXVI.

**T**HE closing years of the life of David appear to have been occupied in gathering material for the erection of the Temple, and organising the services. It is to this fact that we are indebted for the greater number of the priceless psalms.

Here may be seen a singular and instructive illustration of the reward of holy desire. David was not permitted to erect the material temple, which appears to have been the great ambition of his life, and which, after his death, was upreared by Solomon. But he left a far grander fane for the worship of God. The temple at Jerusalem became polluted, and long ago all its glory has passed away. The Book of Psalms continues to this hour a glorious sanctuary, into which saints of every age have entered and found there a temple of Divine praise. Here, as in



some grand old cathedral, are extended aisles of experience, windows of fair colours through which pours the light of heaven, arches of lofty thought, with carved work of poesy, enclosed within massive walls of separation from the world, with lofty pinnacles aspiring upwards to the sky.

The exegesis which yields the best result is founded on the idea that whilst intended for public worship, many of the psalms were composed to suit special circumstances. The twenty-sixth is adapted to one called to take a leading part in public worship, and especially by song. It is the Chorister's Psalm. The service of song of the House of the Lord demands cultured musical gifts, but they are not the only requisite. There should be a life in harmony with the hallowed engagement. The Psalmist begins by seeking the inspection of God. *Judge me, O Jehovah, for I would walk perfectly.* He desires that this walk should be consistent. *In Jehovah I trust that I may not slip. Prove me, O Jehovah, and test me.* In the presence of the suggestions of the sanctuary, that he may praise aright, the heart should flame like the Seraphim; there should be no icy indifference. *Inflame my intents and feelings, for Thy mercy is before my eyes, and I have walked in Thy truth.*

The life when not engaged in public worship should be consistent. *I have not sat with vain men, with false persons I go not. I hate the meeting of those who do wickedly, with wicked persons I sit not.* There may be a reference here, as some have supposed, to meetings for idolatrous worship, or to some place of ribald amusement. The singer is ever sought after, vain and wicked persons can find enjoyment in his gifts, and are willing to pay for them. It would have been very unsuitable for the chorister of the ancient Temple to have sung there one day and the next at some offering of sacrifices in high places for Chemosh. As in Paris, singers are announced to take part in high mass at some popular church in the morning, and then at some low opera in the evening of the same Lord's Day.

The psalm goes on to describe the spirit with which service should be rendered. Near the place where the choir stood in the ancient ritual was the laver, symbol of purification, at which the priests washed their hands, and the great altar of burnt offering, round which there were processions. *I wash my hands in innocency, I go round Thy altar, O Jehovah,* thus recognising the need of penitence and faith. These will give strength and energy to the song. *That I may make to be heard the voice of thanksgiving, and tell of all Thy wonders.*

No mention is made in the psalm of the Temple. It was written before the erection took place. A broader term for the place of service is used, which might suit Gibeon, or any other place where service might be held temporarily, as well as the Temple. *O Jehovah, I love the dwelling of Thy house and the place where Thy glory abides.*

A strong desire to live a separate life brings the psalm to a close.

*Gather not my soul with sinners, nor my life with men of blood, mischief is in their hands, and their right hand is filled with bribery. As for me, I will walk perfectly; redeem me, and be gracious to me.* Now he is prepared to take a prominent position in the orchestra, without shame, before the congregation, or, more correctly, with the full company of the musicians, who will unite in praising the Lord. *“My foot stands in the right place, in the gathered choir will I bless the Lord.”*

This psalm does not bear the mark of being the composition of a king harassed by his enemies, as some have interpreted it. Many of the expressions are inappropriate. It is the song of a poet, written for the edification of choristers, by whom the temptations mentioned would be felt. David was a musician, and, doubtless, took part in the public worship-song. In his last days, the members of the choir, trained for the Temple service, must have numbered thousands. There is record of two hundred and eighty-eight choir leaders. To an earnest Israelite, it must have been considered a high privilege to have been numbered with such a goodly company. In heaven, holy choirs cease not day nor night to praise God. On earth, in every age, the service of praise has risen to Him. The vocation of a singer in the earthly sanctuary ought never to be lightly esteemed. Would that all who take part therein felt its import and dignity. It is the most heavenly engagement we can have on earth. This psalm gives the right keynote to the harmony. It calls for searching of heart, for separation from unholy assemblies, for purity of thought, and for a delight in glorifying the Lord.

J. HUNT COOKE.

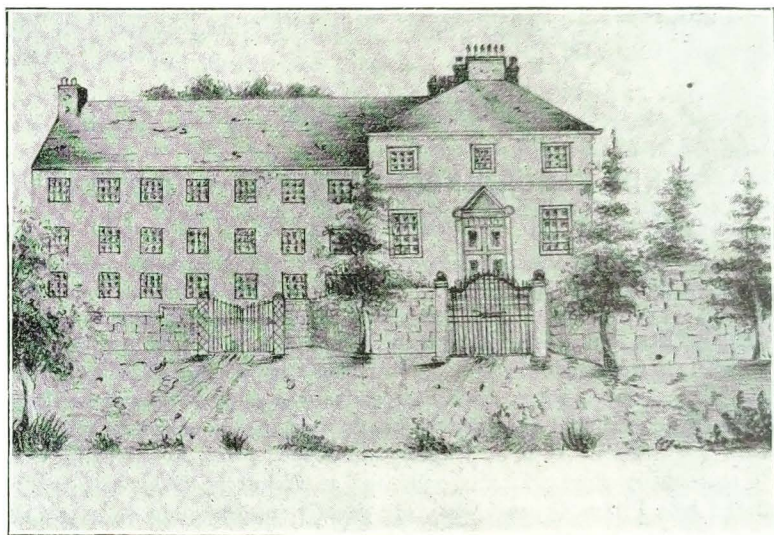


## THE RAWDON COLLEGE CENTENNIAL.



THE annual meetings of the Northern Baptist Education Society were held this year under peculiarly interesting circumstances. No ordinary meeting could have brought together so large and overflowing an attendance of constituents and friends, but the fact that the Society was celebrating its Centenary proved --as might be expected--especially attractive. The meetings of the College proper were preceded by an "Old Students' Reunion." On Tuesday, June 21st, a large number of old Rawdon men, and the students now in the house, held a conference in the library, under the presidency of the Rev. J. Baxandall, of Lancaster, when various matters of interest to the College were discussed, and leave was affectionately taken of the Rev. T. Vincent Tymms, D.D., who, in consequence of the state of his health, had been unfortunately compelled to retire from the Principalship, and seek a milder climate. At the business meeting on Wednesday, June 22nd, Mr. W. Town, hon. treasurer, stated that the Centennial Fund, which at first aimed at £2,000, was now within sight of £5,000, thanks partly to a legacy of £1,148. The old Rawdon men pledged themselves last year to raise a minimum of £250. This they had done, together with £50 for the library, and a promise of the last £100

towards the £5,000. Dr. Tymms gave a cordial welcome to his successor, Rev. W. E. Blomfield, B.A., B.D.—a welcome in which all who constituted the College joined. The circumstances and outlook were more auspicious than they had been for many years. Mr. Blomfield's reply was manly, tactful, and inspiring. "He wished to be a help and strength, a teacher, a friend, and a pastor to the men in the house. He wished to be regarded as friend and brother of all old Rawdon men. It was largely the brotherhood of old Rawdon men and the kindly letters he had received from them, that induced him to take the step of severing his connection with a church dearer to him almost than life. He wished to get into contact with the churches of the Rawdon constituency. That meant they must open their pulpits to him, and to the men in the house. He appealed to the students for loyalty and devotion to work. The Christian ministry was the most strenuous work a man could undertake, therefore it demanded the most



THE PRESIDENT'S HOUSE AND COLLEGE, HORTON, 1844.

strenuous preparation." It was unfortunate that Professor W. Medley's delightful Historical Sketch of the College could be given only in part, but it is, happily, to be printed *in extenso*. To many besides his old students it was a grievous disappointment that the venerable and beloved Dr. S. G. Green was unable to attend the meetings. His presence had been eagerly anticipated as one of the most welcome features of the celebration, and would have given to it a charm which no one else could supply. The addresses of the Rev. James Mursell, of Edinburgh, and of the Rev. Principal Henderson, of Bristol—full of pleasant memories and grateful appreciation of the service rendered to them by the College and its revered tutors—were in every way appropriate. The proceedings throughout were spirited and hopeful. Mr. Blomfield will enter on his new work in September with the most encouraging prospects of success. He inherits great and noble traditions created by his predecessors in the presidency during the last hundred years.

Dr. Steadman, Acworth, and Green, the Rev. T. G. Rooke, B.A., and Dr. Tymms, and these traditions will, we doubt not, be in his hands honourably maintained.

Rawdon College is, as will have been gathered from our articles on the subject in our issues for May and June, the second home of the institution known as the Northern Baptist Education Society, which was founded at Horton, near Bradford, in 1804. We were able to give a beautiful view of "Rawdon" in our June number, and this month are able to present a no less accurate and striking view of "Horton." For this pleasure we are indebted to Mrs. J. D. Bell, daughter of the late Rev. Henry Dowson, D.D. Our illustration is taken from an exquisite pencil sketch of the College and President's House, drawn in 1844 by Miss C. A. Illingworth, an aunt of Mrs. Bell's. Many of our readers will share our delight in this valuable and welcome reproduction of "dear old Horton," and our gratitude to Mrs. Bell for placing it at our disposal. The original buildings did not comprise the President's House, as here shown. This, with other improvements, dates from about 1824 to 1827.

JAMES STUART.



## SUNDAY MORNINGS WITH THE CHILDREN.

### VIII.—THE HEARING EAR AND THE SEEING EYE.

"The hearing ear, and the seeing eye, the Lord hath made even both of them."—Proverbs xx. 12.



YES, that is perfectly true, boys and girls. God made the ear, God made the eye. Man makes very wonderful things. I have looked with great interest many a time at a very tiny watch exhibited in a watchmaker's shop in one of the streets of our town. It is no bigger than a 1½d. piece, about half the size of a threepenny piece. It was exhibited at the great Exhibition in 1852, and the late Prince Consort was very greatly interested in it, I am sure you would be interested in it also, and be ready to admit that it was a wonderful achievement for a man to make so small a watch.

Then see what great and magnificent things man can make. It was man that built St. Peter's in Rome, and St. Paul's in London, and other great and wonderful things that stand upon the face of the earth to-day. But man's works are not to be compared for their wonder and glory with the works of God.

Perhaps God has made few things more wonderful than the ear and the eye. Look at the ear. We cannot see the real ear; we can see this organ that is fixed externally on the side of the head, but that is not the real ear. That is only the *outer* ear, a sort of channel through which the sound enters. Inside, further than we can see or reach, there is a much more wonderful and complicated organ, through which sound is passed. The sound passes through a suite of exquisite little chambers that are all properly furnished—I do not mean furnished with tables and chairs and sideboards, of course—but all properly fitted up so as to transmit the sound from one chamber into the next. Then, when the sound that enters

by this larger ear is passed through those series of little chambers into the inner ear, it comes at last against the wall of the last chamber, and when it reaches the wall of that last chamber the sound touches the extremities of fine nerves that pass the sound to the brain. You see what a wonderful thing the ear is! And the eye is not less wonderful! Now, what is the eye? The eye is a window set in the head by God. Without the eye the body would be full of darkness. The eye is the window through which the lovely light of God can stream into the soul. But you know that a window gets dirty, and you have to get a leather and duster to clean it, or else the light becomes dim and obscure. Well, God has provided the leather and the duster in the eyelid, so that constantly the eyelid is washing and cleansing the window that God has set in the body, in order that it may never be dirty or defiled by the outer atmosphere and the things that fly about it. Then behind the window, just inside, there is an opening, an opening that expands when the light is dim, so as to let in all the light, or as much light as it can get; and that same opening contracts when the light is too brilliant and too fierce, so that it may not come in in any excessive way. And behind that there are lens, transparent lens, like those of a telescope, and the rays of light pass through the window and through the opening and through the lens, and fall upon a little white curtain—like a sensitive plate in a camera—so that by the rays of light passing through the window and the lens, and striking upon that little white curtain, all the pictures, the external pictures, are printed upon that sensitive plate. To that curtain from behind there are fastened again a number of little nerves like electric wires, and along those little nerves all that is going on outside is transmitted to the chamber in which the soul dwells, so that the soul is made to know all that is going on round about it. Isn't it wonderful? Isn't it true that "The hearing ear, and the seeing eye, the Lord hath made even both of them"? And what has He made them for? Why, think of the pleasure that comes to mind and soul through the eye and through the ear.

The other day I was out on the Sussex Downs, charmed by the magnificent panorama of the landscape rolling out in the summer light. What a feast it was for mind and soul to look out upon the white homesteads nestling in the trees, and the corn ripening in the sunshine, and the glitter of the distant sea, and the light and shade playing across it all. The soul was charmed and feasted through the eye. Then you know what pleasure comes through the ear. The words that are spoken, the kind words, the loving words—the music—the music of the voice, and the music of the instrument, the music of the wind in the tree branches, and the lark in the sky, and the wave breaking on the beach—all comes to the soul through the ear. And so we ought to thank God if our eyes and our ears are unimpaired; indeed, we can never be thankful enough if we can hear and see. But remember this, children, there are other sights and other sounds that come through the eye and through the ear. There are sights and sounds that can harm and defile us, and so we have to guard these gateways that lead into the soul, and must be careful not to look upon sights that would pollute us, and not listen to profane and wicked words that would defile us. And remember that we are responsible to God for these great senses, these organs, these gateways that lead into the soul. We shall have to tell God how we have

used them, and all we have done with them. And so let us ask Jesus to take them, to take everything—our mind, our soul, and our senses—to keep them safely for us, and help us to use them well, so that we may render up our account with joy, and not with confusion and shame.

D. LLEWELLYN.



## NOTES AND COMMENTS.



THE EDUCATION QUESTION.—We are glad that at last the Arch Passive Resister has been before the Bench, and, in spite of the unsympathetic and wooden behaviour of the magistrates, has shown cause why he has not paid, and will not voluntarily pay, the Education rate. The little speech of only five minutes' duration which he launched at the Bench is a marvel of compact statement, and rings true to the high ideal which he has throughout maintained. Amongst other notable incidents has been the imprisonment of that tender-hearted and fervent Wesleyan Methodist, the Rev. Thomas Champness. Almost of equal importance is the statement of Lord Halifax at the annual meeting of the English Church Union, that the putting of the teaching of denominational religion in a position of inferiority in the public schools will be followed by "a general refusal of rates on the part of all Churchmen throughout the country." We were sure that some such declaration would come, and only the foolish will regard it as an empty boast. It is at once a justification of the action of Nonconformists and a call that cannot be mistaken to absolute impartiality, and full religious, or rather civic, equality. Meantime the Bishop of St. Asaph's Education Bill was read a second time in the House of Lords without a division. In speech, more than in the Bill, the Bishop recognised the anomaly of the position which lets the public pay and the priest manage; but he is afraid wholly to trust the people with the management of education, or the Church with the teaching of religion, so that the Bill is only permissive, while all the objectionable features of the so-called "right of entry" are retained. The Bill will go no further this session, and in the support it has received there is an indication that the clerical party have realised already that they have grasped more than the nation will let them hold. This aspect of the question is earnestly and wisely emphasised by Mr. Lathbury, editor of the *Pilot* until its demise, in an article of the *Nineteenth Century*, which deserves careful consideration from men of all parties. The battle is still to win, and we must work and fight and pray on till the day dawns.

THE LICENSING BILL.—The "closure by compartments" of the Licensing Bill has been absolutely without precedent and without excuse. Mr. Balfour, who has, all through the session, wasted the time at the disposal of the Government in the most unconscionable manner, had no single plea to urge in favour of the proposal, except that the Bill must be passed into law, and this was the only way to do it. By the time these lines are read the worst will be known as to the issue at stake. Meanwhile the Bill is through Committee, much of it undiscussed and ill-digested, and with no material amendment save that the Solicitor-General has consented to a time limit of seven years for new licences—in our judgment a very small

concession, as it will, on the one hand, encourage magistrates to grant new licences, and then, later, the restriction will be pronounced inconvenient, and the new will be placed on the same basis as the old. In this way a Bill which is intended by its real promoters to be an irresistible obstacle to all temperance reform for generations to come is being rushed through the Legislature, and forced upon our sluggard and drink-ridden nation. Among the most lamentable incidents in connection with it has been the vote of the Representative Church Council in favour of the Bill, the numbers being 157 for and 64 against. Twelve bishops, we are glad to say, were found in the minority, including Canterbury, London, and, of course, Hereford, while seven voted with the majority. But in the Lower House, and in the House of Laymen, the majority for the Bill was more than two to one and more than four to one respectively. We no more believe that these figures represent the Church of England outside Convocation than we believe that the ordinary Church layman cares two straws for denominational religious instruction in the schools, but it simply shows how miserable and wicked is the party political bargain which has been made by the Church leaders generally in order to secure control of the elementary education of this country. Deliverance shall arise from another place, and many of these men will live to remember with confusion and shame the part they have taken in this warfare. That not only the Government and one of the great political parties, but what sometimes arrogates to itself the title of the Church, "the Bride," of Christ, should sell its soul to the trade which has become the great source of vice and crime and madness in this country is an unspeakable calamity. "The god of this world hath blinded their eyes."

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**SALVATION ARMY CONGRESS.**—The Salvation Army have given to Londoners a most imposing demonstration of the size of their operations, their world-wide character, and the fervour and devotion with which they have been carried on. General Booth is, indeed, a wonderful man, and has wrought wonderfully upon the hearts and lives of others, and may well have his moments of proud thankfulness when he remembers and sees all that has been wrought through him. The great congress should, however, prove more than a demonstration. It should be the beginning of still better days for the Army. In part the Army has already fallen into the error of all the great Evangelistic movements—it has grown, in a sense, too respectable. So far as it has dropped intentional absurdities, eccentricities, and extravagances it has done well, and the sooner it has dropped them all the better. But it has in many places dropped the fervour and wisdom and patience of soul-saving, out of which many of these things unconsciously grew. It has become too respectable, too self-regarding, and it was a sad revelation to many that in the London census of religious attendance the Army came out so poorly. We all wish it well in its holy war, and hope that, recognising the true friends of spiritual religion, it will be quickened again to do its best service in hastening in all ways the Kingdom of God.

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**A MISSION TO THE RICH.**—The Hon. and Rev. J. G. Adderley's idea of a revivalist mission to the rich of the West End of London is a good, if not a new, one. In connection with the simultaneous mission of the Free Churches

two or three years ago, an attempt was made in the squares of the West End, and not without success, to get in some of the upper classes. In all conscience they need the Gospel. They are more ignorant of it than the poor, and they are more heedless of the claims of religion and of the human need for a day of rest and worship than they. Sunday is a day of pleasure—in winter for social gatherings, in summer on the river, the golf course, the tennis ground, the sea. There is no sense of duty that comes with privilege and leisure, and wealth is used heedless of whence it comes, whither it goes, and the heritage it leaves behind it. Can they be reached, and can they be won for Jesus Christ? We believe they can. But such missionary operations need assuredly the quickening of the life of God's own people, a new sense of responsibility for these very people who are to be won, and then that which follows, God's own gift of the man specially equipped to woo and win such as these to hear and believe in His word. "The harvest is plenteous, the labourers are few. Pray!"

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FREE CHURCH OF SCOTLAND.—The case of "The Free Church of Scotland and others v. Lord Overtoun and others" has now been argued on both sides before the House of Lords, and their lordships have for the present reserved judgment. The claim of the dissentients from the Act of Union of the Free Church and the United Presbyterian Church is to the property of the Free Church on the ground that the union so consummated is a violation of the beliefs upon which the Free Church was founded, both in relation to the duty of the civil magistrate to maintain religion, and to theological questions as expressed in the Westminster Confession of Faith. The answer is that the maintenance of religion by the State was never a "fundamental" in any proper sense, and that the Confession of Faith was not rejected, but simply a greater latitude of interpretation had been introduced. The funds in question are enormous, involving practically the whole material ecclesiastical property brought over by the Free Church of Scotland into the new union; but far more important and weighty are the Church's own rights and liberties, which are indirectly involved. Has a church the right to "follow the gleam," to serve truth faithfully, to be loyal to the Spirit of Christ; has it the right to be the sole judge of its loyalty before God and the bar of its own conscience, and to do these things without fear of the State or the intrusion of the dead hand? Are legal definitions and interpretations of prayer-books, creeds, and catechisms to dominate the liberty and life of the Church of God, to the dishonouring of the Word of God in her hand, and the spirit of promise and of truth in her heart? To ask these questions among Free Churchmen is to answer them, and we can only hope that the law is not hostile to their view of the case.

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DR. JOHN HUNTER ON THINKING.—In an address to the students of the Yorkshire United Independent College a few weeks ago, Dr. Hunter uttered wise and weighty words which all who wish to live deeply and well should lay to heart. Taking as his subject "The Importance of Right Thinking, and some of its Conditions," he said that one of the hardest things a man could do was to think; yet nothing seemed more easy. To think was not merely to have certain fancies, impressions, and opinions. It was to put forth intellectual energy, to deal with things at first hand, to judge for ourselves,



and to assimilate and make our own that which we formally learned. Men think that they think. They have opinions, fancies, impressions, feelings, and prejudices, which they mistake for thought, but which can easily be distinguished from thought. They do not really like thinking, and prefer repeating other men's thoughts. What a hush would fall upon the world if everybody left off speaking of things about which he knew little. This was said to be a reading age, but many people read to save themselves the trouble of thinking; and among those who desired intellectual nourishment there was a strong tendency against receiving it except in small quantities. The same thing was observable in people as hearers. "I like a preacher to be short," he had heard a gentleman say; "I don't mind much what he says, but I like him to be short." Yet these people would "eat a meal two hours long," and afterwards for two hours more listen to speeches in a room filled with tobacco smoke. Dr. Hunter urged that religion would be thin and weak and ineffective if much thought did not go into it. Mental carelessness was sure in time to result in moral carelessness. Fogs were often more dangerous to ships than hurricanes. We were in the current of serious controversies on social, political, and moral questions, and it was the duty of all to consider those questions for themselves, and to contribute to public opinion just and well-considered judgments, and not to hinder by their heavy-headedness or wrong-headedness. It was not of the tendencies of thought that he was afraid, but of the tendencies not to think. "Against stupidity," said Schiller, "even the gods are powerless." In reviewing the conditions of right thinking, Dr. Hunter remarked that the physical condition must not be ignored. Health was a powerful ally of right thinking and clear seeing, and in all probability a little more attention to physical culture might improve their thinking powers. The first thing demanded of the man seeking truth was that he should have the truth-loving character; and moral integrity was essential to see things as they were. The sin of mental indolence must take its place amongst those sins for which men suffered and repented in dust and ashes. The conclusion of the whole matter was that the thinker was behind his thought, and his intellectual and moral character was as his thought.

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DR. MACKENNA.—Those who only had a slight and occasional knowledge of Dr. Mackenna often wondered that he was held in such high esteem by the leaders of all the Free Churches. His manner was so quiet, and there was so great an absence of all self-assertion and of all oratorical pretence, that the casual hearer was tempted to pass him by as a man of ordinary mould. In reality, he was a statesman, a deep and clear thinker of wide culture, a saintly soul, and of invincible courage. He was the last survivor of the three men to whom Free Church federation was due, a modern form of Church unity and life which God has given us in view of our present distresses, and He raised up and richly endowed the men in whose hearts the noble conception was formed. As pastor at Bowden, Manchester, he had a unique congregation drawn from the wealthy merchant class of the neighbouring city, but he preserved untainted his own independence of thought and freedom of speech. He has been chairman of the Congregational Union, and after the death of Dr. Hannay twice had the secretariat pressed upon him; he has held the chairmanship of the Free Church Council, and for a

time was one of its secretaries; he also took a leading part in the removal of Spring Hill College to Oxford, and in the reorganisation of it as Mansfield College. His pen and his research were often at the service of the Free Church cause, and his two books, "The Story of the English Separatists" and "Homes and Haunts of the Pilgrim Fathers," not to mention others, will give him a permanent place in the historical literature of Nonconformity.

G. F. WATTS.—Our great prophet painter and sculptor has passed away. His record has in every direction been a noble one, and never has painter cared less for the patronage of wealth or painted with nobler aims or higher ideals, while he has given much of his best work to the nation as a perpetual inspiration and a permanent enforcement of the truths that held and formed his own soul. There is, indeed, a note of sadness that is far from the highest Christian experience in many of his paintings—his well-known picture of Hope, blind, and with all the strings of her lyre broken save one, may be taken as the most conspicuous example—while he seemed to have been more impressed with the energy of evil than with the redeeming forces that are at work in the world. But he never made evil other than hateful, and, as Mr. Chesterton has suggested, his own "Jonah," the prophet of warning and woe, was most typical of his personal message to the age in which he lived, with its sin of the worship of mammon and of pleasure.



## LITERARY REVIEW.

THE CHRISTIAN IDEA OF ATONEMENT. Lectures delivered at Regent's Park College, London, 1903. By T. Vincent Tymms, D.D. Macmillan & Co. 7s. 6d. net.

As all who know him would expect, Dr. Tymms has produced an exceptionally strong and stimulating book, the work of an alert and virile mind, exercising itself in strenuous thought and reverent contemplation on the greatest of the great things of God. It consists to a large extent of class lectures at Rawdon, subsequently delivered in another form on the Angus foundation at Regent's Park. It helps us to understand the remarkable hold Dr. Tymms obtained over his students, and the enthusiastic esteem and affection they have always cherished for him. In some respects it is the most thorough and comprehensive treatise on the Atonement we have recently received—painstaking and courageous, forceful and eloquent, though it has not spoken the last word on a theme which is too vast and many-sided to be fully apprehended by any single mind, and the lecturer himself would probably be the first to allow that many of his positions will be keenly canvassed. On one thing every reader of the lectures may be assured, that Dr. Tymms has a deep sense of the magnitude and momentousness of the subject, and writes with a feeling of profound responsibility regarding it. He approaches the study from his own standpoint, strikes out a path for himself, and defers to no authority save the imperative of truth and right. He bases himself on the teaching of Scripture, as he understands it, and pays little deference to what men have said concerning that teaching—even though they be men whom he greatly reveres, except as their interpretation commends itself to his con-

science in the sight of God. He regards reason as the ally of Scripture, acknowledges the authority of the moral sense and the religious consciousness, and insists on the value of Christian experience, whose contents he carefully sifts. On several important points he traverses the traditional orthodoxy—e.g., in rejecting the penal theory of the Atonement, which he contends originated with Anselm in the twelfth century, as indeed is the case so far as a formal or systematic statement of it is concerned, though there are expressions in the Early Fathers which harmonise with and apparently imply it. The phenomena of Christ's sufferings, which have been held to support the penal theory, Dr. Tymms would probably account for in much the same way as Dr. Macleod Campbell and Canon Moberly, though he makes no reference to their works. The latter authority repudiates the idea that Christ endured the vengeance of God as revolting and inconceivable. "He did not—of course He did not—endure the damnation of sin. But in the bitter humiliation of a self-adopted consciousness of what sin—and therefore of what the damnation of sin—really is, He bowed His head to that which, so far as mortal experience can go, is so far at least the counterpart on earth of the damnation that it is the extreme possibility of contradiction and destruction of self." Even this explanation errs by defect, and for ourselves we are compelled, alike by the narratives of our Lord's sufferings and the dogmatic statements as to their import, to go beyond it. Dr. Tymms further contends that the primary aim of the Atonement was to reveal the love of the Father, and to show that forgiveness, as bestowed by Him, is perfectly righteous. Christ, by His death, sought to win the love and confidence of men as the means of winning them from their sin and renewing them in righteousness. This was undoubtedly included in the aim of Christ, but Crawford, much more effectively than Dale, has shown that it was necessarily dependent on the removal of an obstacle to the outflow of the Father's love. Dr. Tymms' lectures are valuable because of the emphasis they lay on the fact that the Atonement originated in the heart of God. Christ was His gift to the world, the sacrifice prepared and offered by Him. His mercy was free and spontaneous—a fact that removes many misconceptions as to God's reluctance to forgive, such as obscure the very glory of the Gospel. The highest satisfaction of the Divine nature is found, not in the punishment, but in the extermination of sin, in its complete destruction, and the corresponding salvation of the sinner. There is a remedial element in all punishment. We have rarely read a finer chapter than that on the significance of Christ's death and the sevenfold purpose it served. How efficiently that death revealed the Divine love and the Divine grief at sin, as well as God's power to forgive, is set forth in a strain which often rises to pure and impassioned eloquence, though it will be questioned how far the ends specified by Dr. Tymms—weighty as they are—are not, in the New Testament, represented as subsidiary to one which his theory sets aside. That propitiation has a certain objective reference—though not such as injudicious advocates of the penal theory have ascribed to it, is, to our minds, indisputable. Much that Dr. Tymms says in regard to the Hebrew word *Kipper* is as valuable as it is true, but we are not sure that it is the whole truth. It may be that, in the common usage of the word, the original etymological sense of "cover" is to some extent lost sight of, though we are not sure that it is. Substantially, at any rate, the meaning is retained. Canon Driver, in his commentary on "Numbers," and

his article on "Propitiation," in the "Dictionary of the Bible," asserts as much as this. "*Kipper* is to cover, never, however, in a purely literal sense, but always *morally*—viz., with the collateral idea of either conciliating an offended person or screening an offence or offender. Hence *Kipper* acquires the general sense of to *conciliate, propitiate, appease*." Canon Driver also touches on considerations which support the view that the idea involved is to cover up, or screen, by a propitiatory rite. "Sometimes God is the subject who covers—i.e. treats as covered, overlooks, pardons, condones"—the meaning of which is that the offence is put out of sight, invalidated, its natural consequences nullified. Nor do we think that this position is weakened by the fact that the offender must not himself cover, but confess his sin. Confession is a pre-requisite of pardon. Sin must be unveiled by man in order that it may be covered by God, and there is therefore in such a use of the word no subversion of the first principles of moral discipline. Another related point is that Christian men whose hearts condemn them are conscious of their need of an advocate with the Father, whom they cannot approach directly, but only through Him who has been described as their propitiation, "Jesus Christ, the righteous." The sense of guilt demands a propitiation, the satisfaction of Divine righteousness, which we cannot offer of ourselves. All this implies an objective element in the Atonement.

The manner in which Dr. Tymms presents the work of Christ as a new spiritual force—a remedial force unique and adequate—is remarkably impressive. He contends that his views harmonise with the modern scientific conception of the reign of law, though it must, in fairness, be remembered that advocates of the objective theory—Dr. Dale and Dr. Denney—make a similar claim. This is a very bare and inadequate notice of a great and noble work, justice to which could be done only by an extended article, which at present it is beyond our power to insert. There are various points of interest in the work to which we may subsequently recur.

IN THE BEGINNING, GOD. By the Rev. F. B. Meyer, M.A.

London: S. C. Brown, Langham & Co. 3s. 6d.

FOURTEEN expository sermons in Mr. Meyer's inimitable manner, touching upon a great variety of subjects, doctrinal, experimental, and practical, but unified by their insistence on the appearance everywhere in the Bible of the redeeming love of God. The volume will be helpful to many. It has all the qualities which make Mr. Meyer's ministry so fruitful of good; and, apart from its direct and immediate value as a source of instruction and edification, its study will repay all young preachers as illustrating one of the best methods of preaching.

THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT. By A. S. Peake, M.A.

London: R. Bryant. 3s. 6d.

THIS volume contains Prof. Peake's Hartley Lectures on the enigma of suffering as it presented itself to the thought of the Old Testament writers. The work has been done under difficulties, which fully account for a certain incompleteness in the treatment. The book is, however, one of outstanding merit. The earlier chapters treat of the questionings of Habakkuk and the partial answer of Ezekiel; then follows a discussion of the Servant of the Lord, which is full of suggestion and force, though many readers will dissent from Prof. Peake's view of the prophet's standpoint. The later prophets,

Job, Psalms xxxvii., xlix., lxxiii, Daniel, and Ecclesiastes are next examined. The final chapter is a candid facing of the facts of suffering, with an eloquent expression of the truth that the Incarnation of the Son of God is a proof of God's love which replaces all hearsay evidence, that the Cross is the key to life's riddles, and that, believing in Jesus Christ, we may wait in peace to learn the answer of God's love.

THE PHILIPPIAN GOSPEL, or Pauline Ideals. By W. G. Jordan, B.A., D.D.  
Fleming H. Revell Co. 3s. 6d.

DR. JORDAN is an ethical and spiritual idealist, who keeps ever in view the pattern seen in the mount. His former volume dealt with "Prophetic Ideas and Ideals," and at once gave him a place among the most enlightened and progressive evangelical thinkers. He here contributes a series of practical meditations on the Epistle to the Philippians, and though the subject has not perhaps the same degree of freshness as the other, it is handled with the erudition of a scholar who traverses his ground with firm step and with the sincerity and repose of the believer who has found the supreme good in Jesus Christ. He has "thought himself" into the very heart of his theme, has caught the essential spirit of this exquisitely beautiful epistle, and sees both its doctrinal implications and practical bearings with a vividness which is never obscured. No higher service can be rendered to our churches to-day than an interpretation of the teaching—especially the indirect and informal teaching—of Paul stated in modern terms and adapted to existing spiritual needs. Readers of Dr. Jordan's choice volume will understand more fully the charm of this epistle, and feel the power of its sweet, illuminating, and gracious influence. Meditations of seven or eight pages might easily be expanded with no undue strain into seventeen or eighteen. We rejoice in the emphasis which is properly laid on the value of Christian experience which can only be laughed at by "the shallowness of a scepticism which seeks to ignore one of the mightiest powers that the world has ever known."

THE LETTERS OF CHARLES LAMB. Newly Arranged, with Additions. Edited, with Introduction and Notes, by Alfred Ainger. Two volumes, Macmillan & Co. 8s. net.

CHARLES LAMB is one of the most unique and fascinating characters in English literature, known to us as intimately as Scott or Johnson, and more intimately than Coleridge, Wordsworth, or Carlyle. His essays derive much of their charm from their autobiographical elements. They are lighted up with touches drawn from his own experience, and abounding in confidential asides. His letters are even more personal, and reveal the heart of one of the gentlest, most generous, and self-denying mortals that ever lived. We are not unaware of the limitations of Lamb's genius and character. Tried by the highest Christian standards, there was not a little in his life to deplore. He was in one respect culpably weak and self-indulgent, and sought to drown his misery in intoxication. The deeper misery thereby induced is a warning which no wise man will ignore. Talfourd's description of Lamb as a man whose face was "full of deep thought, striving with humour, the lines of suffering wreathed into cordial mirth, and a smile of painful sweetness," brings him admirably before us. His wit and humour are incomparable, his jests entertaining and brilliant, and his serious criticisms sane, penetrating, and decisive. He saw the greatness of his contemporaries—

Wordsworth and Coleridge, Southey and Hazlitt—but was not blind to their foibles, which he hits off in the kindest fashion. There is in his letters a large body of luminous, incisive, and attractive literary criticism of the first rank such as will ensure their perusal as long as the English language lasts, though their great charm will always lie in the light they throw on Lamb's own character, and the revelation of a singularly beautiful—if imperfect—nature. Canon Ainger was employed on this revised and enlarged edition of the letters during his last illness. To him it was a labour of love, and he has so fulfilled his task as to win the gratitude of all lovers of literature. The collection is not complete. The publication of hasty notes would serve no useful purpose, but we have everything of value, so far as discovered. The letters to Robert Lloyd and his father are here. Some twenty more, addressed to John Rickman, are printed for the first time. No man could be a wiser and more sympathetic counsellor than Lamb. To Lloyd he was a veritable “guide, philosopher, and friend.” What could be better than this: “Stock your mind with religious knowledge; discipline it to wait with patience for duties that may be your lot in life; prepare yourself not to expect too much out of yourself; *read* and think. You must depend upon yourself—there will come a time when you will wonder you were not more content.” Again, in a letter on Friendship: “Our duties are to do good, expecting nothing again; to bear with contrary dispositions; to be candid and forgiving, not to crave and long after a communication of sentiment and feeling, but rather to avoid dwelling upon those feelings, however good, because they are our own. . . . I know you have chosen to take up a high opinion of my moral worth, but I say it before God, and I do not lie, you are mistaken in me. I could not bear to lay open all my failings to you, for the sentiment of shame would be too pungent. Let this be an example to you. Robert, friends fall off, friends mistake us, they change, they grow unlike us, they go away, they die; but God is everlasting and incapable of change, and to Him we may look with cheerful, unpresumptuous hope, while we discharge the duties of life in situations more untowardly than yours. You complain of the impossibilities of improving yourself; but be assured that the opportunity of improvement lies more in the mind than the situation. Humble yourself before God, cast out the selfish principle, wait in patience, do good in every way you can to all sorts of people; never be easy to neglect a duty, though a small one; praise God for all, and see His hand in all things, and He will in time raise you up *many friends*—or be Himself instead an unchanging friend. God bless you.”

THE DOUBLE GARDEN. By Maurice Maeterlinck. Translated by Alex. T. de Mattos. George Allen, 156, Charing Cross Road. 5s. net.

MAETERLINCK is one of the most popular of living essayists, able to touch ordinary and commonplace themes with a light hand, to invest them with an arresting charm, as well as to pierce to the hidden forces which lie behind the tragedy and comedy of life. He has both imagination and fancy, and sees with clear vision the real drift of things. He is not always occupied with attempts to solve the riddle of the universe, though fully alive to the perplexities of an age of acute transition in philosophical and religious belief, the vanishing of old lights, and the subsequent darkness and bewilder-

ment, which, however, has set off against it the promise and potency of powers but half revealed and imperfectly expressed. All these things he sees, and enlarges on with rare beauty, but he touches also on such incidents as the death of a little dog, the temple of chance (at Monte Carlo), the flowering of chrysanthemums, a motor car, and makes them the vehicle of pleasant reverie and instruction. Such a volume—light, breezy, and graceful—is sure to find a multitude of readers.

**THE BIBLICAL VIEW OF THE SOUL.** By Rev. G. Waller, M.A. London: Longmans, Green, & Co. 7s. 6d.

THESE pages contain a careful study of the words *soul*, *spirit*, *hell*, and related terms; a chapter on man's essential mortality, and a summary of what the writer holds to be the scriptural doctrine of the Resurrection and the millennium, in opposition to the doctrines of an intermediate state and of any conscious existence of the soul before the day of the Lord. The work, careful and elaborate as it is, seems to us to be marred by a lack of appreciation of the genius of Hebrew thought, and much of the exegesis is painfully forced. It stimulates, however, even when it does not satisfy.

**THE PARABLES OF THE WAY.** By A. Allen Brockington, M.A. With an Introductory Note by Rev. F. A. Clarke, M.A. Longmans, Green, & Co. 3s. 6d. net.

MR. BROCKINGTON defines this volume as "a comparative study of the Beatitudes (St. Matt. v. 3-13) and the Twelve Parables of the Way (St. Luke ix. 51-xix. 11)," starting thus from a theory which will by no means find universal acceptance, and which we cannot honestly endorse; his speculations with regard to the symbolism of the numbers, 12, 9, and 4, are somewhat fanciful, and his inferences from them far fetched. But the expositions both of the Beatitudes and the Parables in themselves are terse, forceful, and practical.

MR. A. H. STOCKWELL sends us **EASTER MEDITATIONS**; or, The Triumph of Sacrifice, by W. Edwards (1s. 6d. net), a small volume of thoughtful, evangelical, and practical sermons on the death and resurrection of our Lord, which can be heartily commended.—**THE ALABASTER BOX** and Other Addresses, by Joseph Pearce (2s. net), all of which are sufficiently bright, stimulating, and forceful to account for the fact that they have reached their second edition. They are decidedly above the average.—**MIAH HELPFUL**, by George K. Smith (1s. 6d. net), is a record of religious experiences and convictions, the like of which we have often seen. Miah began in the Church of England, passed through the Wesleyan Society, and ultimately became a Baptist. The process was perfectly natural, and fidelity to conviction made it inevitable. The book will be specially useful in our Sunday-school libraries.—**DUDLEY CASTLE: A Romance**, by Chris. C. Gardner (5s.), is a story of the times "when Edward II. was King." Richard Frebody and Elinor Aylwyne are well-drawn characters, and their love story—healthy and fascinating—is an instance of the fact that "the course of true love never does run smooth." The political and ecclesiastical influences of the times—especially as they centred in the Court—are well portrayed.

*The Hibbert Journal* for July (Williams & Norgate. 2s. 6d. net) opens with an article by Dr. E. E. Talbot, Bishop of Rochester, in reply to Sir Oliver Lodge, on "The Reinterpretation of Christian Doctrine," a model of

candour and courtesy, accepting, as it does, some of Sir Oliver's suggestions, but showing how, in other directions, he fails through misconception, and distorts the Christian conception of truth. The remarks on the Atonement are particularly valuable. Prof. A. C. Bradley has a striking article on "Hegel's Theory of Tragedy," and Mr. T. Bailey Saunders gives an account of the religious philosophy of "Herder"—a man who, whether we agree with him or not, laboured hard to get at the truth of things. His pantheism did not ignore the necessity for individual effort, nor does the Divine Order, in which, as he insists, we must acquiesce, destroy either freedom or personality. In the sphere of natural religion, he may be of help to many. Dr. S. H. Mallone's "Present Aspects of the Problem of Immortality" is an utterance of the latest scientific opinion, to the effect that the soul may survive the death of the body. Our limited senses are not cognisant of all the forces which are at work in the universe. We may hold to the great principle that for each person growth continues, and that death is but a stage of life. "The Problem of Evil," by St. George Stock, is another strong and helpful paper which a Christian apologist may turn to good account. In the "Discussions" there are pertinent replies to Canon Hensley Henson; Prof. Masterman has a terse and effective defence of the idea of "Redemption through Blood"; Dr. Stanton replies to Schmiedel's strictures on his work, "The Early Use of the Gospels." There is but one reply to Dr. Jethro Brown's "The Passing of Conviction," signed "A City Clerk," who tells us how his early religious ideas were uprooted by wider knowledge, and his faith in Christianity shaken when he found so much of worth in the Greek philosophy, and had to abandon the old ideas of cosmology and biology, and also when he found so many correspondences between Christianity and the great universal religions. The experience is not uncommon, but there is nothing in the facts referred to to invalidate our Christian faith. More than thirty years ago—to take a single instance—the late Dean Farrar showed in his "Witness of History to Christ" that Christ must still be regarded as unique in every essential particular of His life and work.

Messrs. GEORGE BELL & Sons' "York Library" continues to send out every fortnight volumes on India paper which will appeal to a large circle of readers, and have already gained a place among our most valued English classics. We have previously noticed the re-issue of Coleridge's "Aids to Reflection," and we give a no less cordial reception to *THE FRIEND*, a series of essays to aid the formation of fixed principles in politics, morals, and religion, containing some of Coleridge's most characteristic and illuminating work. The essays have the advantage of combined brevity and weight, every line being pregnant with thought which pierces into the very soul of light. Coleridge was not only the greatest poetical critic of his day, but a profound philosopher and moralist, and everything that he wrote is, and will remain, worthy of the profoundest attention that can be given to it.—EMERSON'S WORKS are to be re-issued in four volumes, the first of which has already appeared, containing the well-known "Essays" in two series, and "Representative Men," the earliest of his writings, and by no means the least popular. The sections on Self-Reliance, Compensation, Spiritual Laws, the Over-Soul and Character, and on the Uses of Great Men, reveal to us the most distinctive notes of Emerson's philosophy, and are profoundly appreciated by many who cannot assent to all his positions. The text of this



edition has been carefully collated and revised by Mr. George Sampson.—A work of a very different character is *THE RISE OF THE DUTCH REPUBLIC*, by John Lothrop Motley, in three volumes, with Biographical introduction by Moncure D. Conway. The work was epoch-making in its own branch of historical study. The Rise of the Dutch Republic was a turning point in Europe, exerting in its own day an influence far and wide, and doing more for the establishment of political liberty and justice, and for the overthrow of the schemes of the Inquisition, than any other movement of the sixteenth century. Motley was a brilliant and effective writer. His pages abound in brilliant description and vivid portraiture. Not less than Macaulay, he makes the past live before his readers. Conferences and councils, plots and counter-plots, battles and sieges, victories and defeats—we seem to be in the very midst of them, as if they were actually occurring around us! And the times are such that we need the rousing influence of such a rebellion against ecclesiastic superstition and tyranny and political wrong as is eloquently described here. It would be superfluous further to praise the work, but multitudes will be glad to purchase it in this cheap and attractive form.

FROM the De La More Press (Alex. Moring, Ltd.), 298, Regent Street, W., we have received two volumes of "The King's Poets": *THE PRELUDE*, by William Wordsworth, edited with Notes and Introduction by Basil Worsfold (3s. 6d. net), and *THE DEFENCE OF GUENEVERE, and Other Poems*, by William Morris, edited by Robert Steele, 2s. 6d. net; and in the "King's Classics," Chaucer's *KNIGHT'S TALE*, Done into Modern English by Prof. W. W. Skeat, 1s. net, and *THE HISTORY OF FULK FITZ-WARINE*, Englished by Alice Kemp-Welch, with Introduction by L. Brandin, P.L.D., 1s. 6d. net. This is a valuable set of volumes. The form of the poets is delightful to handle. Mr. Worsfold's introduction to "The Prelude" is a masterly survey of Wordsworth's poetry, its relation to Nature, its vast body of thought, its form, etc. It possesses the charm of all Mr. Worsfold's writing, and contains much suggestive criticism. "The Prelude" has never appeared in a more attractive dress. Mr. Robert Steele, who is known as a close student of Morris, deals effectively with the characteristics of his romantic poetry, and its relation to the Romantic movement generally. This earliest of his volumes is by no means the least notable. The pieces from which it takes its name, and "Sir Galahad: A Christmas Mystery," etc., are universally known. The form of the volume would have delighted Mr. Morris himself. Chaucer's "Knight's Tale" has been modernised by Professor Skeat, and may so be read with ease by any ordinary reader. "The History of Fulk Fitz-Warine" is a chapter of mediæval English history worthy to rank with Abbot Sampson. Fulk was a sort of Robin Hood, and his adventures are full of stirring and romantic interest.

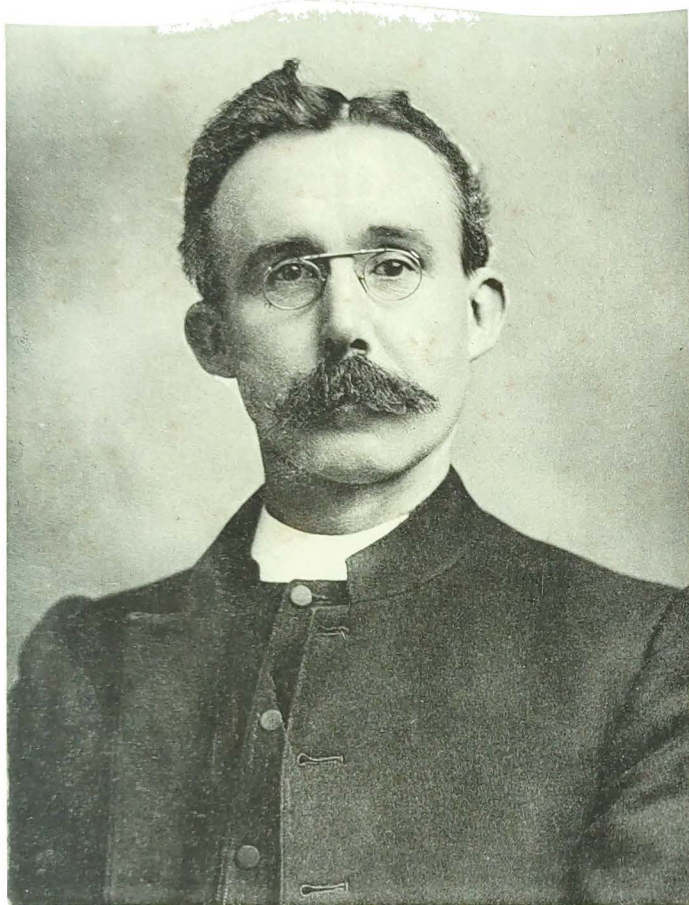
MESSRS. GEORGE NEWNES (LIMITED) issue in their "Thin Paper Classics" an exquisite edition of *THE POEMS OF WILLIAM WORDSWORTH*, selected and edited by William Knight, LL.D. (3s. 6d. net, in limp lambskin). As Matthew Arnold pointed out forty years ago, there is no poet whose work needs more careful sifting than Wordsworth's. He gains rather than loses by a wise, discriminating process of selection, and Dr. Knight, who has spent a lifetime in the study of Wordsworth and written much concerning him, is as capable a guide as we could desire. He has certainly given us all that is best in Wordsworth's poetry, and the selections from the Prelude and the Excursion have been made with fine skill and judgment. Scores of

readers will be grateful to possess them. Of all editions of the foremost poet and high priest of nature, this will be the favourite holiday companion and inseparable vade mecum.—In Messrs. Newnes' "Pocket Classics," *THE POEMS OF GEORGE WITHER* (2s. 6d.) fittingly find a place. Wither was too profuse a writer to be always at his best, but that best reaches a high level and shows signs of pure inspiration. His "Hymns" and "Songs of the Church" do not contain his most valuable work. The secular poems here reprinted may claim that distinction. "Fair Virtue, or the Mistress of Philarete," and "The Shepherd's Hunting," &c. Charles Lamb said that Wither reached a starry height. (See his racy essay in the "Thin Paper Classics" edition of Lamb's Works, p. 488, *et seq.*) He has the notes of spontaneity, graceful fancy, healthy feeling, tender and true, direct and musical speech. His "Shall I wasting in despair" is well known. Other of his poems are equal to it, and in this choice edition should become equally well known. The fourth eclogue in "The Shepherd's Hunting," contains one of the finest eulogies of poetry anywhere to be found.

WE have at different times commended the enterprise of the Unit Library, Limited, 35, Leicester Square, in issuing our greatest authors at popular prices. The latest step we have to report will be everywhere welcomed. The volumes are now issued, not only in leather and cloth binding, but in paper, at 3d. and 6d. net. Thus, *e.g.*, we can secure Leigh Hunt's delightful work, *THE TOWN* (a forerunner of Sir W. Besant's "London"), pp. 626 and illustrated, for 6d.! also Keble's *CHRISTIAN YEAR*, Sheridan's *PLAYS* (complete), Waterton's *WANDERINGS IN SOUTH AMERICA*—a work that is not likely ever to become obsolete; *THE IMITATION OF CHRIST*, by Thomas à Kempis, a reprint of the Oxford Edition of 1841, with preface by Father Tyrrell; the celebrated *MEMOIRS OF MARY ANTOINETTE*, by Madame Campan; *THE POEMS OF RICHARD LOVELACE*—known to many only by his incomparable lyrics—"To Lucasta, Going to the Wars," and "To Althea, from Prison." Here his works are complete. Then we have Michael Faraday's famous lecture on *THE CHEMICAL HISTORY OF A CANDLE*, delivered more than forty years ago at the Royal Institution, but as fresh and forcible to-day as ever. Among the three-penny reprints we notice Emerson's *ENGLISH TRAITS*, Goethe's *FAUST*, Addison and Steele's *SIR ROGER DE COVERLEY*. Need any one, in any position of life, be without good reading?

MESSRS. T. & T. CLARK send out a sixth edition in a popular form, revised and enlarged, of *THE MIRACLES OF UNBELIEF*, by Frank Ballard, M.A., B.D., B.Sc., etc., at 2s. 6d. net. As an effective refutation of the inconsistencies and absurdities of scepticism, of the fallacies underlying Haeckel's "Riddle of the Universe," and the writers who in this country have echoed his pretentious negations, nothing could be better. It is one of the most useful and memorable of recent Apologetics.

IN view of its avowed purpose, we can cordially commend *A TREASURY OF WISDOM*, Extracts from Many Authors, Classical and Modern, for the Use of Teachers, Speakers, and Others, selected and arranged by Alfred Sindall (Andrew Melrose; 2s. 6d. net). Mr. Sindall rightly claims that his volume is the outcome of many years' wide reading. The extracts touch upon well-nigh every great subject in ethical, religious, and social life, and are always pertinent and helpful. It is as good a book of its class as exists.



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Waterlow & Sons Limited.

*A. B. Mansfield*

THE  
BAPTIST MAGAZINE

SEPTEMBER, 1904.

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REV. A. B. MIDDLEDITCH.



ALFRED BRADLEY MIDDLEDITCH is a Londoner by birth, but most of the years of childhood and early youth were spent in a Shropshire village. He was born August 29th, 1860, and would be between fifteen and sixteen when he returned to the great city to earn his livelihood. He became a clerk in a business establishment, and the pay at first was very small. About a year after the beginning of this business life, so fraught with perils to bright and careless youths, one of the zealous young Christians of the Metropolitan Tabernacle, an entire stranger, contrived to secure his attendance at the Bible-class. The leader of the class made special reference to the new member in prayer. Young Middleditch did not want to go again, but he could neither shake off the effect of the prayer, nor resist the importunity of the young man who had first invited him to the class. The result soon appeared in conversion.

In the new convert's interview with Mr. Spurgeon, that keen observer of character asked him what he would do if the devil tempted him to some wrong action in business. "I should say, 'Get thee behind me, Satan,'" was the response, and it drew from the great preacher one of his bursts of approbation. Middleditch had been christened as a baby in the Anglican Church, but now he did not regard that as Christian baptism at all, much less as having made him "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." He had personally repented of sin, and exercised faith in Christ, and in September, 1876, was baptized, and joined the Tabernacle Church. At once he who had been won by the zeal of a stranger began to show similar zeal in winning others; nor were his efforts in vain.

After about a year of happy fellowship and work in connection with the Tabernacle, the youthful disciple removed to the neighbourhood of Birmingham. There, too, during a year's residence, he engaged in earnest Christian efforts. Then he returned to London, and joined the Borough Road Church, under the pastorate of the late G. W. McCree. Work in mission halls, lodging-houses, and the open air was zealously pursued. Presently it became the conviction of the pastor, and of the church, that

their young brother ought to devote his life to the ministry of the Gospel. The pastor's fatherly counsels, and very practical sympathy, cleared the path, which otherwise could not have been trodden. In 1880 the General Baptist College at Chilwell, near Nottingham, was entered. The President was the late Thomas Goadby, B.A., and the classical tutor, Charles Clarke, B.A., of Ashby-de-la-Zouch, men greatly honoured and well qualified for the positions they occupied. Before the college course of Mr. Middleditch was concluded, the College was removed to Nottingham, in order that the students might avail themselves of the advantages of the University College there.

On leaving College in 1884, Mr. Middleditch received a cordial and unanimous invitation from the church in Princes Street, Northampton. The church was just emerging from a severe trial, and its pastorate was a difficult position for a young man to occupy. It was entered upon with courage and faith. The ordination services on November 22nd were a season of thankfulness and joy. The veteran J. T. Brown, of College Street, presided. The charge to the minister was given by Mr. Goadby and that to the church by Mr. McCree.

The next month an event occurred second to none in the young minister's career—namely, his marriage with Annie, daughter of Mr. James Luntley, of Beeston, near Nottingham. The bride came from a large and worthy Baptist family, and, if the writer may be permitted to say so, has ever been a true helpmeet in the pastor's work.

After a ministry of three years at Princes Street, during which 130 members were added to the church, the call to North Finchley came, and Mr. Middleditch felt constrained to accept it. His Northampton friends were sorry to lose him, and bore hearty testimony to his worth. At the recognition service at Finchley, early in 1888, after representatives from Princes Street had spoken their good word, the Rev. J. T. Brown added his, and said that "during the many years he had been in Northampton he had not known a young man that had been so much to him as Mr. Middleditch had, and he had found in him everything he could wish."

Mr. Middleditch is now well on in the seventeenth year of his Finchley pastorate, and he stands as high as ever in the esteem and affection of his people. Two years ago last January, when he had just recovered from a serious illness, his friends took advantage of the fourteenth anniversary of his settlement among them to surprise him with the gift of £120 "in recognition of his earnest and faithful services, and as a token of affectionate regard, and deep sympathy with him in his recent illness." The secret of a pastor's place in the affections of his flock is not to be explained in words. It can only be understood by those who come beneath the spell. Of Mr. Middleditch it may certainly be said that he is unconventional and outspoken, and yet most sensitive and sympathetic. With a playfulness of nature that might shock some of the graver brethren there co-exists a spiritual experience which can but secure their regard.

His is the life of prayer and faith, and the fibre of it has been tested in hours of pain and weariness and affliction. By no means obtrusive, our friend is ready to help anybody and everybody in their needs. With strong convictions, and courage to act upon them, he has large charity for those who differ from him. Somehow he contrives to see the best in people, and so those who at times may not agree with his utterances respect the man. In the conduct of the public services at North Finchley, the air of reverence, so essential to true worship, is never absent. In the prayers, evidence of the pastor's sympathy with his people in their joys and sorrows continually appears. In the reading of the Scriptures care is taken by tone and emphasis to make the general meaning plain. The preaching is distinctly evangelical, and eminently practical withal. Christians have to listen to many straight talks on the application of their principles in daily life. The appeals to the unconverted are often very tender and urgent. In the musical part of the service, he, who some thirty years ago was a little surpliced choir boy in a village church, is deeply interested, and he has his reward in the intelligent and devout manner in which the organist and the choir co-operate with him. The preacher most often find them a channel of inspiration.

Concerning the work and influence of Mr. Middleditch outside the sphere of his pastorate, there is no space for a record here. One thing, however, cannot be omitted. For four years he has been the "most energetic" honorary secretary of that valuable institution, the Baptist Deaconesses' Home and Mission. In connection with this, the young people of the church, under their pastor's leadership, have secured for many poor children from the London slums a delightful holiday in the fresh air and summer loveliness of Finchley.

E. C. PIKE, B.A.



## THE PERILS OF PROSPERITY AND PLEASURE.

"And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the numbers of them all; for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."—Job i. v. 5 (R.V.).

**H**ERE is what Job says respecting his children, and it is to my mind profoundly interesting: "It may be they have sinned and renounced God." The latter verb is a little too strong. It may be translated "to salute either at meeting or parting," and this is what Job says: "It may be that my sons have parted with God, said farewell to God; not openly, flagrantly, violently, but secretly, inwardly, almost imperceptibly, have drifted away from God in their hearts." And how did this possibility arise? Through temporal

abundance and youthful merriment, through the possession of that leisure, pleasure, and treasure, which are such desirable things.

You see, their outlook on life was so different from that of their father, a man of simple life and frugal habits, whose blamelessness, sincerity, and piety were known throughout the countryside; and there is at least a suggestion in v. 10 that the prosperity of Job was vitally connected with his piety. Everything that he had touched had prospered, until he had risen to the highest position of wealth, and yet he had clung tenaciously to his old, simple ways.

But the young people were not going to live like that. There was wealth; why should it not be spent in enjoyment? Why maintain the old, simple style of living? Why plod on in the humdrum ways of business? So it seems that each of Job's sons, in modern phraseology, started an expensive establishment of his own, and the whole family with one accord gave themselves largely to mirth and pleasure.

Not that they were wicked: there is no hint of it here. They were amiable, affectionate children, who clung to each other with true family love, and all their feasting was in each other's homes. And they loved their father. With profound respect they regarded his character. Every week they assembled dutifully in their old home, and submitted to the religious services which Job conducted. But their way and his differed. He found his joy in his religion and philanthropy, and he could say: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness unto me; because I delivered the poor that cried; the fatherless also that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

His children found their joy, or tried to find it, in feasting and mirth. And Job said, "It may be they have sinned. It may be that they have parted with God—that religion, instead of being the main dwelling-place, is become merely an annexe of the soul." So we have the picture of this patriarch living his solitary life, quite solitary if we take the hint given in chapter ii. 10, with neither wife nor children cherishing his ideals; yet not growing bitter or censorious. Gently but firmly going his own way, seeking by the weekly sacrifices to recall the attention of his children to God and His claims; offering his sacrifices of atonement, and saying, "It may be my sons have sinned, and parted with God in their hearts."

The subject opens up to us many valuable considerations. For one thing, it shows us the interior of a prosperous house in old time, and the cloud that hangs over the heart of its chief—an anxiety which never quite lifts from his soul—respecting his children. Did Job ever wish that such prosperity had not come to him? Unnatural as such a wish would seem in the judgment of worldly men, it is at least possible that when he thought of his children giving themselves to pleasure, Job might have thought it would have been a blessing if some struggle and difficulty, and compulsion

to labour, had come to them, and that their ways in life had been less easy.

At any rate, the passage suggests to us—and I bring the suggestion to you in all sincerity—one of the perils of prosperity; that prosperity which we all covet. There is a very real peril in it. We think we should be equal to it, but it is not certain. It may be, it may be, that we should sin and say farewell to God if it came to us. It is not necessary. Abraham became rich and escaped the snare, and maintained his walk with God. And when a man can say with Job, "I was eyes to the blind and feet to the lame," the probabilities are that he will escape or conquer the peril. But the peril is there. Mr. Watkinson tells us that there is such a profusion of flowers on some of the American prairies that they clog and lock the wheels of the vehicles passing over them; and in like manner the flowers of prosperity may clog and lock the wheels of the soul.

It is not at all certain that some of us who are here to-day are as rich in soul as when we were poorer in purse and reputation. It may be, it may be, that we are less tender-hearted, sympathetic, considerate, helpful, lowly in heart, heavenly-minded than we were in the old, obscurer days; and that the man we have left behind, whose life has been one of struggle and poverty, is living nearer to God, and knows more of His peace than we do. It may be that in our hearts we have parted with God.

We have a common phrase about a man casting away the ladder by which he has climbed. It may happen in the most sacred things. A man's religion may have been the chief cause of his prosperity, and then, by a strange freak of this strained and perverted human nature, he may cast aside, in his self-sufficiency, the very thing by which he had risen. It is sad enough when that happens in the case of a man's Free Churchmanship. It is far sadder when it happens with regard to his simple piety and faith in God.

And even where people escape the peril themselves, their children may fall. One always feels about Solomon that it might have been far better for him, and for the Kingdom of Israel under him, if some of the struggles through which his father had to pass had fallen to his lot. It is not at all difficult to discover degenerate sons and daughters of noble sires—living pleasure-loving, aimless, useless lives—whose parents, risen from lowly beginnings, never left their simple ways; who feared God, and lived for others, and blessed the world and the Church with generous toil and gift. And parents in whom the strain of noble Christian living is not destroyed nor weakened by prosperity feel the peril for their children as Job did, and pray and strive against it. Knowing the fascination which worldly pleasure exercises over the youthful mind, and the real disadvantage of not being compelled to work for a living; pained also at the useless and foolish lives that many are living; their prayer and labour are constantly directed to the point that their children shall preserve that most precious of all



inheritances, their faith in God and a daily walk in communion with Him; and when the father and mother are united in their purpose that this shall be the first thing for their children, the effort is generally successful. The peril is recognised—is met and overcome by the grace of God.

I go a step further, and suggest that my text teaches those spiritual perils which attend what may be regarded as simple and harmless pleasures. Probably nine persons out of ten here will think that what I am going to say seems strange, and in a measure unnatural, and they may need to be assured that I am not on my way to joyless melancholy. Nor would I lessen by one those bright pleasures which are ours. But I say in all seriousness to Christian people that a certain spiritual peril attends all our festivities, the sports and pastimes and simple amusements which we claim as our legitimate rights. We have travelled an enormous distance since the day when the consistency of a Christian playing at cricket or reading an amusing book was gravely discussed and doubted, though it is not so many years ago. We smile at the narrowness of those who discussed the question, and we go fearlessly where they hesitated; we are emancipated. But we must not hastily conclude that all their fears were groundless, and that there is no subtle under-current in these simple pleasures drawing the soul away from God. The peril may be concealed, and is concealed, but it is there. So delicate is the plant of spiritual life, so tender and beautiful its blossoms, that it needs to be watched and guarded amidst our pleasures perhaps more than amidst our work.

I come to speak most naturally to-day, concerning our holidays, which we have come to look upon, not as a luxury, but as a necessity for wearied brain and nerve and body. I do not suppose that it has occurred to the majority of people that a holiday—that long-looked-for occasion, which some people wish would last all the year round—may be a time of spiritual peril. And yet I unhesitatingly use the language of my text, and say that “it may be.” People may come back less fitted for the duties of life than when they went away. The perversion of the best is ever the worst, and the great boon of holidays may be perverted to harm. No one who travels by one of our great pleasure steamers, and sees the drinking that goes on there, will doubt for a moment that for some people at least the annual holiday is a time of demoralisation, and that it would have been more wholesome for body and soul if they had been kept under the restraint and constraint of daily work. But for others than these the holiday season has its perils; the occasion when the restraints of ordinary life are cast off, and we are on pleasure bent, may be a time of spiritual deterioration.

Some fifteen months ago a question was started in a strictly ministerial meeting as to how to maintain a high tone of spiritual life during the holidays. The brother who started it was as little like an ascetic as a man could be, but, as the discussion went round, confession was made by

one after another that the time when the necessity to think for others and pray for them, to bear their burdens, and speak in the name of the Lord, was laid aside, might be, unless one carefully watched his soul, a time of spiritual deterioration, and that the first Sunday after the holidays might be one of the least profitable and enjoyable days of the whole year. I will say no more now, excepting that it may be so with you and me to-day. It may be that every part of us has been refreshed, save our souls, and we have left them alone. It has not been with us, as with some, that our holidays have been one round of dissipating amusements, or that foolish and hurtful passions have been nursed and cherished; and yet we may have done what Job feared for his children, we may have said farewell to spiritual things and drifted further away from God. We may have less inclination and desire for spiritual exercises and the service of others than when these days of precious leisure began. It may be that an undesirable strain has been awakened in us, and that the higher strain has died out.

Now, supposing that this is so—what should we learn from this incident? What does Job's attitude imply?

(1) This—that when we drift away from God, when in our hearts we part with Him, we part with the truest and highest joy that a man can know—a joy that enriches and exalts every other joy. Job was watching against the greatest calamity when he watched against his children drifting from God. The wind from the wilderness which smote the four corners of the house and destroyed his children, was, in a sense, not so great a calamity as the loss of God from their life would have been. You are shocked and your heart turns sick within you when you read in the paper of some holiday disaster, bathing fatality, or boat accident, in which children's lives have been lost; and every mother draws her children closer about her in her prayers and thanks God for their safety.

And yet there is a deeper joy in the heart of the mother who is truly Christian, who can feel and know that in the days of leisure and pleasure her children have been guarded from sin, and have been brought nearer to her and nearer to God, and therefore into an experience of the joy which is sweeter and deeper than any joy which the world has to give.

(2) And the second great lesson from Job's attitude and action is, that for those who feel that there has been spiritual deterioration, and that character has worsened, there is atonement—not made weekly, as Job's was, but once for all, by One who loved men far more than father ever loved his child.

There is tender pathos in the sight of a father offering prayers and sacrifices on behalf of his children, and evidently believing that the great and holy God will accept his offerings on their behalf who have neither prayed nor offered for themselves; that for His servant's sake He will not forsake nor forget those who may have forgotten Him. There is more than pathos, there is the teaching that breaks

out again and again in the Old Testament. For Moses' sake Israel is spared. For David's sake unworthy descendants are not destroyed, and their lamps are not extinguished. It is a divine and human doctrine. Many a worthless man has been helped and succoured for the sake of his father, and his father's righteousness has been imputed to him.

And I, for my part, have no hesitation in accepting the clear teaching of Scripture, that I, who have forgotten God, and over and over again parted from Him in my folly, may receive cleansing, restoration, the remission and blotting out of my sin, for the sake of Him who took my nature and made my life His own, and offered His stainless soul the one great sacrifice for sins for ever, and who longs as no father ever longed, that I may be delivered from the fascinations and perils of sin.

It may be brethren, it may be, that through one cause or another you and I have sinned and said farewell to God in our hearts. No one knows the secret thoughts of the heart but God Himself. If it be so, let us own it and confess it, and let us put over against it this blessed and comforting fact—the good news of the Gospel—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

To Him let us return with sincere repentance and faith in His Word, that we may prove the truth of His promise, and experience once more the joy of His salvation.

CHARLES BROWN.



## THE VOICE OF AUTUMN.



VERY season of the year has its special charm, which writers in poetry and prose have delighted to dwell upon. The spring, with its freshness and manifold signs of vitality; the summer, with its beauty, brightness, and fragrance; the autumn, with its fruitfulness; and the winter, with its barrenness and cold, have all supplied themes for discourse and illustrations of moral and religious truth.

But of all the seasons, autumn is in some respects the most suggestive. That must be a dull mind in which the glories of autumn do not excite some good thoughts and feelings.

Dwellers in large towns and cities may have but rare opportunities of beholding the cornfields and orchards, but when such opportunities come, how welcome they are, and what a thrill of wonder and pleasure fills the mind of the thoughtful townsman, when, far from the dust and din, the crowd, and bustle of the city, he can listen to Nature's voice and regale himself with the beauty and luxuriousness of the country. Even those who reside amid rural scenes, and are familiar with them, must, in their contemplative moods, find much to excite their admiration.

In the autumnal season we miss the sweet loveliness of spring and the

gorgeous beauty of summer, but there is ample compensation in the rich plenteousness of ripened grain and mellowed fruits.

“No spring or summer’s beauty hath such grace  
As I have seen in one autumnal face.”

Nature seems to rejoice in the profusion of the good things she has produced for man’s benefit, and he whose soul is not deaf will hear her voice teaching lessons which it will be wise to learn.

The voice of autumn inculcates a lesson of *thankfulness*. Nature seems to say, “O, give thanks unto the Lord, for He is good.” Who can look on the grain, ready to be gathered into the garner, or on the fields which have been reaped of their precious crops, and not be reminded that the Almighty Provider has again exercised His bountiful care to the children of men? Man’s wants are God’s care, and Nature, which displays the Divine bounty, appeals to our sense of gratitude, and calls for praise to Him who has again caused the earth to yield her increase. The Lord hath been mindful of His creatures, and the fruits of autumn bear witness to His bountiful providence.

“Yes, God is good, all nature says,  
By God’s own hand with speech endued;  
And man, in louder notes of praise,  
Should sing for joy that God is good.”

Gratitude is an emotion which well becomes those whose needs the Almighty supplies, and the voice of autumn should be heard calling for thanksgiving to Him who is good to all, and whose “tender mercies are over all His works.”

In the autumn “Harvest Thanksgiving Services” are held, and the idea of such services is good, but quite apart from any special service of praise, the spirit of thankfulness should be called into exercise by the manifold tokens of God’s goodness which the season brings.

The voice of autumn teaches *hopefulness*. The vernal season is the time of promise, but we must have patience and wait in hope till autumn comes for the fulfilment of the promise. Sowing and reaping are not accomplished in a day. “Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it.” From spring to autumn the tiller of the soil waits in hope for the reward of his labour.

Autumn seasons are not all alike in fruitfulness, but never has there been a complete and universal failure in the fruits of the earth. Hope has never been entirely disappointed. Autumn brings hope’s reward, and as often as the season comes round it seems to say: “Live in hope and work in hope.” Hopefulness is much needed in the Christian life, and a hopeful spirit is one of the best aids to prayerfulness, patience, and perseverance.

How much there is to encourage the Christian to cherish a hopeful spirit! The promises of God are rich and varied, and their fulfilment is certain. Reward is sure. “He that soweth to the Spirit shall of the

Spirit reap life everlasting." Never should the Christian become despondent. The God, who in nature fulfils the hope of the husbandman, will not disappoint the hope of His people. "Blessed are they that sow beside all waters"; and such as "sow in tears shall reap in joy."

Hopefulness is a state of mind we do well to cultivate, for in the present life there is much need of the comfort and inspiration of hope. Times of trial and weariness are known to most Christians, but if the soul can sing a cheery song of hope and trust, discontent and fear will flee away. Let them that fear the Lord hope in the Lord; and rest assured that He, who in autumn rewards the toil, patience, and hope of the husbandman, will in due season grant them the joy of reaping if they faint not.

"Sheaves after sowing, sun after rain,  
Sight after mystery, peace after pain;  
Joy after sorrow, calm after blast,  
Rest after weariness, sweet rest at last."

Again, the voice of autumn speaks of *fruitfulness*. The genial influences of rain and sun have had the effect of making the earth fruitful. Nature has been responsive to her Maker's will, and has brought forth her varied produce. So it should be in human life and character. Fruitfulness is according to the will of God, and He requires fruit unto holiness in all who are privileged to know the grace of the Gospel. The Apostle Paul prayed that the Philippian converts might be "filled with all the fruits of righteousness"; and like fruitfulness every Christian should desire for himself. Barrenness is to be dreaded, and even a meagre yielding of holy fruit ought not to satisfy those who are surrounded with the gracious, fructifying influences of the Sun of Righteousness. Nature's voice in the autumn season bids us bring forth fruit in our lives, and as nature has responded to the will of God, so should we by bearing fruit abundantly. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these holy qualities are brought into exercise in daily life, they make the character beautiful, and glorify the grace of God, which is the secret of them. The fruitfulness of the Christian life depends on the maintenance of close and constant union with the Saviour. "Abide in Me, and I in you," said Jesus, "as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." If the Christian would resemble a fruitful tree in autumn, he must maintain a vital union with his Lord, and this is possible through prayer, meditation, and fellowship.

The voice of autumn also speaks of *change and decay*. Go out this autumn time, among the meadows that stretch by the valley-stream or slope away towards the mountain; or go to the forest or orchard, and you will see everywhere signs of change; and if you listen to Nature's voice you will hear its solemn message: "All flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth and the flower thereof falleth away" (1 Pet. i, 24). How changed the aspect of nature

is in autumn since spring-time? The signs of vitality in the vegetable world are becoming less, and every day makes the fact more obvious that the processes of nature are tending to decay. Plants are drooping; grasses are losing their green freshness; flowers are fading or have disappeared; fruits have been gathered or are dropping from the trees, and leaves are changing colour and falling to the earth. Change and decay are silently, but surely, at work. So it is in human life. "Verily every man at his best state is altogether vanity." "We all do fade as a leaf," and the voice of autumn reminds us that we are subject to decay and death.

Life, even when prolonged to old age, is changeful and brief. The period of youth glides on into maturity, and maturity is soon followed by decrepitude and the dissolution of man's mortal part. But the life beyond death will know no decay. The figurative language of Isaac Watts is true of the life to come:

"There everlasting spring abides,  
And never-withering flowers."

For that blessed life the present should be a preparation by the application of the heart to the teachings of heavenly wisdom, and faith and hope should continually aspire to the things which are unseen and eternal.

"On the tree of life eternal,  
Man, let all thy hopes be stayed,  
Which, alone for ever vernal,  
Bears a leaf that will not fade."

G. CHARLESWORTH.



## ARE SIN AND WAR AMONG PAUL'S ALL THINGS?

**T** is one of the recognised canons of Biblical criticism that Scripture should be interpreted according to its spirit rather than its letter, since its literal meaning may sometimes differ from its true import. Instances of this will occur to every reader. Luther's firm adherence to the literal sense of Christ's words, "This is my body," in relation to the Lord's Supper; Tolstoy's literal reading of the injunction, "Resist not evil," as teaching passivity under every kind of wrong; and the slavish verbalism which finds contradiction between Paul's and James's doctrines of "faith and works," are cases in point. But the class of Scriptures, of which Rom. viii. 28 is a typical example, in which the words "all" or "always" occur, is specially liable to misreading through an unguarded literalism. Such passages as, "Praying always," "All things are yours," "They are all gone out of the way . . . there is none that doeth good, no, not one," must obviously be understood spiritually, subject to their manifest limitations. This is emphatically true of the statement that "all things work together for good." And the grievous errors it might, if unqualified, give rise to, seem anticipated by the imperative addition, "to them that love God, to

them who are the called according to His purpose," a proviso which plainly covers as large a meaning negatively as positively, and which is accentuated in the Revised Version by the alteration in the clauses.

It may, therefore, somewhat surprise us to find two well-known preachers asserting that sin and war should be included among the "all things working for good." Would such a view of the passage be taken by any intelligent, commonsense reader of the Bible—no bad judge oftentimes of its real meaning? Would any one, in fact, not a slave to literalism, dream of stretching the word "all" to this pernicious extent? Yet this is what is done by Rev. Chas. Voysey, in regard to sin ("Religion for all Mankind," p. 69), and by Archdeacon Wilberforce with respect to war ("Feeling After Him," p. 65).

With reference to Mr. Voysey's view of sin, it should be premised that its exclusion from the apostle's "all things" does not (as he thinks) imply "any limitation to the ultimate triumph of good over evil," nor any claim that all things are working for good *only* "to those who love God." For it is not "evil" simply which is here in point, but *sin*, and it is owing to Mr. Voysey's identification of these two quite different things, or to his confusing them, that his error appears to have arisen. He says:

"Our own hearts tell us that 'all things are working together for good' to every human soul. . . . The objection to the goodness of God which meets us in the *sins* of the world cannot be answered for all, except on the hypothesis that everything is working for the best. . . . To put it more plainly still: Every man, woman, and child must some day be permanently the better and happier for every sorrow borne, for every sin committed."—"Religion for All Mankind," p. 72.

For this statement, the writer is taken to task, as he well may be, by "A Thoughtful Critic," who asks:

"How can any one be 'the better and happier, not only for every sorrow borne, but for every sin committed'? It sounds paradoxical, and the objection which naturally arises is: Then what is the use of effort? . . . If every sin committed helps one in the end to rise, why is it not better to sin?"

Mr. Voysey tries to turn the edge of this objection by alleging that it is "precisely similar" to the antinomian objection, which the apostle anticipates in Rom. v. 20. But this is a manifest subterfuge; the two cases are totally different. Paul is there speaking of sin as a liability of the race: Mr. Voysey is treating it as an individual act and experience. The apostle nowhere says the race is *benefited* by sin, but simply that God's grace more than suffices to cancel it, and is glorified by its complete overthrow—a position it is impossible to twist into the assertion that mankind "must be permanently the better for every sin committed." "The first sin," Mr. Voysey adds, "is the first step to virtue" (p. 83). "Every sin has its needful place in the schoolhouse of Divine discipline" (p. 101); "*if* [*italics ours*] a benefit be derivable from falling before

temptation . . ." (p. 73). Logically, such statements imply that we must sin in order to become virtuous.

Mr. Voysey's error consists, as already suggested, in confounding sin—violation of God's laws in thought or act—with the existence of evil—natural depravity and liability to sin. It is clearly only in the sense of permission, as a necessity of man's moral freedom, that evil can be associated with the Creator (Isa. xlv. 7). That its outworking, as sin, can never be so associated is shown by the fact that it is only in proportion as sin is conquered and destroyed that man is redeemed and God glorified. Manifestly, He who is emphatically represented in Scripture as the author of "good," could only be an indirect and permissive agent in the existence of evil, since the same perfect Being could not be the author of two opposite things. Nor can evil things work for good, except through their destruction, so that it is not evil itself, in any form, that can be justly included in God's "all things," but only man's perpetual conquest of it.

But if the ordinary Bible reader would not think of including sin among the "all things working for good," neither would he, we trust, dream of including war, as Archdeacon Wilberforce does in a sermon, entitled "All Things, Even War, Work Together for Good."\* That the preacher has a certain misgiving about the inclusion of war in this category is suggested by his qualified title. And that he altogether fails to prove that "even war" works for good, we shall endeavour to show, first, from his illogical view of the moral results of war; and, secondly, from his silence as to the connection between war and the apostolic proviso, "to them that love God," etc.

Referring to the results of the South African war, the Archdeacon points to the heroic men, "who are laying down their lives," as "carrying out . . . the purpose of the Ruler of the universe; for (he says) all things—even this soul-torturing, murderous, disastrous war—all things work together for good. For good? Yes. Is not the quiet resignation, the uncomplaining patience, with which loving hearts are giving the lives of their dearest for the country, a proof of this?" In the following sermon, entitled "Thanks to the Canadian Contingent," on the words, "Thus saith the Lord . . . I will make all My mountains a way" (Isa. xlix. 8, 11), the preacher says: "If quiet resignation, uncomplaining patience, obliteration of social distinctions, fortitude, unselfishness, are fruits of the Spirit, then has this mountain [war] been made a way to raise the whole standard of the nation." Could any inferences as to the moral effects of war be more entirely unwarranted? One might suppose from such language that all these beautiful virtues were the normal issues of

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\* "Feeling After Him," p. 65. Apart from this point, the present writer is generally in agreement with the Archdeacon's sentiments, and thinks many of his sermons most excellent.



war, and that it had no dark side at all. To speak of "even soul-torturing, murderous, disastrous war" as creating "quiet resignation, un-murmuring patience," etc., is simply a contradiction in terms, making goodness the fruit of evil, in opposition to Christ's declaration (Matt. vii. 17, 18), "Neither can a corrupt tree bring forth good fruit." War, it is true, demands sacrifices, but how far these are made in the way here suggested is very doubtful. Even if, like persecution, slavery, and other evil things, war gives occasion for the exercise of virtue, this is not, any more than in those cases, its natural and characteristic fruit. The pity and sympathy to which drunkenness moves us, or the reconciliation and restitution which may be the sequence of prodigality, are no credit to these vices.

As to the way in which war co-operates with other agencies to "work for good to them that love God," Archdeacon Wilberforce is strangely silent. How war can be among the "all things" limited by this "condition precedent," he does not explain, except by general references to the Divine impartiality and omnipotence. No doubt things morally good "work together for good" to all men, but things morally evil cannot work good to any one. And surely of all the defiant influences that assail Christian character and life, and obscure God's love, war is among the chief. How seldom its only possible plea of securing religious and political freedom can be urged, and how rarely can even this plea be justified! It is only the *moral* victory that can be gained without war, which really works for good. Archdeacon Wilberforce's arguments for including war among the "all things working for good" are far too abstract to be conclusive, and come perilously near attributing to God what is manifestly the effect of human depravity, and of confusing the *moral* conflict which saves man with the physical warfare which curses him. Many national practices contribute indirectly to civilisation which are, nevertheless, essentially evil, and, therefore, only of temporary duration—*e.g.*, idolatry and slavery (Acts xvii. 30). We see no good in war that might not equally be attributed to capital punishment, slavery, or idolatry, each of which has, in a sense, served the interests of mankind—the first, by ridding the world of great criminals; the second, by disciplining infant races; and the third, by preserving the idea of God and the sense of reverence. Yet these can hardly be said to be things that work, either severally or together, "for good to them that love God," and the sooner the world is wholly rid of them—of the two latter, at any rate—the better.

Archdeacon Wilberforce's view of war is curiously answered by himself in the next sermon but two to that here criticised, entitled "God is Love," the second sentence in which reads thus: "The history of the world, viewed from one aspect, has been little else than a history of sanguinary struggles arising from the conscious or unconscious denial of this proposition." But if the world's "sanguinary struggles" have arisen from "the denial" that "God is Love," how can war be among the "all things

that work for good" to those who love Him? This places it distinctly among the worst of evils, agreeably to James iv. 1: "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?" Paul was plainly alluding to the ordinary conditions and circumstances of life—to *spiritual*, not to physical struggle—when he said: "All things work together for good to them that love God"; to add "even war" is an unjustifiable interpolation.

CHAS. FORD.



### THE REVOLUTION IN ST. GILES'.

**T**HE Revolution in question, being much needed, was really commenced when the constructors of New Oxford Street opened a way for the new thoroughfare through what was then called the "Rookery," a strangely picturesque centre, notwithstanding its squalor and crime. When Bloomsbury Chapel was put up, in the late forties of the last century, St. Giles' was still a favourite haunt of cholera, as well as of adventurous criminals, so that when the first pastor, William Brock, with a companion, ventured to visit one of the Irish courts with their message of peace and goodwill, they were summarily driven from the ground as intruders who were not wanted. With the exception of having lost its old-time Rookery, St. Giles' retained all the characteristics which had made its very name proverbial for all that depressed humanity. Its common lodging-houses reeked with deadly contagion; horrible cellar dwellings abounded; the Patterers' Press in Monmouth Court issued millions of songs and broadsides, which found their way into all the towns and villages of the country. The church and congregation in Little Wild Street, which had been founded about 150 years previously, still existed; but hardly more than twenty years later the fine eighteenth century building became the chief meeting-place of the St. Giles' Christian Mission. That once famous chapel, at one time the home of one of the most wealthy Nonconformist assemblies in the kingdom, did not appear to be in anybody's way; on the contrary, the building, with its squalid surroundings, seemed to have passed out of the memory of genteel London, to become a haven of hope for the very poor.

Then, in due time, the London County Council came into existence; and when one of its greatest enterprises was undertaken—the construction of the new Kingsway—from Holborn to the Strand—two Baptist chapels were found to be in the way. Both of these have been taken down. One has been rebuilt by the Baptist Church House; the other is to occupy a site at the corner of Great Wild Street, of between four and five thousand square feet. The case of these two chapels supplies rare instances of new buildings being put up close to the sites of the old ones.

Indeed, it is so far a satisfactory sign of the times that a new chapel is sufficiently wanted in St. Giles' to have its congregation assured by

that Christian Mission to which it will belong. Since the taking down of the old chapel, and the removal to the Olympic in 1902, the meetings have been carried on under difficulties. The disused theatre occupies a notable historical site, but the building is not well suited for ordinary congregations. The site is that of Drury House, built by Sir William Drury, an able military officer, in the reign of Queen Elizabeth; and it was in this mansion that Sir Robert Drury gave a home to Dr. John Donne, now the best-remembered of the deans of St. Paul's. Far back in the eighteenth century, "pleasure" seems to have been the chief business of this neighbourhood. The author of the *London Spy*, written while the great house was standing, says: "There are reckoned to be one hundred and seven 'pleasure houses' within and about this settlement; and a Roman Catholic priest, who has lodged here many years, assures me that to his knowledge the Societies for the Reformation of Morals have taken as much pains and expended as large sums to reclaim this new Sodom as would have fitted out a force sufficient to have conquered the Spanish West Indies."

The architects, Messrs. Ernest Runtz and Co., some time ago published, through the *Building News*, a picture showing what the building would be like, this being accompanied with a description:

"The new building will contain seating accommodation for about 600 persons, and will have a gallery and organ chamber, together with the usual baptismal pool, retiring-room, and offices, and, in addition, a large lower hall underneath the church for meetings and recreation as circumstances dictate. The exterior of the building will be of red brick and stone, and departs entirely in exterior appearance from the building formerly in the occupation of the mission. Precautions have been observed with regard to exits in case of panic and fire—an innovation with regard to places of public worship which should be more generally adopted. The London County Council, we think, have done the right thing in conjunction with so useful a body as the St. Giles' Christian Mission have proved to be, under the guiding hand of Mr. Wheatley, to keep them as nearly as possible in the district where they have for so many years carried on their good work."

The compensation received will fall somewhat below what is needed to pay for the main building and provide adequate Sunday-school accommodation. For this fund an appeal for £1,000 is being made. The new building will present much more of a church-like appearance than the fine domed meeting-house it will supersede. The schoolroom will be used for week-night services, which children as well as adults will attend, so that the comparatively small extra investment may be expected to bring in good interest.

While taking note of the way in which this manifold work has grown and developed, the general public do not always realise that the originators were Baptists at a time when Dr. Brock was at the zenith of his fame and influence at Bloomsbury Chapel. Though named after the West End parish of St. Giles, the work of the mission is really a national one, as it extends not only over the broad area of London, but its influ-

ence reaches to the great penal servitude establishments of the provinces. The methods of working have also been initiated until there is probably not a single local prison that does not receive attention in the whole of Great Britain.

It is no doubt on account of what is done on behalf of discharged prisoners that the public at large generally associate the St. Giles' Christian Mission with the prison department alone, which, of course, includes what is done to rescue boys or juvenile first offenders from criminal surroundings. The public naturally becomes interested in service, the natural outcome of which is a public gain.

This work is not only onerous, it requires much tact and perseverance to carry it on in a manner which shall result in turning into paths of honesty those who have gone astray. It also becomes us to mention with grateful satisfaction that police court magistrates, including a succession of Lord Mayors, have for many years strongly advocated the cause which Mr. Wheatley represents, because the mission, times without number, has helped them out of a difficulty when it was desirable to temper justice with mercy. Even jurors have been struck with the success which has been achieved. On one occasion, at the close of the sessions, the judge was required to express the jury's "appreciation of the good work which is carried on by the St. Giles' Christian Mission, of which Mr. William Wheatley is the superintendent." The judge, as a personal friend of Mr. Wheatley, quite concurred in the opinion that the work was excellent and worthy of support.

The mission acts upon the principle that no reclamation is complete which is not based upon a change of heart. There is much of what we might call the romance of real life in some of the cases. There was a man who, notwithstanding that he understood something about religion, committed a dishonest act, which ensured a penalty of twelve months' imprisonment. On the last day of 1903, when he had but a few pence in his possession, he received an offer of a situation at some distance, and the question arose, how should he reach the spot? In a note to Mr. Wheatley, he made a striking confession :

. . . "Well, on the night I received my offer, I went to a watch-night service, and after the service, and in the impressive silence of the first few minutes of the new year, I laid my case before God. I did so again on retiring to rest, and the next morning I got up, and, without hesitation, wrote the note to you, enclosing the offer which I had got." (Money for travelling was supplied, and then he made this further confession.) "Hitherto, when asked the cause of my downfall, I have invariably answered, 'Drink.' This is true only partially. Drink has been only the secondary cause; the primary cause has been the discontinuance of prayer. When I stopped prayer, drink had a comparatively easy victory. No man can pray—I don't mean repeat a prayer—but no one can pray and then go and get drunk, just as no man can go into his Maker's presence while in a state of even semi-intoxication. No! Drink and prayer can't work in double harness."

There was a certain man with whom the mission became acquainted who was found to be "one of the most plausible and dangerous of criminals." As was inevitable, he soon found himself in penal servitude for a lengthened term. It happened providentially, however, that while he was undergoing this ordeal, he was converted; the change was so complete that, after his discharge, he engaged in Christian work. On Christmas Day last this friend wrote to Mr. Wheatley a characteristic note: "Among the many who send you greetings this morning, no one has more cause to gratefully remember and cherish your memory than myself. Along the path of duty, in the same path started four years ago, I still find my work. May you have a blessed Christmastide, and your noble work receive a fresh impetus."

Sir Albert de Rutzen, of Bow Street Court, ranks as chief metropolitan police magistrate, and as, in common with some other occupants of the Bench, he has personally inspected the stations of the St. Giles' Christian Mission, his testimony is to be regarded as disinterested as emphatic. Speaking of his friend and his work, at a Mansion House meeting, he said:

"He never deceives them by any kind of keeping back any single thing, but acts clearly and honestly. On the recommendation that Mr. Wheatley gives, many a man returns to work and becomes a well-to-do and honest man. . . . I have been under Mr. Wheatley's care to all his homes. I have seen the preparation for the boys' breakfasts. As I remember saying to Mr. Wheatley on one occasion, 'If the provision made for these boys is what they can manage, they are pretty good at eating and drinking!' Never was better provision made for any boys. Their sleeping accommodation is perfect. There is every single thing which could induce a boy to turn over a new leaf. To see the way they speak to Mr. Wheatley shows the love they very soon entertain for a man who they know is their very best friend. These are things which I have seen going on now for nearly thirty years, and, believe me, there is not a single thing that I know of that is more worthy of your attention and your help than this institution we are now talking about. In my humble opinion, it is almost better worthy than any other."

The Revolution in St. Giles' is thus of a very far-reaching kind; and, in regard to the checking of crime, the good done extends to the whole country. The simple policy has been adopted of providing schools instead of building prisons, the latter being the general policy of our Government until past the middle of the last century. Under the rule of such a drunken and profligate King as George IV., symptoms, similar to those which heralded the French Revolution, began to show themselves; but, happily, the tide has been turned in time. The Revolution has now become an educational and a religious one; and though Mr. Fagin, of "Oliver Twist" celebrity, may here and there have a successor, the schools in general are those brought into existence by the Education Acts, and which on the first day of the week are supplemented by Sunday and

Ragged Schools of many-sided Christian aims. Manifold evils abound; vast and difficult is the conquest to be made; but genuine faith in God inspires one to take an optimistic forecast.

G. HOLDEN PIKE.



## CIVIC DUTIES AND BIBLICAL IDEALS.\*

BY ALFRED WESLEY WISHART.



MODERN democracy had its origin in the revolt against political and religious tyranny. Atheistic revolutionists imagined that the overthrow of mediæval theology was the end of religion. The religious reformers, however, aimed their blows at papal supremacy only, and clung to the idea that some sort of union between Church and State was essential to civilisation. In America the limits fixed by European reformers were finally disregarded and the separation of Church and State achieved. But in all the states of Europe and America, whether the bond between the Church and State be close or loose, there has been a steady movement toward the secularisation of politics. Dividing the world into the secular and the sacred the ruling forces have denied the right of the Church to interfere with the political and industrial affairs of the world.

As a rule, Protestant clergymen have acquiesced in their exclusion from secular affairs. Instead of challenging the philosophy and ideals of the secularists, the ministers, for the most part, have failed to grasp the unity of the moral, intellectual, and material elements of all true social progress. They have heartily preached "the spiritual individualism of self soul-saving," with the attendant neglect of this world's sanctity. Theirs to preach the Gospel, they declare, not to meddle with politics and business. Under the guise of loyalty to Christ has often been concealed a profound ignorance of the true nature of the Kingdom of God, or a cowardly retreat from the sacrifices and struggles of a true soul-saving ministry.

The need of our times is not a formal and organic reunion of Church and State, but the exercise of a religious influence by the Church upon the State. It is not the transfer of trades unions and public schools to the priest, to mould and to control according to his mediæval standards; it is not the injudicious activity and partisan interest of preachers in politics, but it is the teaching of the Gospel of Jesus in its practical application to civic and industrial life and an intelligent interest in the material as well as moral welfare of humanity. The unity of man's life must be recognised and the secular world must be flooded with the sacred. As light is diffused, as salt permeates the ocean, so must the Christian become the light of the world and the salt of the earth.

\*From an address delivered before the New York Conference of Religion, at Ithaca, N. Y., and reported in the *Chicago Standard*.

More danger is to be expected from the godless political conduct of educated and influential citizens than from the anarchistic ravings of the avowed enemies of our social order. The chief factor in the demoralisation of our political life is not the poor, but the rich, not the ignorant voter, but the shrewd manipulator of the ignorant voter.

Whatever else is done, one thing we must do. We must bring order out of the chaos of our theology. We must discover a social ideal in the Bible. We must apply the Gospel of Christ to the everyday life. We must revive the spirit of the prophets and fearlessly bring within the range of pulpit discussion the commercial and political ideals of those who profess to follow the Lord Jesus Christ.

A detailed survey of the Old Testament would carry us too far afield, but the essential elements of the social and religious ideals of the ancient Hebrews may be described. There was no rigid uniformity in the religious thought of the Hebrews. But throughout their history the great leaders never lost sight of the sovereignty of Jehovah over the political and industrial as well as over the religious life of the people. Social and individual righteousness was required as the real test of allegiance to Jehovah. The laws of God were not merely regulations for worship, they were the laws of business and of politics. When the practice of religion became formal—an affair of incense and burnt offerings, the prophets arose to protest against the divorcement of religion from the common life. Amos speaks of rich men who oppress the poor; of concentrated wealth, of luxury, of dishonest trading, and false weights, bribery, and inhumanity. Hosea deals with dangerous political alliances, murder, stealing, adultery, political and religious apostasy. Isaiah denounces princes for misgovernment, for their vain reliance upon wealth and worldly power, for their reckless indifference to social justice and social righteousness. When the prophets depicted an ideal society we find that the political and material life of man, as well as the spiritual, was to be governed by Jehovah. There was no attempt to save the soul out of a wicked world. Men were to live together in righteousness and peace. All were to know the Lord, from the least to the greatest. There was to be no secular, no sacred; all was to be clean and holy. Material blessings were to accompany spiritual enlightenment. The Lord will send corn, wine, and oil. "The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed." Thus the common life of man was to become joyous, prosperous, and righteous.

Consider the life and teaching of Jesus Christ in its bearing upon the theme. Numerous books and sermons have lately appeared dealing with the social teachings of Jesus, and discussing, from every point of view, the ideal of Jesus as expressed by the phrase, "The Kingdom of God." Some have declared that Jesus was a Socialist; others that He laid down no programme for civic or industrial reform, but did teach certain great principles or laws precisely adapted to an age dominated by the consciousness of social relationships; still others think that Jesus dealt solely with

the spiritual needs of the individual; and finally, another class believes Jesus did have a social ideal, but that "society would tumble to pieces" if His teachings were literally obeyed.

There are thousands of sincere and loyal Christians who would be vastly helped in their civic duties if it could be clearly shown them that the life and teachings of Jesus may serve as an ideal for the Christian citizen. I believe it is possible to convince such people of the social significance of the Gospel and life of Christ, without confusing their minds by the introduction of questions more or less remotely related to the daily life of the believer. Let us see if we cannot gather enough material from the Gospel records to give us a fairly reliable picture of Christ's public ministry.

Jesus went about doing good. He preached; He taught; He fed the hungry; He comforted the afflicted; He healed the sick. He associated with the rich and the poor. He recognised no social distinctions or race prejudices. He loved the Romans and Samaritans as well as the Jews. He was ready to praise faith and goodness by whomsoever displayed. He declared it the duty of His followers to feed the hungry, to clothe the naked, and to visit the sick and the imprisoned. To serve Him one must serve the least of His children. Religion consisted in loving God and our neighbour. Our neighbour is any one who is in need of any kind, spiritual or material. Loving our neighbour is not merely cherishing kindly sentiments, but using our means and our talent in ministering to his necessities. He told a story about a rich man who was punished when he died, not because he was a thief or an adulterer or a murderer, but because he allowed a sick and poor man to lie at his door without befriending him. When John the Baptist had doubts as to whether Jesus was the promised Messiah, Jesus pointed to the proofs of His mission—the blind receive their sight, the deaf hear, the dead are raised up, and the poor have good tidings preached to them.

Jesus spoke on many different subjects; among them may be mentioned mercy, purity, peace-making, forgiveness of injuries, persecution, self-denial, courage, the nature of righteousness, the laws of Moses on murder, adultery, revenge, almsgiving, oaths, hatred of enemies, fasting, and the Sabbath. He talked about prayer, anxiety for food, drink, and clothes, distinctions between clean and unclean. Jesus freely discussed the teachings and conduct of the religious leaders of His day. He did not confine Himself to the theology of these men, but denounced them for their pride, reckless ambition, love of praise, greed for gain, and for robbing the widows and orphans. So He went about relieving distress and teaching men, by precept and by example, brotherly love, personal goodness, and true faith in God. He said He did not come into the world to be served, but to serve, even to the point of giving His life a ransom for many; that no man could be His disciple unless he denied himself, took up his cross daily, and followed Him.



One term was frequently used by our Lord which occupies a prominent place in modern theological and sociological literature—namely, the Kingdom of God. There are 106 passages in the Gospels referring to the kingdom, many of which are parallel. It is not easy to determine all that Jesus meant by that expression. Is the kingdom the Church, visible or invisible? Is it heaven, or “the universal moral society which is being developed in the world?” Is it individual or social? What is its relation to the kingdoms of this world? Did it begin before or during the lifetime of Jesus, or was it to be established some time, more or less remote, after His death? Is it spiritual or material, or both? Is the expression merely a figure of speech, an abstract ideal, a sweet dream of a future Golden Age, or does it refer to a concrete reality, an actual social order? Is the kingdom in the individual or the individual in the kingdom? Is it a school or brotherhood, restricted in its membership, or does it now, will it ever, embrace all men? What is the relationship between the kingdom as conceived by our Lord, and the ideal social state longed for by the Hebrew prophets?

Such are the questions arising from a study of the teachings of Jesus concerning the Kingdom of God. They are interesting and more or less vital to a complete understanding of the whole range of Christ's thought. But must we wait for their solution before we can bring the life and teaching of Jesus to bear upon the Christian's character and conduct as a citizen? I think not. All must agree that the Christian is to deny himself, to take up his cross and to follow Jesus Christ, and what this means can be determined with sufficient clearness to convince the believer in Christ that he is to apply the teachings and example of Jesus to his civic life.

Whatever numerous obscure passages in the Gospels may mean, and whatever be the complete idea of the Kingdom of God, this much is clear: no one can be a follower of Jesus Christ who does not, like his Master, become the servant of his fellow-men. Love of God and of man is to be expressed in deeds of lowly, self-sacrificing, brotherly ministrations to the material, mental, and moral needs of mankind. There is no valid justification for restricting Christian activity to what is called the spiritual needs of men, nor need we waste time discussing the relative importance of the individual and the social environment. It is settled beyond a shadow of doubt that physical conditions affect the religious life. Neither the individual nor the environment comes first. They exist together. You cannot have an egg without a chicken or a chicken without an egg. Redeemed individuals will redeem society, and you cannot redeem society without redeeming individuals. Christian character is impossible without Christian service, and Christian service is impossible without Christian character. Then how can we save the souls of others or our own unless we believe, teach and practise the great truth that serving God means a life of practical righteousness—obedience to the will of God in business and politics as well as in domestic and ecclesiastical affairs.

Now it may be said that the foregoing propositions are merely "glittering generalities," setting up a rather hazy ideal, and carrying with them no information concerning the specific civic duties of either the minister or the layman. It may be argued that since Jesus laid down no programme for industrial or political reform, the Christian minister's civic duty is performed when he sets forth the general principles of the Gospel, leaving men to apply them as they see fit. To this view of the matter several things may be said:

1. Much would be gained if these general principles were faithfully preached. That they are not understood by the great mass of Christian men is certain. How many mechanics, merchants, bankers, lawyers, politicians, believe it to be their duty to carry out the will of God in their business, political, and social life? How many feel that the quality and strength of their spiritual lives is measured by the way they conduct themselves in their chosen callings? Do Christian men make shoes, sell dry-goods, conduct banks, organise corporations, practise law, administer civic functions, on the principle of love to God and man? Do they believe that the principles of cross-bearing and social service, as set forth by Christ, are to be the standards governing their whole lives? The answer is an emphatic "No!" They do not apply the Gospel to their every-day lives, partly because of the hardness of their hearts, but, in no small degree, because they are defectively educated by the pulpit and the schools. They inherit the old notion that religion, politics, and business are separate and distinct spheres of human activity. Ceremonial or creedal religion and subjective emotional experiences have been so emphasised that it is hard for men to believe it to be a joy and a privilege to serve God by an honest and faithful performance of one's daily tasks.

2. Too much has been made of the fact that Jesus was silent on many questions of vital social importance now, and that He laid down no specific programme for civic and industrial reform. What of it? Suppose He did not discuss problems of capital and labour, municipal reform, and industrial betterment. Neither did He discuss apostolic succession, or church polity, or infant damnation, and many other subjects ministers preach upon. Suppose He did not authorise the minister to assist in establishing a social settlement, a boys' club, a municipal art gallery or civic reform league? Neither did He authorise him to spend two months in Europe every summer or to live in a brown stone house, or to lecture for 50 dollars or 100 dollars a night. The simple truth is that one can find ample justification for doing a multitude of agreeable things and many plausible excuses for avoiding the paths of self-sacrifice. It is no easier task to preach the whole Gospel to-day than it was in the time of Christ. To deal with the sins of the rich and the respectable, and well as those of the poor and the outcast, in our day, as Jesus dealt with sin in His day, requires a courage, a sympathy, and a breadth of vision which those only will manifest who take the most exalted view of their calling and who live in close communion with the spirit of Jesus.

There will be little difficulty in teaching the people to follow Jesus Christ if the distinction between the letter and the spirit, the principle and the method, is preserved. If the principles of self-sacrifice, service, and love are understood and applied, the individual will surely try to do all the good he can. His inner spiritual life is bound to express itself as a father, a citizen, a workman, or a business man. Of course, it is necessary to subordinate some spheres of his thought and activity to others. He cannot devote all his energies simultaneously to politics and business and church work. He must be guided in his choice of duties by his capacities, tastes, and leisure. But whatever he does he must be actuated by a passion for humanity and a desire to contribute in some way to the progress of his fellow-men.

Just at this point the minister argues that since there must be some sort of subordination of one sphere of duty to another he, as a preacher, must confine himself to what is termed religious work, leaving municipal affairs to those whose duty is to administer them. This argument is based upon a prejudice arising from the popular disrepute in which politics is held, and also upon an ignorance or a forgetfulness of the true function and chief concern of a municipal government. It also ignores the unquestioned fact that Jesus was interested in the physical welfare of humanity. Whether we adopt the methods of relief He employed or not, it is our duty to seek the mental and physical as well as the moral well-being of men. Obedience to the spirit of Christ's life and teaching, as well as loyalty to the Old Testament ideals, requires the minister, and all other good citizens, to do what they can to enhance the efficiency of municipal government.

Now let it be conceded that the minister may not have the leisure or training, and that it is not his duty to deal with the great variety of technical problems, in the departments of finance, sanitation, municipal engineering, and public education. Grant likewise that in the practical politics of our day many questions of a strictly partisan character arise which the minister should let severely alone. Is there not a broad field of civic affairs in which the minister can render valiant service for Christ and humanity? Can he not attack those evils of bribery, grasping and selfish, unpatriotic partisanship which corrupt the public service? For when municipal government is corrupted the poor are robbed, the children are deprived of proper education, the health of the people is imperilled, the administration of hospitals and almshouses is inefficient, and the moral atmosphere of the community becomes tainted with vice. The prevailing low political standards allure young men from the paths of honesty and integrity.

An unselfish, patriotic, and broad-minded minister of the Gospel may become a powerful factor for good in any community by preaching the Gospel in its individual and social applications in such a way that men will feel its full force in their civic life. And if he has the ability he may also become actively associated with public agencies ministering to

the welfare of the community. But at all events he is to be a moral guide, quickening the social conscience, a moulder of public opinion, dealing candidly, bravely, and intelligently with the underlying principles of municipal government; inspiring the citizens by precept and example to make Christ's laws of life the motive of citizenship. No formal and infallible rule can be laid down to guide us in striving for the realisation of Christ's ideal. One thing is certain, if Biblical ideals have nothing to do with civic duties the end of the State will be too awful to contemplate. But believing in the fatherhood of God and the brotherhood of man, I must also believe that the God of the Bible is the God of modern society, and that the revelations of His will in the Bible are fitted to an age dominated by the consciousness of brotherhood.



## SUNDAY MORNINGS WITH THE CHILDREN.

### IX.—LESSONS FROM THE HARVEST FIELD.



WANT you this morning to go with me in thought to a harvest field, where the reapers are busy at work, cutting down the corn, binding it into sheaves, or carting it to the stacks. What a beautiful sight it is! The sun shines brightly upon us, pure and healthy breezes blow around us, the men and women who are at work are singing merrily, and cheer each other in their toil, thus making the day pass more pleasantly. It is one of the scenes which is a delight to witness, and is at the same time full of instruction, teaching us in its own quiet way many simple and useful lessons, full of the wisdom of life.

The harvest comes at its appointed time. Six months ago, or even three months ago, reaping would have been impossible. The corn would not have been ripe. It would have been useless to cut it. It would have been wasted. There is a time for everything—for ploughing and sowing as well as for reaping, and each comes in its own order.

As we stand this morning in the cornfield, and see around us "the sheaves of golden grain," we remember the work which has made them possible, and without which they could never have been. The wheat has not grown of itself. It did not spring up out of the earth simply because God willed it, and intended it to be the food of man. It is, to a very large extent, the result of man's toil and industry—the reward of careful, honest, and patient labour. The farmer who is bent on having a good harvest, must plough and harrow the ground and sow the seed. He never thinks of trusting only to the beneficent forces of Nature. If he neglects to plough it will be useless to sow, and if he does not sow it is quite certain that he will never reap. And so one great lesson we learn on the harvest-field is the necessity of labour—of hard, honest work. Work, indeed, is a law of life, an indispensable means of prosperity and happiness, a condition of progress, and, apart from it, no great and worthy end can be accomplished, no abiding victory won. If a garden is neglected, if no labour is spent on clearing out the weeds, planting, watering, and pruning the flowers, it will run to waste, and become a wilderness. If a house is to be built and become a fit habitation for men

to live in, the earth must be dug out for the foundations, row after row of stones or bricks must be well and carefully laid, joists and rafters, doors and windows, must be fixed in their places, the roof must be tiled or slated, and month after month work of many kinds must go on. Did you ever hear of a ship being launched or sent to sea with a well-laden cargo, where carpenters, boilermakers, engineers, and a host of labourers had not been busy building it? Not a single ship has grown of itself. Our towns and cities are full of streets with beautiful buildings—dwelling houses and warehouses, churches, offices and halls. How did they get there? Did they spring out of the earth, or tumble down from the skies? You know better than that. Men have put them there, and every inch of the ground tells of hard, hard work. And if you are to do anything, to win anything, to enjoy anything, you will have in some way or other to work for it.

Another lesson we learn on the harvest-field is a lesson of trust. The beginnings of the harvest were seen months ago, in the ploughing of the earth and the sowing of the seed, and the farmer ploughed and sowed in the faith that by and by his toil would be rewarded. In another sense, also, he worked in faith. The seed would not have sprung up and ripened had there not been other influences than he himself could create. It is God who giveth life to the seed, and maketh it fruitful. He sends, as each is needful, the sunshine and the shower. Apart from the heat of the sun, and the moisture of the dews and the rain, the earth would be dry and parched, barren and unproductive, and however great the labour of the husbandman, no golden harvest would be reaped. The wise husbandman knows this. He is not so presumptuous as to think that he can do everything. He trusts to the well-known laws and order of Nature, to the promise God has given that seedtime and harvest, summer and winter, shall not fail. God, though unseen, is ever present. His will continually asserts itself. His decree standeth fast. His promise is ever fulfilled. It is a great thing for us, boys and girls, to know that we are not alone in the world. We did not create ourselves, we do not sustain ourselves. God has marked out our path and determined our lot. He will guide our steps in the good and the right way, and make our lives prosperous. At the best, we are co-workers with God, working as He directs, and He it is who blesses the work of our hands. In Him, therefore, should we put our trust, to Him should we look for help, on Him should we fix our hope. He is faithful who hath promised. He will never leave nor forsake us. You cannot have a better motto than this: "Trust in God and do the right."

The only other lesson on which we can now dwell is a lesson of patience. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." He does not expect to reap the day after he has sown: he is not discouraged because week after week there is no sign that the harvest is near. He knows that "in due season" everything will come right. And, like him, you must learn "to labour and to wait." The great scholar who delights in Homer and Virgil, in Sophocles and Æschylus, who has been thrilled by the orations of Demosthenes and Cicero, did not gain his scholarship in a day. He toiled long at learning Greek and Latin, at grammar and dictionary, that he might know the meaning of words and sentences, and little by little has he gained the mastery in which he exults. No student became a successful artist after a single lesson in the studio.

No merchantman amassed a fortune in his first year's trading. Patience is everywhere necessary. Waiting is as much a law of life as working. Boys and girls are often in a hurry. Some among them want to be men almost before they are boys—masters before they are apprentices—they would like to have wealth, position, and influence before they have worked for them and made full proof of their character, their diligence and fidelity. There is no magical wand by which we can at once turn newly sown seed into ripened grain, or the blossom of the pear and apple into full-grown fruit. You cannot by a word make a trained and capable general out of a raw recruit, or a millionaire out of a street arab. Time is needed for everything. We must all be patient, working on quietly and in hope: "Be not weary in well doing, for in due season we shall reap if we faint not."

JAMES STUART.

### NOTES AND COMMENTS.



**THE DECISION OF THE HOUSE OF LORDS ON THE FREE CHURCH CASE: A BOLT FROM THE BLUE.**—The Bank Holiday of August, 1904, will henceforth be remembered as one of the most memorable days in the ecclesiastical history of Scotland, second in importance only to the Disruption of 1843.

Dr. Chalmers and his followers left the Established Church of Scotland in order that they might be **FREE**. This melancholy decision declares that they were not free. They and their descendants have all along been living under a delusion. Five out of seven of the Law Lords have given a verdict which has no other meaning than this. Such a decision has naturally aroused a feeling of widespread and indignant consternation. It is bitterly resented, not only by the Church which has been so ironically vanquished, but by all who place justice and fair play above legal technicalities. Six months ago there were very few well-informed people, either in England or Scotland, who would have deemed such a decision possible, and not until certain of the judges showed their intention to ignore everything which did not harmonise with their own reading of the law, and to base their judgment on the narrowest formalities, was any serious apprehension entertained that "the lawless code of our great law" would, in this instance, inflict on a great and noble community an intolerable wrong. It was naturally believed that the highest Court in the land would look at so momentous a matter broadly, in the light of the vital principles which brought about the Disruption, and of their subsequent development. Whatever may be said of certain legal instruments, trust deeds, etc., it is indisputably the fact that the United Free Church created the greater part of the property, of which it has now been ruthlessly deprived.

**THE POINTS AT ISSUE.**—The case has, as our readers are aware, arisen out of the union consummated on October 31st, 1900, of the Free Church of Scotland with the United Presbyterian Church. On the previous day the resolution in favour of union was carried in the Free Church Assembly by 643 votes to 27. This minority and their following, most of whom were in the Highlands and Islands, refused to follow the majority, and claimed to be

the Free Church of Scotland! At that time their communicants were not more than 5,000 out of a total of 396,000, or, taking communicants and non-communicants in the congregations, the minority had, perhaps, from 26,000 to 30,000 as against 400,000 of the majority. They contended that the Free Church at the Disruption made the Establishment principle—the principle of a State Church—an essential and fundamental article of its constitution, and that it was irrevocably bound to all the doctrines of the Westminster Confession in the form in which they were presented. The majority, it was further contended, had violated these principles by entering into an alliance with Voluntaries, and leaving Establishment an open question, as also by modifying or cancelling its Calvinism, and permitting Arminianism. The Declaratory Act of 1892, which allowed a carefully defined latitude of interpretation in subscribing to the Confession, was declared to be unconstitutional and heretical. On these grounds the minority claimed the entire property of the Free Church, amounting to over a million in capital, and much more in heritable and movable property, including churches, manses, colleges, assembly halls, and mission premises in all parts of the world—considerably over ten millions. And the Law Lords have decided that the minority are right! The men who have made the Free Church what it is—its greatest scholars, its ablest and most eloquent preachers, its most generous philanthropists and devoted missionaries both at home and abroad—have, according to this judgment, to give up their churches and colleges, and to go out penniless from their manses in favour of a mere handful of men, who are absolutely incompetent to discharge the trust which has been so absurdly imposed upon them. Those whom the highest judges in the land declared to be the Free Church have never been distinguished as scholars or theologians, they have initiated no great evangelistic movement, displayed no conspicuous missionary zeal, and have been in no small measure dependent on the sympathy and help of the men over whom they have won this ill-starred triumph. There are among them sincere and honourable Christian men, but as a body they glory in their freedom from that which has given to the United Free Church its brilliance and power, and no more represent the Church of Chalmers and Candlish, Buchanan and Guthrie, or the Church of Rainy, Stalker, and Alexander Whyte than Tozer in “Salem Chapel,” or Mr. Snale in “Mark Rutherford,” represent the Congregationalism of Dale and Allon, Parker and Jowett, Horne and Campbell. It is not well that darkness should triumph over light.

IN THE SCOTTISH COURTS.—The case was first tried at Edinburgh, in the Court of Session, and it is a significant fact that twice over the judgment was unhesitatingly in favour of the United Free Church. Not a solitary judge approved of the action of the pursuers. Lord Low, Lord Kingsburgh (Lord Justice Clerk), Lord Young, and Lord Trayner were unanimous in their finding, and it may surely be presumed that they are better acquainted with Scottish law and practice, with Scottish ecclesiastical history, and with the real inwardness of Scottish Church life than are those who have deliberately set aside their judgment. They know—as the English Law Lords cannot claim to know—the circumstances which created the situation with which they had to deal, and knew how it was the result of a natural and inevitable development.

**A WRONG STANDPOINT.**—The trial had not proceeded far in the House of Lords before it was manifest that the judges looked at the matter from an entirely different standpoint from that of their Scottish brethren, a standpoint which we venture to say is unprotestant, inadmissible, and unjust, and which can be maintained in relation to a Church only on the principle of infallibility and the policy of an unbending *semper eadem*. The Lord Chancellor seems to have no other conception of a Church than that it is, in relation to its property, a mere mercantile concern, that in relation to its teaching it is to be an echo, not a voice, and that it should be perpetually at a standstill, repeating with mechanical exactness what the men of former ages affirmed without any regard to the "more light" which God may cause to break forth from His Word, or to the wisdom gained from the teachings of experience. Now, the Church is not a mercantile company, with its articles of association, such as are necessary to prevent the use of the company's resources for purposes distinct from, and hostile to, the purpose for which it was founded. There are no articles of association here. The Confession of Faith was not meant for a mercantile programme. It was not meant for a trust deed when it was drawn up. Lord Macnaghten hit the nail on the head when he asked: "Was the Free Church, by the very condition of her existence, forced to cling to her subordinate standards with so desperate a grip that she has lost hold and touch of the supreme standard of her faith? Was she from birth incapable of all growth and development? Was she, in a word, a dead branch, not a living Church?"

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**THE ESTABLISHMENT PRINCIPLE AT THE DISRUPTION.**—There can be no doubt that the majority of those who founded the Free Church believed (with certain reservations) in the theory of the State Establishment of religion. They were not, as Dr. Chalmers expressed it, Voluntaries. But their State Churchism held a subordinate place in their creed, and was not strong enough to keep them in the State Church. They became Voluntaries in practice, whatever they had been in theory. They upheld the Establishment principle under conditions and limitations which the State would not recognise, in what proved to be, and always must be, an impossible and unworkable form. They claimed that the Church should have absolute control of its own affairs. They believed in its spiritual independence, and would have resented the idea that it had no power to modify its creed if fidelity to Jesus Christ as Head of the Church required it. The civil courts disallowed their claim. The State would have none of their independence. And, therefore, they came out of the Established Church, as they never would have done had they believed the Establishment principle to be vital. There were other matters, by the side of which it was relegated to an inferior place. They held it only as "a pious opinion." It had an academic rather than a practical interest. They certainly never intended it to be in any sense a touchstone of orthodoxy, or a vital term of communion. The Free Church was assuredly not founded to uphold the Establishment principle, and its leaders would have been appalled at the strange uses to which their position has been turned by the highest tribunal in the land. The speeches of Chalmers himself, and still more those of Candlish and Guthrie, make this abundantly plain.



PREDESTINATION AND FREE WILL.—One of the contentions of the “Wee Frees” is that their opponents have modified the Calvinism of the Confession of Faith by allowing or proclaiming Arminianism. It may, indeed, be questioned whether the Confession teaches the doctrine of Predestination in the bald, unqualified form which the pursuers affirm—*i.e.* the fore-ordination of men to death irrespective of their own sin—but it certainly does not forbid the preaching of the Gospel to all men; the offer of salvation may be made fully and freely, and this duty is in no way counteracted by the Confessional doctrine of predestination. There are in the Bible itself manifest antinomies—assertions on the one hand of Divine sovereignty, and on the other, of mercy to all men; the election of men unto life, and entreaties to men to turn and live; absolute dependence on the power of God, and the obligation of all men to repent and believe, together with their responsibility for their own destruction. The Lord Chancellor persisted in regarding the free offer of the Gospel as anti-Calvinistic and anti-Confessional, and also spoke as if Predestination was to be preached under all circumstances and at all costs. Such a position is absurd. Surely the preaching of salvation is not distinctively Arminian. Calvin made the free offer of salvation as much as any other person. There are scores of passages in the sermons of Dr. Chalmers, which, according to the Lord Chancellor’s interpretation of the law, are Arminian and anti-Confessional. Dr. Candlish, Dr. Guthrie, and other great leaders of the Disruption, ought, according to this judgment, to have been put out of the Church they founded. And may we not here call to mind the example of our own great preacher, Charles Haddon Spurgeon, who was most emphatically a Calvinist, and believed in the doctrine of Predestination? Yet, where can we find such forceful and eloquent exhibitions of the Divine mercy to all men, of the Divine solicitude for the salvation of all men, and such earnest entreaties to all men to believe the Gospel—entreaties that might be held to imply that the issues of life or death depended entirely on the men to whom they were addressed. Had the Lord Chancellor been well versed in theology, had he mastered the principles of Sir W. Hamilton’s philosophy which teaches us to find truth in the mean between two contradictory extremes, he would have treated Mr. Haldane’s plea less cavalierly than he did. A strictly philosophical reconciliation of Predestination and free will may be impossible, but that does not discredit either one or the other, or one more than the other. They are, to alter the metaphor which his Lordship quoted from John Wesley, the twin pillars of an arch whose keystone is hidden in the clouds and darkness that surround the throne. We do not wonder that Principal Fairbairn should have said: “I should be ashamed to judge a tyro in theology with a modicum of the got-up and fundamentally incorrect knowledge which the Lord Chancellor of England brought to one of the greatest trials in history.”

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THE CONFESSION OF FAITH A SUBORDINATE STANDARD.—Throughout the trial in the House of Lords, it was assumed that the authority of the Westminster Confession was supreme, that it is the one standard of appeal, and that everything must be tested by conformity to it. This is not the doctrine of the Confession itself, nor of the Churches which accept it. The Confession declares the liability of Councils to err, and limits the use of a

creed to a help in faith and practice. It repudiates the idea that a creed is to fetter the conscience. So the Church had always held. The 1647 Confession is not in all respects the same as the 1560. One of the crucial questions at the Disruption, the very crux of the controversy, turned on the Headship of Jesus Christ. The position then taken was that of "subjection to Him as the Church's only Head, and to His Word as her only standard." The Church claimed to be free to yield Christ such obedience whenever and howsoever He required it. There was faith in His continual presence, and in the teaching of His Spirit. Men who realised that presence could never dream that finality in every respect had been reached, and that the Church was not at liberty to reconsider her creed, if she deemed it necessary to do so for the fulfilment of her work. "No Protestant Church, owning the unique position of God's Word, can relieve itself of the duty of sometimes, with due deliberation and caution, reconsidering its Confessional position, and making needful readjustments—*i.e.* if a Confession is part of its constitution at all."

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**HOW THE DECISION BINDS THE VICTORS.**—The minority have gained their point, but at what a cost! They are legally "the Free Church." But in what sense are they "free"? They have appealed against the action of their brethren in the Church to the strong arm of the law. They have denied the right of the Church to adjust its creed, and determine its mode of working. They discard the indwelling Spirit as the guide of the Church, and appeal from Christ to Cæsar. And now, by Cæsar's judgment they must stand. They can preach no doctrines which disagree, not with the Confession of Faith, but with the Lord Chancellor's interpretation of that Confession. And according to that interpretation they must reject the doctrine of man's free will, the duty of calling sinners to repentance, and of offering the Gospel to all men. Such an interpretation as the Lord Chancellor gave of predestination is little better than a caricature, and, by accepting the property of their brethren on such terms, the Wee Frees have shown themselves to be the straitest of the strait; a Church without an evangel, and with no mission to the world. Otherwise, they are in a false position, and have accepted the property of the Church on conditions in which they do not believe, and to which they cannot adhere.

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**THE DECISION MORALLY UNJUST.**—Whatever may be said of the judgment from a legal standpoint, it certainly shocks our moral sense. It is essentially unjust, an outrage on all right feeling. It deprives the United Free Church of property which is essential to the carrying on of its work, fully ninety-five per cent. of which was contributed by men who are avowedly in sympathy with the policy for which they are cruelly penalised. Dr. Howie states that in Glasgow there are certain churches, mission halls, etc., held under the Model Trust Deed, to the value of £137,000, and all who contributed towards it are now in the United Free Church—with the exception of one gentleman who subscribed fifteen guineas! In Edinburgh, one donor of a mission hall and other premises has never held the Establishment principle at all, and is utterly out of sympathy with the policy which is now declared to mark the identity of the Free Church. These typical cases prove the glaring injustice of the decision, and show, moreover, that it simply cannot be carried out.

The minority are absolutely incapable of administering it. Their adherents are too few. They have neither congregations for the churches, ministers for the pulpits, students for the colleges, nor professors for the chairs. Were the matter to be left to them—which, of course, it cannot be—the property would have to revert to the Crown.

ALL CHURCHES ARE INTERESTED IN THE DECISION, for it is a foe to the very idea of religious freedom and progress, and in every sense reactionary. It is an expression of the most uncompromising Erastianism, an enforcement of State control even over voluntary religious associations. It upholds the authority of the dead hand as against the guidance of the living Christ. It insists on the baldest and most literal adherence to the legal interpretation of Creeds and Confessions, and so affects, not only the Free Churches, but the Established as well. In the Established Church of Scotland there are scores and hundreds of men whose position it declares to be invalid. The Very Rev. Principal Story has openly repudiated more of the Confession than was ever in evidence at this trial. Dr. Flint, one of the greatest and noblest teachers in the Established Church, has disavowed the Augustinian doctrine of Predestination. The great leaders and preachers of the past generation, such as Dr. Norman Macleod, Principal Tulloch, and Dr. Caird had, according to the Lord Chancellor, no right to be in the Church of their choice. His decision would drive out of the English Church, High Churchmen, Low Churchmen, and Broad Churchmen alike. It disallows all freedom outside the letter of the articles, and makes a narrow, unspiritual, anti-evangelical doctrine of predestination the touchstone of the Christian faith. Forty years ago the late Dean Stanley wrote: "If once we press these subscriptions in their rigid and literal sense . . . it may be safely asserted that in this respect there is not one clergyman in the Church who can venture to cast a stone at another; they must all go out, from the greatest to the least, from the primates at Lambeth and Bishophorpe to the humblest curates of Wales and Westmorland." And it is to this pass that the reactionary and obscurantist judgment of the Law Lords would bring us!

THE JUDGMENT MUST, IN SOME WAY, BE REVERSED.—Lord James of Hereford, at the close of his opinion, expressed the hope that some way would be found to avoid the capture by either of the litigants of any spoils of war, that those who had united and those who had dissented would make it their care that the Church as a whole, and the individual members of it, "shall in no degree suffer from the events with which your Lordships have had to deal." With this hope, every right-minded man will sympathise, and it is a marvel that it did not influence the decision, the hardness and injustice of which it tacitly acknowledges. But if the judgment is adhered to, how can it be realised? If the property is to be held, on the conditions implied, the minority have no power to hand over any part of it to the United Church, nor could the United Church consent to receive it. There must be an appeal to Parliament, the only authority that can set the judgment aside. And Parliament must do it. We trust that the two Churches affected by the judgment will agree as to the main principles of an appeal which shall secure to both of them fair and equitable treatment. As the matter now stands, the work of a great Christian community is jeopardised, and all

for a technicality. The State must be asked to undo the terrible wrong which, through the administration of its law, has been done, and reverse a situation which is absurd and monstrous. The *Pall Mall Gazette*, with which we are not always in sympathy, justly says: "No civilised country would tolerate so gigantic an act of spoliation under the forms of law as that which the House of Lords has felt constrained to pronounce valid, or see half a nation turned out of its places of worship in order to celebrate the technical consistency of a minute minority." To that minority all reasonable consideration should be shown; and though we do not know sufficient of the facts of the case, we have the impression that their objections to the union of the two Churches might have been met from the first in a more conciliatory spirit, and an attempt made to reach a working agreement with them. It is possible that all this litigation might have been avoided (we do not know that it could); but advantage should be taken of the situation it has created to prevent the recurrence of such disasters in the future.

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THE AMENDED CONSTITUTION OF THE BAPTIST UNION.—The scheme submitted to the Assembly at Derby last October has been greatly modified in deference to the criticisms then passed upon it, and after consideration by the County Associations. It is less drastic and thorough, and shows that Mr. Shakespeare's aim is to give expression to the ascertained wishes of the denomination, rather than to carry out his own ideas, even when these are theoretically better. The Spring and Autumn Sessions are to be continued, and at the former of these the officers will be elected as at present, the vice-president by ballot. The Council is to consist of 100 members, forty of whom are to be elected by the Assembly. Each association is to send one representative to the Council, or two if it contains over fifty churches. A certain number will be co-opted. Honorary membership is to be abolished (save for those who have been already elected). The Council does not seek the power of absolutely vetoing notices of motion from members of the Assembly, but only of saying what resolutions shall be included in the programme, the Assembly itself determining whether others shall be discussed or not. There can be little doubt that the scheme in its present form will command general assent. It is perhaps a compromise, but it has been arrived at as the result of wide and careful consideration.

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THE CLOSE OF THE PARLIAMENTARY SESSION.—The scenes which took place in connection with what has been not inaptly termed the Welsh Coercion Act reflect anything but credit on the tactics of the Government, and we are glad that so vigorous a protest was made against them by the Welsh members, and the Liberals in general. The Licensing Bill has now become the law of the land, and will, we are afraid, work immense mischief. The Archbishop of Canterbury did himself honour by taking a strong stand against some of its worst provisions, and rightly charged the Government with being "unduly unyielding" in directions where substantial improvements were called for, and could have been made without injustice to any. Like the Education Acts, this Licensing Act must be materially amended by the next Liberal Government.

## LITERARY REVIEW.

A DICTIONARY OF THE BIBLE, Dealing with its Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings, D.D., with the assistance of John A. Selbie, M.A., D.D. EXTRA VOLUME, containing Articles, Indexes, and Maps. Edinburgh: T. & T. Clark. 28s.

OUR first word in introducing to the notice of our readers this "extra volume" of one of the greatest monumental works of our age must be one of congratulation to its learned and laborious editor. Fourteen or fifteen years ago the name of Dr. Hastings was known to comparatively few outside the limits of his own Church. Now, in consequence of his capable management of the *Expository Times*, which he has made one of the strongest and most widely influential forces of sound and enlightened Biblical study, and still more by his skilful editorship of the "Dictionary of the Bible" (it is emphatically *the* Dictionary), it is safe to say that he is known throughout Christendom, and his great services are everywhere appreciated. His articles bear testimony to his minute and accurate scholarship, but that scholarship alone would not have produced a work like this. It owes no small measure of its success to the fact that the editor possesses in an unusual degree the faculty of discerning the best man for every possible subject, and the art of enlisting him in his service. The contributors to the National Dictionary of Biography form a distinguished band of writers. The contributors to this noble "Dictionary of the Bible" are not less distinguished, and the Christian Church in all its branches is profoundly indebted to them.

This extra volume is an afterthought, rendered necessary by discoveries which have been made, bearing on the interpretation both of the Old and the New Testaments. The four volumes originally contemplated cover with a tolerable degree of fulness the subjects actually contained in the Bible. But, as Mr. Matthew Arnold said for another purpose, he who knows no book but the Bible does not fully know, and cannot adequately appreciate, the Bible. Neither the Hebrew nor the Christian religion can be rightly understood without some knowledge of the religions of the nations around—Babylon and Assyria, Egypt and Greece. The comparative method is of immense service when rightly used, and is indeed indispensable. It may be that articles on the "Apocryphal Gospels," the "Didache," "Diatessaron," "Josephus," "Philo," "The Talmud," "Textual Criticism," "Versions" (Continental and English) are not absolutely necessary to general readers of the Bible; but who can doubt that they will contribute to a clearer, more comprehensive and practical mastery of its contents and of its place in the spiritual education of the world? This volume differs from its predecessors in the fact that it consists of a number of elaborate treatises, such as seem to demand separate publication; for they are sure to become the standard authorities on the subjects with which they deal, such as Schürer on the "Diaspora" (Dispersion), Ramsay's "Religion of Greece and Asia Minor," Jastrow's "Religion of Babylonia and Assyria," Vatow's "Sermon on the Mount," and, above all, Kautzsch's "Religion of Israel," a brilliant production, extending to 122 double column pages. It cost Kautzsch two years' steady hard work—work that was in

every sense well spent. The article is not only thoroughly up-to-date, embodying all the established results of recent research, but is lucid and concise in style, manly and frank in tone, and marked by that sweet reasonableness which wins our sympathy. Kautzsch dislikes the falsehood of extremes. He does not ruthlessly sweep away the early narratives as mere myths. Moses, e.g. is to him an actual historical person, and the story of his life, as told in the Pentateuch, is to be received as true. Again, like Professor Jastrow, he holds that the extent of the Babylonian influence upon Israel has been of late grossly exaggerated. The distinctive note of the Hebrew religion was its ethical and spiritual conception of the Divine government, and many so-called resemblances are accidental. The ground bristles with controversy, but the tread of these distinguished writers is firm and sure, and we know not where else to look for a view of the whole situation so enlightened and reasonable. Schürer's "Diaspora," dealing with its extent in different parts, the organisation of the communities, the toleration and recognition accorded to them by the State authorities, their religious and intellectual life, the influence of the Dispersion on their faith and practice—is perhaps the most original article of all. It is full of first-hand information, such as can be found in no other single work. Ministers who wish to expound the Sermon on the Mount, and to apply its great truths to modern needs, will find invaluable help in Professor Vatow's article on the subject. A few months ago, in our review of Holtzmann's "Life of Jesus," we objected to his placing "The Gospel According to the Hebrews" on a level with the Synoptic Gospels. We are glad to find that this objection is virtually sustained by Professor Allan Menzies, who sees in it signs of an earlier tradition, which, while the Church outgrew it, survived among the Hebrews. The maps illustrating the road system of Palestine and the Ancient East, the chief routes of the Roman Empire, etc., are a very valuable feature, while the Indexes will prove of great practical utility. They include authors and their articles, subjects, Scripture texts and references, Hebrew and Greek terms, illustrations and maps. These Indexes occupy 200 pages, and are the result of enormous pains. They are the most complete we have ever seen, and enable us to turn at once to any part of the Dictionary for the information of which we are in quest. "The Dictionary of the Bible" is a library in itself, and it would be a gratification to us to know that it was in the possession of every minister in our denomination.

THE VALUE OF THE BIBLE, and Other Sermons, 1902-1904, with a Letter to the Lord Bishop of London. By H. Hensley Henson, B.D., Canon of Westminster, etc. Macmillan. 6s.

SERMONS delivered from the pulpit of Westminster Abbey and in the Church of St. Margaret's gain from that fact an exceptional importance. Attention is secured to them, and there is a general disposition to consider them seriously as grave and responsible utterances addressed to thoughtful and influential men on matters of pressing moment. Canon Henson has, on many occasions, been prominently before the public as the advocate of principles not by any means universally accepted. In various directions he is in advance of his co-religionists in the English Church, though in others he is a typical and rigid Anglican. Some of the sermons in this volume are on themes of general interest, unconnected with matters of controversy.

"Man's Thirst for God," "The Wonderful Conversion" (that of Saul), "The Serviceable Life," and the character studies, as of "Caiaphas" and "Judas Iscariot" are of this class. Mr. Henson has a clear discernment of the essential notes of the Gospel as a message of love to penitent and sinful men; he has a strong passion for righteousness, social as well as individual, and stands firmly for the Kingdom of God. The main feature of the volume, however, is its advocacy of the claims of criticism, as a necessary instrument of truth and means of its advancement. The Canon contends that the value of the Bible as a revelation of God and a source of spiritual guidance is unaffected by criticism. He pleads strongly for tolerance of the widest divergencies, and would not be bound by a literal interpretation of the creeds which—as he rightly claims—have no independent authority apart from Scripture. He does not regard belief either in the Virgin birth or the literal Resurrection of our Lord as essential. There are, he considers, many unhistorical elements in the Gospel narratives, such as the episodes of the blasting of the fig-tree and the destruction of the Gadarene swine. In the accounts of the Resurrection, materialistic details were gradually built up into the narratives. We are told that "the Apostle, in classing his own vision of the risen Saviour with the other Christophanies, allows us to conclude that in all the appearances there was nothing of the nature of a resuscitated body which could be touched, held, handled, and could certify its frankly physical character by eating and drinking," etc. Here we strongly disagree with the Canon. Like him, we believe in the legitimacy and necessity of criticism in regard to the New Testament, as well as to the Old; but criticism must be sober, cautious, sane, and reverent. Too often it is reckless and capricious, intensely "subjective," and seeks to build a pyramid "upon the unsteadfast footing of a spear." Surrenders such as are here made to criticism seem to us fatal to the evangelical faith. If its historical foundations be so insecure and doubtful, we do not see how it can logically stand. Neither do we see how positions which endanger the foundations can expect tolerance from those who are pledged to sustain them. But, of course, Canon Henson does not personally endorse all the positions which he thinks should be tolerated.

**THE CHRIST FROM WITHOUT AND WITHIN.** A Study of the Gospel by St. John.

By the Rev. Henry W. Clark. Andrew Melrose. 3s. 6d.

MR. CLARK has already proved himself a strong and capable thinker, a man of clear vision, chastened imagination, and broad philosophic grasp. His book on the Fourth Gospel is not a series of expository discourses of the ordinary type, but a study of the Gospel as a whole, in the light of its leading purpose as declared by the author himself, that purpose being to show, not simply the glory that dwelt in Jesus, but the marvellous force which emerged from Him. "In the divineness of Jesus, John held a new force (not merely a new revelation, but a new force in the strict and scientifically limited meaning of the term), to have thrown itself among the forces acting upon the experience of men." The Divine life in Christ communicates itself to others. It "was able to repeat itself, to generate life in those who gave it opportunity and room, and this creativeness being the prerogative of God shows Christ to have been God's Son." This theme leads to the consideration of Christ in different aspects, in relation to God, as fulfilling the Eternal intention, as

supreme over Nature, as the Preacher of the new birth. His relations to men are shown in His claim to be the Bread of Life, the Light of the World, and as He is seen under the Shadow of Death, at the End, and at the New Beginning. One great harmonious impression is the result—that of suffering, atoning love, seeking through humiliation and sacrifice to raise all who will receive it to endless life. This is a fresh and illuminating study—a strong apologetic, and a memorable illustration of the glory of the word made flesh.

**THE HYMN-BOOK OF THE MODERN CHURCH.** Brief Studies of Hymns and Hymn Writers. The Thirty-fourth Fernley Lecture. By Arthur E. Gregory, D.D. London: C. H. Kelly, 2, Castle Street, City Road. 3s. 6d.

It is a sign of the increasing interest taken in hymnology that a Fernley lecturer should select it as the theme of his lecture, to the profit and delight of his readers, not less than of his hearers. There have of late years been many similar indications, leading to the hope that we are on the eve of a marked improvement in this important branch of our worship. Dr. Gregory brings to his task breadth and competence of knowledge, an acquaintance with the hymns of every age and in various languages, down from the hymns of the Bible and the early Church to the more modern hymns which we owe to the inspiring power of the Reformation; the hymns of Watts and Wesley, of Newton, Cowper, Toplady, and others in the eighteenth century, and to the Anglican and Free Church hymns of the nineteenth. The author's judgment is marked by caution and sobriety. He insists on the virtues of sincerity, reverence, dignity, beauty, simplicity, fervour, truth, and scripturalness of language. He would not, therefore, discard doctrine in a hymn, rather use the hymn, under certain definite conditions, for inculcating it. Dr. Gregory quotes a good many hymns not as yet found in any of our books. We note that he regards the "Baptist Church Hymnal" as, perhaps, "the most catholic and literary of our modern books," a testimony to its excellence which is well deserved. The practice of giving lectures on our best hymns at Sunday evening and week night services is a fruitful method of instruction, and offers valuable illustrations of the breadth and force of Christian experience. For such a purpose, Dr. Gregory's volume will be highly prized.

MR. A. H. STOCKWELL, 6 and 7, Creed Lane, Ludgate Hill, sends us **SHOT AND SHELL FOR THE PREACHER'S GUN**, by Rev. John Mitchell (1s. 6d. net), a volume of suggestive sermon outlines, by one who has already proved himself an adept in such work. Mr. Mitchell has an alert mind, thoroughly understands his business, and collects material for it from every quarter.—**THE CREED OF A MODERN CHRISTIAN**, by Herbert E. Binstead (2s. net), is an attempt to lighten the cargo in times of storm and stress, to discriminate between the accidental and the essential in Christian doctrine, between truth and its accretions. Mr. Binstead gives up much that should be retained, and presents, in consequence, a somewhat attenuated form of Christianity. In regard to inspiration, miracles, and the second advent, his positions err by defect. His chapter on the Church and its Ministry contains some sensible remarks, along with a few questionable statements.—**SIX ANTI-PAPAL STUDIES**, by Rev. J. Moffat Logan (1s. net), were delivered



as monthly lectures to the men of Accrington, and have all the well-known characteristics of Mr. Moffat's preaching. Based on adequate and well-sifted information, clear and terse in style, incisive in argument, forcible in appeal, more anxious to establish truth than to refute error, they are undeniably powerful, and in days of Ritualistic excess and Romanising influences their appearance is peculiarly timely.—THE SPIRIT OF EMPIRE, by Rev. J. G. Ogilvy, another of our own ministers, is described as a Realistic Story of a True Vision, seen after a great public meeting in the interests of Imperialism. It is a much-needed warning against many dominant tendencies, and shows that empire is not an end in itself. The review of ancient dynasties, though brief, is piquant and suggestive. We have also received from Mr. Stockwall THE LIGHT OF THE GENTILES, by the Rev. Richard Leitch, M.A., Newcastle-on-Tyne (2s. 6d. net). It contains fourteen sound and practical discourses, worthy of an ex-Moderator of the Presbyterian Church in England, thoughtful, devout, profoundly evangelical, giving due prominence both to the divine and the human sides of salvation, ignoring neither the sovereignty of God nor the free will of man, and showing—whatever the Lord Chancellor, in his deplorable judgment *re* the Free Church of Scotland, may say—that these two truths or principles may be held in harmony. Both are in the Scriptures and in the Westminster Confession of Faith, and both are found at work in human life. The sermons on "The Pauline Gospel," "No Temple in Heaven," and a "Royal Anointing" are particularly good.—Last, but not least in point of worthiness, we note a sixpenny pamphlet by Rev. F. C. Lusty, of Kettering, HOW WILLIAM KNIBB FOUGHT SLAVERY, with introduction by Dr. Clifford. It is a noble and thrilling story, admirably told. Twelve months ago, at the time of the Knibb Centenary, we urged our readers to study the life of this heroic man. Mr. Lusty's compact sketch of it will be valued by all who possess themselves of it.

WE have received from the London publishers, Messrs. Hodder & Stoughton, THE FREE CHURCH OF SCOTLAND APPEALS, 1903-4, edited by Robert Low Orr, M.A., LL.B., Advocate. Authorised Report (Edinburgh: Macniven & Wallace. 5s. net). All who are interested in the recent memorable judgment of the House of Lords, and in its bearing on the question of religious freedom and progress, should procure this valuable volume, which will, of course, have a high historic value. As we have elsewhere commented at length on that judgment, we need not further refer to it here. The whole case from first to last is in these pages set before us. Ministers who wish to collect materials for instructing their people in sound ecclesiastical principles and history, will find the work invaluable. And they will be profoundly interested in the discussion on Predestination between the Law Lords and Mr. Haldane.

MESSRS. MACMILLAN & Co. have published THE MASTERS OF ENGLISH LITERATURE, by Stephen Gwynn (3s. 6d.), himself an essayist, novelist, and poet of considerable merit. He here writes for young and busy people, in the hope of supplementing their knowledge, and as a guide to those who wish to extend their reading. Mr. Gwynn has followed lines of his own. There is in his volume nothing of the dry-as-dust style of enumeration; nor have we a mere skeleton which will require years of reading to clothe with flesh and

blood. Authors are selected on the ground of their public fame, and the contents of the successive chapters are practically a series of brief, luminous essays, "appreciations," in fact, of our great classics. Chaucer, Spenser, Shakespeare, Milton, Wordsworth, Scott, Tennyson are admirably dealt with. Browning receives less than his due, as in a sense do Carlyle and Macaulay. But we cannot have everything in a work of this nature, and no one will regret possessing themselves of it.—**MARIA EDGEWORTH**, by the Hon. Emily Lawless (2s. net). Maria Edgeworth's, though not now a name to conjure with, amply merits a place among "English Men of Letters," and Miss Lawless is well qualified, by birth, sympathy, and training to do justice to her. The "Moral Tales," for which we do not greatly care, are not now widely read, and even "Castle Rackrent," which Miss Lawless regards as the best Irish novel that has yet appeared, has been largely forgotten amid the bewildering number of more recent claimants for favour. It should never, however, be forgotten that the greatest of our novelists, Sir Walter Scott himself, had a profound regard for Miss Edgeworth and her genius, and "Castle Rackrent" may yet spring into new popularity. Miss Lawless has written a thoroughly interesting book. Naturally, perhaps, much space is devoted to Maria's father, Richard Lovell Edgeworth, with his succession of wives, his theorisings and preachings—a man altogether too consciously edifying, whose influence cramped rather than expanded his daughter's genius. The novelist's various friends are brought on the scene, but never unduly obtruded. A clear, strong, and thoroughly cultured writer awakens our interest, and holds our attention whatever be her theme; and, judged by this test, Miss Lawless has achieved a distinct success.

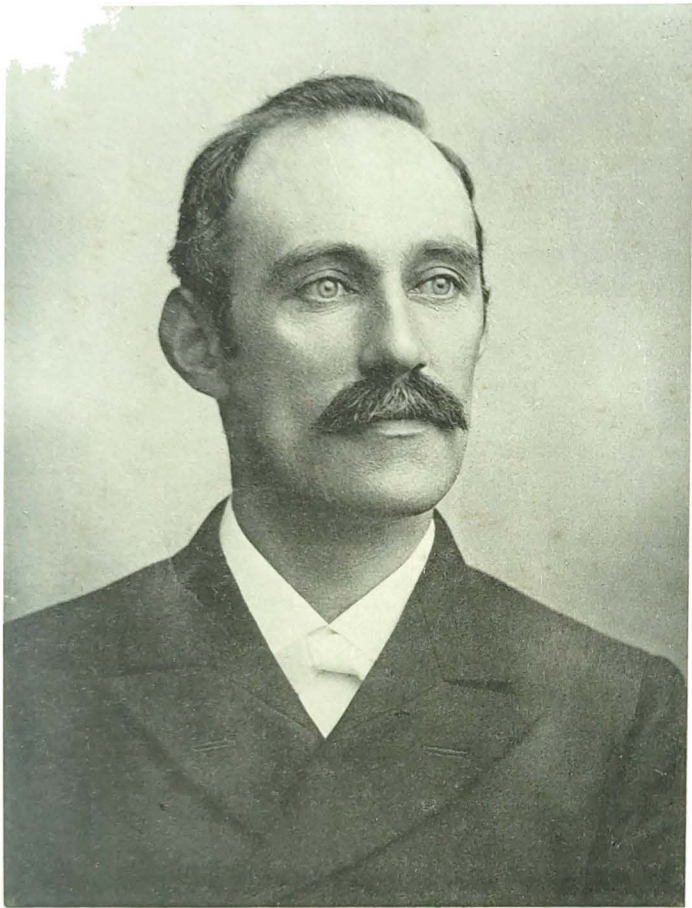
THE majority of modern preachers have removed far from the ideals and methods of Jonathan Edwards when he discoursed with tremendous power on "Sinners in the Hands of an Angry God." Yet the author of the famous treatises on "The Freedom of the Will," on "God's Chief End in the Creation of Man," and on the "Religious Affections," is not likely to be forgotten, and of recent years he has been the subject of many interesting studies. We are not therefore surprised that Messrs. Macmillan have included in their American and English Pocket Classics **SELECTED SERMONS OF JONATHAN EDWARDS**, with Introduction and Notes by Professor H. Norman Gardiner (1s. net). The Introduction is valuable, both from a biographical and a critical point of view, and the Notes contain the precise kind of information which an intelligent student looks for. There are seven sermons in all—great and powerful—the work of a master mind, a profound theologian, skilled in the knowledge of the human heart, and an almost perfect literary artist. We are grateful to the publishers for making it possible for readers of every class to become acquainted with this remarkable man—philosopher, saint, preacher, and pastor. No wise minister will fail to secure the volume.

**MR. FISHER UNWIN** has re-issued, in a cheap and attractive form, the works of "Mark Rutherford." We have received **THE AUTOBIOGRAPHY OF MARK RUTHERFORD**, **MARK RUTHERFORD'S DELIVERANCE**, and **THE REVOLUTION IN TANNER'S LANE** (1s. each net). There is little need to describe either the literary or religious qualities of these remarkable works. They have reached

their ninth, seventh, and fourth editions respectively. As a picture of certain phases of Nonconformist life, in the earlier part of the nineteenth century, they are, perhaps, cruelly realistic. The picture they present is not an attractive one. We are brought in contact with a type of cold, hard orthodoxy, a rigid hyper-Calvinism, combined with a self-complacent anti-nomianism which, if still existing in certain unenlightened quarters, is far less common. The intellectual and spiritual level of life in the Dissenting College, and in the village chapels around it, as well as in the church in the little country town where Mark exercised his ministry, was deplorably low. Such characters as Mr. Snale are as repulsive as Mrs. Oliphant's Tozer. Vulgar, dogmatic, self-righteous, and Pharisaic, without a spark of Christ's wistful tenderness and self-sacrificing love, such men grossly misrepresent and dishonour the creed in which they profess to glory, and are among the greatest obstacles to the progress of pure and undefiled religion. Mark Rutherford was subjected to a harsh and severe discipline. The frivolity, the gossip, and the scandal-mongering which enlivened the society in which he moved well-nigh extinguished his faith, both in God and man. He found deliverance, after long wanderings in the wilderness, in a simple, undogmatic, theistic faith which prompted him to the service of God and man. There is another side to the life of these unattractive churches, and even in those dark and cheerless days there were not a few who "adorned the doctrine" they professed. Mark Rutherford was driven from one extreme to another. He abandoned much that he ought to have retained, and within the limits of evangelicalism might have found a purer faith and a nobler ideal than he ultimately accepted. His story is a sad one, and in many parts leaves a depressing effect on the mind. But it still has its uses for churches and ministers. The author is an undoubtedly great stylist, though much that he has written is grey and sombre.—Another cheap re-issue for which we are indebted to Mr. Fisher Unwin is *THE LIFE AND TIMES OF MACHIAVELLI*, by Professor Pasquale Villari (2s. 6d. net), two volumes of 511 and 547 pp. bound in one, and uniform with the same author's classic *Life of Savonarola*. It is a great and scholarly work, dealing with the times of Machiavelli as thoroughly as with his life. It presents a comprehensive view of the Renaissance, that strange movement in which culture and art and the worship of beauty existed side by side with social, political, and religious corruption. Machiavelli was the child of his age, even as he did much to determine its most prominent features. Neither he nor his contemporaries would have dreamt of applying ethical principles to public affairs and statecraft. He was a man of keen perception and rigorous intellectual power, resolute and unscrupulous, though not without many private virtues. It may, indeed, be questioned how far diplomacy to-day is in advance of his, and whether some at least of our statesmen have the right to cast a stone at him.

*THE JOURNAL OF THEOLOGICAL STUDIES* for July (Macmillan & Co., 3s. 6d. net) contains "A Modern Theory of the Fall," a searching and trenchant criticism by Canon Mason of the Rev. F. R. Tennant's Hulsean Lectures on "The Origin and Propagation of Sin," and of their sequel, "The Fall and Original Sin." The Canon strongly defends the Pauline doctrine, and the Augustinian theory based upon it. The Rev. J. Chapman continues his illuminating study of "The Historical Setting of the Second and Third Epistles of St. John." The elect lady he regards as a Church, apparently the Church at Rome, and the elect sister the Church at Ephesus. The late Dr. Hayman's paper on "The Position of the Laity in the Church" is not convincing. There is stronger support than he adduces, certainly in Scripture, for the "idea of real lay partnership in government."

IN the *CRITICAL REVIEW* (Williams & Norgate, 1s. 6d.), the Rev. H. Wheeler Robinson, M.A., has an article on Cullen's "Book of the Covenant in Moab," and Canon Driver's "Genesis," marked by care, candour, and thoroughness. Principal Salmond's critiques of recent theological books are specially valuable, as is Mr. Strachan's article on Dr. Davidson's "Old Testament Theology."



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Waterlow & Sons Limited.

*Yours very truly*  
*Clal Edge Shipley*

THE  
BAPTIST MAGAZINE

OCTOBER, 1904.

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REV. CECIL E. SHIPLEY.



HE subject of this sketch was born in the village of Alverston, near Derby, in 1865. The family came of an old yeoman stock, who had for generations farmed the rich pasture lands of Leicestershire and its neighbouring county of Nottingham. Mr. Shipley cannot look back upon a long line of Nonconformist forbears, but shortly before his birth his father had been led to Christ, and thus our brother was reared in a godly home and under pronounced Christian influences. His father, resigning a position of much promise in the offices of the Midland Railway Company, undertook the arduous post of city missionary in the town of Ipswich. Afterwards entering the Congregational ministry, he eventually became convinced of the truth of the Baptist faith, and it was during his father's pastorate of the Baptist Church at Breachwood Green, Herts, that our brother confessed his Saviour. Amongst his earliest recollections is the desire to become a minister—a desire which took definite shape with his conversion, and matured with the years of his early manhood. He was much drawn to the Protestant missions of the Continent, and after a stay of several months in France and Switzerland returned home to enter the missionary college at Harley House, London. Here he remained a year, but becoming more impressed with the claims of the home ministry he applied to enter Bristol Baptist College, then under the presidency of Dr. Culross. A diligent student, his Bristol course was eminently successful, for he secured each session the first scholarship of his year. Like all "Culross's men," he keeps a sacred place in the temple of his heart for his beloved tutor. By his saintly character and gentle courtesy, Dr. Culross won the love and reverence of his students. It was an unwritten law among them that in those ebullitions of animal spirits which occasionally overtake the student nothing should be done that could grieve the Doctor. Several things combined to make this educational period a very happy one. He was fond of athletics, and great at football: his antiquarian tastes and love of ancient books made the well-known library of the college a most delightful place to him. For two years he was assistant librarian—a most congenial task. At this time Rev. E. G. Gange was minister of Broadmead, and his strong personality and inspir-

ing testimony had a great attraction for the young student. Before leaving Bristol, another influence came into his life, and Mr. Gauge's daughter Florence subsequently became his wife. Mr. Shipley owes much of his happiness and advancement in life to his devoted and bright-hearted helpmeet.

Our brother's first pastorate was at Swansea, in 1892. The cause was an entirely new enterprise. Inaugurated by "Mount Pleasant," five gentlemen from that church formed a committee to assist him. The building was locally known as "the corrugated sanctuary," and, notwithstanding Ruskin's anathema on such places, Mr. Shipley laboured here for nearly five years with marked success. His helpers heartily co-operating, a congregation was gathered, a school established, and a church formed which at once became self-supporting, and is now known as the Gorse Lane Church. Dr. Maclaren says: "I thank God for the early days of struggle and obscurity." So this unbroken ground afforded a rich experience for the young pastor. Everything required inaugurating. Tact, judgment, inventive genius were all called forth; it was a splendid apprenticeship.

Returning from some meetings, a brother minister and myself one day entered a railway carriage at Bristol. There was already one occupant. Anxious that the long journey should be pleasant, we turned our attention to our fellow-pilgrim. From his dress we postulated that he was "one of us." He proved to be our brother, travelling North to supply at Rosse Street, Shipley. As we imagined he was invited "with a view," we sampled the candidate, and at parting gave him our benediction, with the expressed hope that we might meet again. Mr. Shipley accepted the call to Rosse Street early in 1897, and thus began a friendship which has been ever since so cordial and intimate as to warrant my writing this appreciative sketch.

Shipley (the town, not the man) is beautifully situated at the junction of Bradford dale with Airedale. With a population of 30,000, including Saltaire—the wonderful creation of Sir Titus Salt—it is a hive of industry; and socially, industrially, and educationally is making rapid progress. Free Church principles predominate, and long before it was constituted an ecclesiastical parish a Baptist community held the ground. Rosse Street Chapel ranks amongst the finest of our many fine Yorkshire chapels. Modern in appearance and equipment, with sittings for a thousand worshippers, it is, with its commodious schools and curator's house, a conspicuous architectural feature of the town. Centrally situated, the scene of every form of good work, no wonder that our brother should feel drawn to this splendid sphere. In 1897 the church had been for two years without a pastor, resulting, as usual, in a declining congregation and a lack of vigour in its work. But it is interesting to note that the only report sent by the church to the Association, for 1897, was: "Rosse Street is determined to move forward under its new leadership." That resolution has been fully carried out. The pastor's devotion to his people, his faithful presentation of truth, his untiring energy, his real "leader-

ship," have resulted, under the blessing of God and the loyalty of his officers and workers, in such a revival of interest that Rosse Street is enjoying one of the brightest periods of its history.

Mr. Shipley is a young man, and means to remain so. Dark in complexion, keen of eye, lithe of figure, he has a fine reserve of physical vigour. As a preacher he is dominated by fervency of spirit. He has the faculty of at once arresting attention. He speaks in clear, distinct tones, with well-modulated voice. He appeals to the intellect, but does not fail to touch the heart by that persuasive sympathy which helps the soul to God. His discourses reveal extensive reading and clear and original thinking. Remarkably free of speech, his pulpit notes are no fetter to him, and his hearers have no cause for regret when he occasionally trusts himself entirely to impulse. Believing, with all his heart, that the Gospel is the power of God unto salvation, he is happiest when making known the redeeming, inspiring, comforting Christ. Mr. Shipley is a believer in "short range work"—in personal contact. Pastoral visitation and the cultivation of the fraternal spirit have contributed greatly to his success. A minister who will attend at the mill gates to distribute announcements of special services for the people means to get at them, and this he has done with happy success. The friend of the poor, the vigorous "resister" of all forms of injustice, the ready supporter of all that pertains to the uplifting of man, he has won the love not only of his church but of the town. "Shipley of Shipley" is the title by which the district knows him. It has a lordly ring about it, suggestive of manorial dignities. The facetious comment of a friend upon hearing that Mr. Shipley had accepted the call to Shipley, that it was the case of "a man going to his own place," had more truth in it than the speaker imagined. During the present summer our brother received a pressing call to the Beverley Road Church, Hull; a promising sphere in one of the suburbs, and part of the Association's forward movement scheme. But the call to remain was so urgent and spontaneous from both church and townsfolk that Mr. Shipley felt compelled to remain among his own people.

Rosse Street has for many years been closely associated with Rawdon College. Rev. Wm. Medley, M.A., of the college, has for more than thirty years been a member and officer of the church, and a new and closer link is now formed by Mr. Shipley's appointment, at the Centenary meetings of the college, to its secretaryship. Judging from his work on other committees, and from what we know of his organising powers, quick mastery of details, and the pleasant wit of his words, we believe there are few men more qualified for the specialities of such a position. He enjoys the esteem of his ministerial brethren, and has already held the presidency of the Bradford Baptist District, whilst he has been for some years a faithful member of the County Committee of the Association. We believe his work is still ahead, and trust he may long remain what he is to-day, a happy and successful Yorkshire pastor.

RICHARD HOWARTH.

## BAPTIST HISTORY IN PLYMOUTH.\*



THIS new and enlarged edition of the history of one of our most prosperous Baptist churches will be widely and cordially welcomed. It appears at an opportune time, when, as Nonconformists, we have to take a firm stand for the maintenance of those great principles of civil and religious liberty for which our denomination has always stood, and for which we may again be called to suffer. The history of the denomination at large can be best understood by acquaintance with the history of separate churches, many of which have had a noble and illustrious career. Not a few obscure men, "faithful but not famous," have contributed to the progress of our nation, and to the extension of the Kingdom of Christ, in a manner which cannot fail to inspire our gratitude and to stimulate our further endeavours. The Church at George Street, Plymouth, was "probably founded very early in the seventeenth century, but the exact date of its formation cannot be ascertained. It was then the only Congregational church in the town, and was composed of Pædobaptists as well as Baptists." There are, however, authentic records which carry us back to the year 1648, the year in which Abraham Cheare was baptized and joined the church, and in which he was also ordained pastor. He was not the first to occupy this position, though he is the first of whose life and work we have any details. In 1651 the church had 150 members, rendering it certain that it must have existed for a good many years previously. Abraham Cheare was a man of marked natural ability, of great zeal, and unflinching courage. Nonconformists were in those days strangely misunderstood, and charged with being "slight in their thoughts of the Sabbath," though they kept it most devoutly, and with denying the power of the magistrates for punishing evildoers—to wit—Quakers! To this latter imputation Steed, minister at Dartmouth, and Cheare reply: "We abhor the imputation of denying the power of magistrates in punishing evildoers, though we say it will be a hard task to undertake the justification of all the actions of persons in magistracy who may presume to smite and imprison in execution of passion and not of law, and that such things, and so acted, whether against Quakers or any other people, are not only lamentable, but most abominable. They are not persuaded that the sword of the magistrate is a means appointed by Christ for the punishing or reclaiming of an erring or misguided conscience in matters that do depend upon the revelation of the Spirit."

Great as were the difficulties amid which the worship of the churches in Devon was maintained, they were even in those far-off days bent upon faithful evangelistic labours. As the late Rev. F. Bosworth testified:

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\* "A History of the Baptist Church now meeting in George Street Chapel, Plymouth, from 1620." By Henry M. Nicholson. With Introduction by the Rev. Samuel Vincent. Baptist Union Publication Department. 1s. 6d. net.



"The chief cause of their progress is to be found in the faithful, untiring, itinerant efforts of the preachers of the truth. They went from place to place proclaiming the Gospel, founding churches and encouraging disciples. The brethren manifested a deep fraternal interest in the churches." An association of churches was formed even then, and the circular letter for 1656 expresses the desire

"that the Gospel may have a free course, and be glorified everywhere, to the gathering in all the elect to the faith and obedience of Christ, and to that end that much of the Spirit may be given to the churches to the preparing and thrusting forth fit labourers, not only among the Gentiles, but also, if it be His pleasure to use us, among the house of Abraham His friend."

There was thus a remarkable anticipation of the great missionary movement inaugurated by William Carey more than a century later.

"At some of the meetings, a long string of questions were debated, and such questions and answers are given in the old church books at Lyme. The questions dealt with dress, wearing of gold, washing feet, astrology, musical instruments in the house, etc. But one question, in some form or other, was generally coming up, the need for sending out preachers of the Gospel. 'It much concerneth us,' say the brethren in 1656, 'to be up and doing, to put our hands to the work, not only in this nation, but also to pray that it may be carried on in other parts of the world that the Lord may open up a way.'"

These paragraphs form a curious commentary on the dictum of the Lord Chancellor in the recent Free Church case—that the doctrine of predestination, as held by Calvinists, is inimical to the preaching of a free Gospel to sinners. It is very plain that these men, who were certainly Calvinists, had no scruples on this point, but proclaimed the unsearchable riches of Christ to all with a diligence which no Arminian could have surpassed. Mr. Cheare was one of those who had to suffer severely for his Nonconformity. In 1661, when Charles II. began his persecution of the Nonconformists, he was imprisoned in the county jail at Exeter for three months. In 1662, after the passing of the Act of Uniformity, he was again sent to prison because he conscientiously refused to take the Oath of Allegiance. Under that Act any person above sixteen years of age, who forebore going to church for one month, or who went to any unlawful assembly, conventicle, or meeting, was liable to imprisonment until he made open submission. The condition of things induced by this tyranny will be seen from one of Mr. Cheare's letters, written to his beloved flock from prison:

"These are days wherein you know not how suddenly you may be hurried, plucked, and separated, not only by death, but by the violence of the sons of men through the wise ordering of God. This rage has already invaded and uncovered some families among you, and all such as will live godly in Christ Jesus must expect the like, not as if some strange thing happened to them. . . .

"Endeavour that your houses may become so many churches of Christ in respect of instruction, reading the Scriptures, praying, gracious conference,

discipline, and exemplary walking in all holy conversation and godliness. Consider, also, you have in their sight taken up a high and holy profession of the cause and institutions of Christ, and those about you are likely to be someway interested in the sufferings you are threatened to sustain for your adhering faithfully thereunto."

The condition of the prisons was repulsive in the extreme—"holes of the earth," "slaughter-houses of men." The criminals were of the worst class, and the faithful pastor deplored "the filthiness of this profane family, the governors and governed in it being set upon the impudence of abomination, not only of slighting and hating reproof, but daring us and heaven with their oaths, cursing, roaring, raging, etc." Cheare was in "a full and rude prison," "a living tomb, a sink of filth, profaneness, and profligacy."

Yet even in these hard circumstances he was sustained by the gracious help of his Divine Lord, and able to rejoice in tribulation. Extracts from his letters prove that he, like Samuel Rutherford, held tryst with Christ, and dwelt continually in the presence of his King. "I received yours of the 11th, and in it a testimony of supporting grace and presence continued to you abroad, which He is pleased not to deny His poor worms here, in these holes of the earth, where violence hath thrust us as in so many slaughter-houses of men, but over-ruling grace makes them as the Presence Chambers of the Great King where He brings and feasts His favourites with the best things, and proclaims among them, 'thus shall it be done to them whom the King delighteth to honour.' This honour have not all who yet are saints."

Later on Cheare was banished to Drake's Island, and placed under military guards, and the island became to him a veritable Patmos. He felt that "though the earth was blocked, Heaven was open still." The following letter clearly reveals his feelings:

"I could at large acquaint you that, by the grace of God, I am what I am, who have great occasion to exalt wonderful lovingkindness that has helped hitherto, so that after five years, imprisonment in more than five prisons, and in this last year above nine months' sickness, with divers trials of faith and patience, I have never yet seen the least reason, and I praise Christ my Lord, never been under an hour's temptation, to relinquish or repent of my testimonies in word or deed to any one persecuted truth of Christ, for which I suffer. Though my present lot be in a place where the salt, sharp air is manifestly ruinous to my health, exposing me to daily distempers, and under a sentence of præmunire, and in readiness for threatened transportation, besides other threatening and straightening circumstances, yet under all is Christ as precious to my soul as ever, and so is His cause, work, and institutions, and every way as worthy of all as I professed Him to be, in the greatest fulness and plenty of all things. Neither durst I for my life balk the least truth of Jesus, which is to be witnessed unto for the attaining any health, liberty, or other accommodations whatsoever. Thoughts and pen cannot set forth the peace passing understanding wherewith my soul was possessed in respect of the present truths of Jesus Christ and His heart-love to me therein."

The expressions which occur in this letter as to his readiness for threatened transportation is explained by the fact that there was at the time a great desire to procure white labourers instead of negro slaves to work in the West Indian sugar plantations. Many convicts were being sent over to meet this demand to relieve the country of serious expense. The transportation of Nonconformists was freely discussed, and it was thought that the system would work admirably. "This," wrote one of their adversaries, "will certainly do much more with them than their imprisonment, where, as the matter is generally handled, they have more freedom of communicating, and, at least as much of scribbling as they have abroad."

Chære remained in Drake's Island until his death, but even in his absence the Church prospered, its members holding firmly together, maintaining unbroken fellowship with God, and in their lives adorning the doctrine of God our Saviour in all things. Other faithful ministers were raised up. Mr. Robert Brown, Mr. Holdenby, Mr. Samuel Buttall, Mr. Gibbs, who is described as "a Kingsbridge Lad," and whose work in Plymouth began in 1748, when he was only nineteen years of age, and ended in 1800. Mr. Gibbs had evidently a touch of genius, and laboured assiduously, not only in Plymouth, but in the neighbouring towns and villages. It is curious to hear that at an Association meeting a complaint was preferred against him, because he closed his public petitions with the Lord's Prayer. But it was wisely determined to leave every minister to his own will! He had as his assistant for some years the Rev. Isaiah Birt, under whose ministry the churches at Devonport and Saltash were formed, and whose labours were blessed to the conversion of Samuel Pearce, afterwards of Birmingham, the friend and co-worker of Fuller and Carey in the great missionary enterprise. Later on Mr. William Winterbottom, the founder of an illustrious family, became assistant minister. His life has in it elements of romance, as well as of suffering. He was a man of fine character and great abilities, but was unfortunately made the subject of a malicious prosecution on the charge of using seditious language in two of his sermons. In the first of them he defended the Revolution of 1688, argued that all government originates with the people, and that they have a right to change the form of their government if they think it proper so to do. He insisted on the need of Parliamentary, legislative, and financial reform. Like other liberal-minded men of the day, he expressed a fervent hope for the progress of the Revolution in France, but contended that there was no need for Englishmen to throw themselves into a state of anarchy and confusion to obtain the redress of their grievances.

He said to his hearers: "Take no doctrine on trust. You have the Scriptures in your hands; use them as the touchstone of truth, and receive or reject as warranted by them. Persecute no man for his religious opinion, however different from your own; extend with plea-

sure to others the liberty you claim for yourselves." This sermon and another, in which Mr. Winterbottom more fully explained his position, were shamefully garbled in the reports circulated about them. The evidence against him was so flimsy and contradictory that no honourable man could have been misled by it. There was a miserable travesty of justice, and the judge explicitly stated that the sermons might have been preached without any intention of exciting sedition. He urged the jury to put the best construction they could upon the matter, and to show the utmost lenity in favour of the defendant. Notwithstanding, Mr. Winterbottom was sentenced to two years' imprisonment and £100 fine for each sermon. He had, in fact, to endure four years' imprisonment. His friends raised the requisite money, including £337 for the expenses of his trial, his fine of £200, and a security of £900 for his good behaviour for a future term of five years! One curious incident connected with the matter was the placing to his account in a London bank, by an unknown correspondent, the sum of £1,000, with the request that the matter should be kept perfectly secret, and no further information sought, in all probability this being the gift of one of the jury. Mr. Winterbottom, after his release, accepted an invitation to the church at Shortwood, in Gloucestershire, where he had a long and honourable pastorate.

Among other ministers, Mr. Samuel Nicholson occupies a prominent and honourable place, his pastorate having extended from 1822 to 1856. The type of man Mr. Nicholson was may be inferred from the fact that after the death of Robert Hall he was invited to succeed that illustrious preacher in the pastorate of Broadmead, Bristol, but declined it lest his removal should be unsanctioned by the Divine approbation. Mr. Nicholson had as his assistant for several years the Rev. George Short, B.A., who subsequently became sole pastor. He was followed by the Rev. T. C. Page, formerly of Madras (1860-1869), then by the Rev. John Aldis (1869-1876), during whose ministry the chapel at Mutley was built and the now flourishing church connected with it formed. The Rev. Samuel Vincent, whose ministry has just closed, entered upon his work in 1883, and the chapter dealing with it is aptly entitled, "Eben-ezer." In his hands the best and holiest traditions of the Church have been ably maintained. Progress has been made in every direction, and in accepting his resignation (which he was strongly urged to withdraw) the church has placed on record its "expression of warmest affection and highest esteem, and its thankfulness to God that He has granted to us such a long, happy, and successful pastorate. We are," it is added, "deeply sensible of the beauty of Mr. Vincent's exposition of the Scriptures, and his loving care for the sick, the dying, and the sorrowful, and his earnest desire for the salvation of souls." May God soon send to the church one who shall be in every way worthy of a place in this noble apostolic succession.

EDITOR.

## HINDUISM IN ORISSA, AND ITS RELATION TO BUDDHISM IN CEYLON.\*



THE Province of Orissa—the *Punya Bhumi*, or Holy Land of the Hindus for about 2,000 years—is one of the most interesting in India, and, in geographical situation, lies not far south of the Ganges and the metropolitan “City of Palaces.” But until the East Coast Railway was opened last year, the difficulties of communication were so great that Orissa was practically cut off from the rest of India, at least so far as traders, capitalists, and visitors were concerned, although the annual pilgrimages to Puri, with its temple of Jagannath, brought many thousands of the Hindu people, often from long distances, into the district. The province is 24,280 square miles in area—a little less than Ceylon—while the population is nearly double, or fully six millions. But this area includes a great deal of sparsely occupied hill district; for, into the Orissa division proper, lying chiefly along the sea coast, of only 9,841 square miles, nearly two-thirds, or four and a-half millions of the people, are concentrated, so that the density in the principal districts is very great—quite 500 to the square mile. This population is almost entirely Hindu, and Uriya-speaking, the number of Mohammedans scarcely exceeding 100,000. The country is a rice-growing one, with grand rivers, and very fine irrigation works constructed by the British Government since the terrible famine of 1866; but the coconut palm, banana, and many fruit trees grow freely where properly planted and attended to. The climate is a fairly good one, hotter in summer than Colombo; but cooler in the winter season, and the rainfall, when it does not fail, is about the same as that at Negombo or Chelaw—favourite coconut-growing districts in Ceylon—or 55 to 60 inches per annum.

The language of the people is Uriya, spoken altogether by about nine millions of people on this north-east coast, and bearing very much the same relation as Sinhalese does to Pali and Sanscrit. Cut off by hills and rivers from Central and Gangetic India, the people of Orissa, in their own comparatively quiet corner of the continent, were not much interfered with by Mohammedan and other invaders, and their habits, religion, and language were less subject to change than those of their Aryan countrymen to the north and west.

In regard to history, language, and religion, there is a striking connection between Orissa and Ceylon, as far as the latter is identified with the Sinhalese. The authentic, or recognised, history of both lands appears to have commenced about the same time. At an early period Orissa was occupied by Aryans, who subjugated and drove back the aborigines, just as Wijayo and his followers—who may have started from

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a port on the Godavery, south of Orissa—subjugated the aborigines of Ceylon. Orissa became part of the kingdom of Kalinga, and soon after Buddha's death Buddhism became the prevailing religion. Rock-cut caves, connected with Buddhism in the Khandagiri and other hill districts, are supposed to date back to 300 B.C.: and about 250 B.C. the Emperor Asoka proclaimed his edicts and Buddhist doctrines throughout the country, inscriptions on rocks and pillars continuing to this day. Buddhism flourished in Orissa up to A.D. 500—indeed, in the tenth century Orissa and Kashmir were pointed to as almost the only Indian States faithful to Buddhism. Temples abounded all over the land, the most famous being that of the "Sacred Tooth of Buddha," said to contain the left canine tooth of Buddha, which, after his funeral rites in 543 B.C., was taken by a disciple, KHEMA, from the funeral pile, and carried to Buhandatta, King of Kalinga, who built a temple for its reception in Dantapura, his capital, where it was preserved for 800 years. The temple was probably situated in what is now Puri. "After various vicissitudes," says the Orissa annalist, "the tooth was sent to Ceylon about A.D. 390, and is now worshipped in the temple in Kandy." (Of course, we know from what happened in the Portuguese era in Ceylon that it is most unlikely the same tooth-exhibit exists now.) Sir Emerson Tennent, on the other hand, states: "The sacred tooth of Buddha, called at that time *Dáthá dhátu*, and now the *Dalada*, had been brought to Ceylon in the reign of Kirti-Sri-Megha-warna, A.D. 311, in charge of a Princess of Kalinga, who concealed it in the folds of her hair." The *Rajavali* states that "the King of Kalinga, in the reign of Maha-Sen, being on the point of engaging in a doubtful conflict, directed, in the event of defeat, that the sacred relic should be conveyed to Ceylon"—no doubt then regarded as a great palladium of Buddhism.

Of the Buddhist era there are numerous remains in Orissa. A colossal statue of a Buddhisatava, a sculptured gateway, several large carved slabs, and other Buddhist remains, are seen near Cuttack, the capital. But the earliest evidences are found in the Khandagiri hills, where are a series of caves—excavations in the solid rock—designed for the use of Buddhist monks and hermits. They range from mere holes in the hillside for an ascetic to squat in, up to magnificent caves with numerous chambers, pillared verandahs, and rich ornamentation. They are among the very earliest of Indian dwellings or buildings, dating, it is believed by the best authorities, from three or four centuries B.C. An interesting point is that at Khandagiri there is no image or figure of Buddha himself. Elsewhere, as at Buddhagaya, temples are covered with figures of Gautama, and we know how his image in Ceylon is now about the only object of worship. But at Khandagiri, Buddha is conspicuous by his absence, and where people are depicted as in the act of worship it is either towards the sun, or a tree with a rail round it. It is supposed that at this early age—before the person of Gautama himself became the great object of devotion—the people, freed from the trammels of caste and the worship of Brahminical gods, and adopting Buddha's teaching and morality, were

allowed to continue their worship of natural objects, like the sun or the Bo-tree.

The transition from Buddhism to Hinduism was gradual in Orissa. An impetus was given by the advent in A.D. 474 of a ruling dynasty of kings who were devoted to the worship of Siva; but, although numerous temples were built, especially at Bhubaneshar, where are seen a matchless series of the finest specimens of Northern, or Aryan Hindu art as contrasted with the Southern or Dravidian—the former giving artistic and harmonious buildings; the latter too often fantastic structures, wanting a due sense of proportion—yet the people never took kindly to the worship of one who has been described as the aristocratic god of Kings and Brahmans, and with a pompous and bloodstained ritual which awes but does not attract the multitude. (Hence, at the present day, of the hundreds of thousands of pilgrims who throng to Jagannath, at Puri, very few pay a visit to the great temple of Siva at Bhubaneshar.) The Brahmans were more cunning than the kings, and they gradually persuaded the people that he who was called Buddha was no other than Vishnu, and that kindness to all living creatures was one of his commandments. Puri is the truly holy town of Orissa, and not only so, but of all Hindustan—the City of Cities, the abode of Jagannath, lord of the world, the holy place—to visit which is the highest aspiration of millions of devout Hindus. It is a town of 28,000 people, whose dwellings are chiefly lodging-houses for the 100,000 pilgrims that pour in during the festival season. Puri is situated on the seashore, 250 miles south of Calcutta, and is the most sacred place in India; and the moment the pilgrim crosses the Baitarani river and enters the Puri district he treads on holy ground. Here we come on one of the first evidences of a wonderful Buddhistic influence, for, so holy is Puri town itself, that all distinctions of caste are lost, and the Brahman (who would rather die than touch food cooked or served or eaten by a lower caste elsewhere) may here take the sacred food from the hands of a Chandala or Sudra, or even from those of a Mohammedan. This sacred food comes from the thrice holy Blue Hill Temple, the Purushottama *Kshetra*, “the abode of the best of men.” A Hindu tract says of the temple: “Even Siva is unable to comprehend its glory; how feeble, then, the efforts of mortal men!” One of the tanks is called the “White Ganges.” The water in it is said to be real Ganges water brought thither underground, so that bathing in it ensures the merit of bathing at all the sacred places which the Ganges laves. A part of the seashore is called *Swarga Dwara*, “the gate of Heaven.” Here thousands of pilgrims come to die, lulled to their last sleep by the roar of the ocean.

The great temple is situated nearly a mile from the shore at the western end of the main street of the town. It stands on a mound twenty feet high called Nilagiri, or Blue Hill. A Buddhist temple, held in high esteem, formerly occupied this spot, and the new temple erected on its ruins in A.D. 1198 inherited its sanctity. No doubt this is the reason

why caste is not observed in the temple or worship—all castes freely finding entrance and worship in Buddhist times—and so this continued after the Brahmans made the people believe that Buddha was no other than Vishnu: but of late years, it is said, the gates of the temple have been closed against the low caste people of the town, though it is noticed that low caste pilgrims, who come from a distance bringing money, are not disqualified from entrance and worship. Indeed, money will override all rules at the Puri, as at most other Asiatic temples, and rich pilgrims, paying Rs. 500 to Rs. 5,000, are allowed to enter by the priests' entrance to the sanctum, and to have special privileges, denied to the multitude. Still, however, the Mahaprasar, or sacred food, *made by lowest caste cooks only*, in the temple kitchen, a monopoly, therefore, of the priests, is open to all who (of course) pay for it—indeed, to cook food elsewhere in the town for the pilgrims is a sin. The highest gods are blessed if they can partake of this food. A single grain is sufficient to wash off the moral taint of the greatest sins, even to the murder of parents, of Brahmans, of cows, or the theft of divine images. On the other hand, to treat, or speak disrespectfully of the sacred food is the most heinous of crimes. It is impossible to defile this food, even if it fell out of the mouth of a dog, and so Hindus, who elsewhere never eat a bit of food unless prepared by their own caste, eat the sacred food in Puri served by the lowest of castes, and, indeed, this food, prepared by the lowest Chandals, is dried and carried all over India for consumption, and a grain is put on the funeral cake as the most sacred article that can be offered to the names of the deceased. Clearly here, Buddha's teaching about caste has had a wonderful influence, though not in the way he meant it; while the priests of Puri, like the silversmiths of Ephesus, may say: "By this craft (the sale of sacred food) we have our wealth." In an inner compound or enclosure of the Great Temple there is a sacred tree (though not the Bo, but one called *Kalpa-vriksha*), after the Buddhist fashion, noted for making barren women fruitful, and whoever stands under the shadow of this tree clears himself of the sin even of killing Brahmans, while he who walks round the tree, and then worships it, has the remission of sins committed in the course of a 100 generations. The shrine, sanctum, or holy place, is dark, even at midday, and the priests make the poor pilgrims believe that the reason they can see the god only after a time, is because of sin which is gradually destroyed by devotion, and so the divinity becomes visible! Another miracle is that the roar of the ocean, heard five miles inland, never enters the sacred temple, though only a mile off! The fact is that high walls intercept the waves of sound, while the din of the crowd in the compounds too often drowns all other sound. The images are made of Neem or Margosa (*Azadirachta Indica*) wood; while the Hindus have a legend of their own to account for their unfinished state, without legs, and with only stumps for arms. There is a more likely explanation given by Dr. Ragendra Lal Mitra. The



image of Jagannath is supposed to be a symbol of the Buddhist trinity, made up as follows: A wheel, the emblem of Gautama Buddha; a monogram representing Dharma, material or revealed nature; and the union of these two constituting Sangha, or the mystic union of spirit and matter, and thus we have Dharma standing on the wheel of Buddha. Now it is pointed out that if such a relic shrine were converted into a rude image, it would assume very much the shape of Jagannath—in particular, the arms projecting from the head are like a prominent part of the monogram of Dharma. The images of the idols are renewed every thirty or forty years; but the strictest rules forbid any variation from the prescribed form, although any child could make a better face, and understand to attach the arms to the body rather than to the head. Clearly the Buddhist idea controls the form of the image, and, moreover, when there is a new one, something (only known to the priests) is transferred from the interior of the old figure to the new one, and with it passes the divinity—clearly this secret ‘something’ is a relic, and originally a Buddhist one. The popular belief is intense that Jagannath is not a mere image, but is a god himself, and to humour this he is put to sleep and awakened, dressed, bathed, and fed—all by the priests (of whom there are many thousands, with attendants). He goes out for an airing in the car, or is taken for a swing in the spring season; has even an annual attack of fever. One of the many different dresses—morning, leisure hour, afternoon, sandal-paste, court, and evening, all different, and many more in which Jagannath is clothed at different hours, or on various occasions—one of these, I say, is the *Buddha-vesa*, or garb of Buddha, which is used on certain days in April (the time of Buddha’s birthday).

In the months of festivals and processions there is much resemblance between Jagannath worship and the practice of Buddhism. The chief is the car festival in June or July, which is undoubtedly Buddhist in its origin, and has much akin to a Kandy Perahara. The car with the images is dragged along a broad highway for a mile to a garden-house, where the idol stays for a week or so, and is then dragged back, amidst the shouts of thousands of the people both ways. The broad avenue and procession in this case may well be compared to what Tennent calls the *Via Sacra* of the Buddhist hierarchy in ancient days, the road from Anaradhapura to Mehintale, along which they conducted processions led by their sovereigns. In the case of the Puri Jagannath, the Rajah of Kurda always leads the way with elephants, led horses, palanquins, etc., and indeed begins, as hereditary sweeper, by sweeping the way before the car. It is apparently a mistake to associate Jagannath with bloody sacrifices, or fanatical suicides. Only flowers and fruit may be offered, and any shedding of blood inside the temple would render all impure. Quite 100,000 pilgrims (seventy to ninety per cent. being women) assemble for the car festival, and, in the old days, it is quite possible that fatal accidents occurred, or fanatical wretches sought death under the wheels:

but there is nothing of that kind now, and the worship and rules seem to be thoroughly Buddhistical. At the same time, it is calculated that not fewer than one-tenth (10,000 a year) of the pilgrims perish from exposure, cholera, fever, or other diseases, caught in the crowded, insanitary town, with its often putrid sacred food, or on the long journeys to and fro.

At the present day, Jagannath in India is considered the principal manifestation of the Hindu god, Vishnu, and his sect is by far the most popular; but then the "wheel of Buddha" has been adopted for Vishnu as his sacred symbol, and he seems to have succeeded to many of the religious and philosophical ideas associated with the Buddhist creed in the minds of the people. Buddha himself appears as one of the Avatars of Vishnu, though in modern pictures of these incarnations his place is often taken by the image of Jagannath.

Before concluding, I may refer to the sect of "Jains," who number one and three-quarter million in India, and who are regarded as successors of the Buddhists. They have a temple in Orissa, on the top of the Khandagiri Hills, where are situated the old Buddhist caves already described. Of the Jains, Sir Wm. Hunter writes:

"Like the Buddhists, they deny the authority of the Veda, except in so far as it agrees with their own tenets; disregard sacrifice; practise a strict morality; believe that their past and future states depend upon their own actions rather than on any external deity; and refuse to kill either man or beast. The Jains divide time into three eras, and adore twenty-four *Jinas*, or just men made perfect, in the past age, twenty-four in the present, and twenty-four in the era to come. The colossal statues of this great company of saints stand in their temples. They choose wooded mountains, and the most lovely retreats of nature for their places of pilgrimage, and cover them with exquisitely carved shrines in white marble or dazzling stucco. The Jains of India are usually merchants or bankers. Their charity is boundless, and they form the chief supporters of the beast hospitals, which the old Buddhistic tenderness for animals has left in many of the cities of India. They claim, not without evidence, that the Jain religion is even older than Buddhism, and that the teaching of Buddha was based on the Jain faith."

This is rather a flattering picture. We did not find the Jains in Jeypore—where we paid a special visit to a Jain temple—very much superior to their Hindu brethren. Nor can it be said that such relics or teachings of Buddha as are left in the worship of Jagannath at Puri have done anything to elevate the people connected with that worship. As Dr. Murdoch says: "Puri, instead of being the holiest spot on earth, is one of the wickedest in India." The temple establishment includes 640 officers, mainly to attend to the idols, 400 families of cooks, 120 dancing girls, and several thousands of priests, many of whom have *Pandas*, or pilgrim hunters, in their employment. These are said to number 3,000, and they visit every province and district of India in search of devotees, each of the leading priests having a separate set of these men and a

special part of the country, as it were, in his spiritual charge. The agents chiefly influence women—widows, barren wives, and frivolous young people, curious about the journey, the men being not more than ten per cent. of each band of pilgrims. Many sickly girls die on the road, and many more arrive with their feet bound in rags plastered with dirt and blood. The agent hands over his band to the priest, and takes no more interest in them. The priest gets all the money he can in return for diverse services, and often the poor people have to sell jewels and mortgage property to get the wherewithal to return home. (In the temple, on their first entrance, they are cunningly bound under a solemn vow never to reveal what they see or do, or talk about their journey to and fro.) The mortality on the return journey is often frightful.

Sir W. W. Hunter says: "The rapacity of the Puri priests and lodging-house keepers has passed into a proverb." When their money is exhausted, pilgrims are cast out to perish in the streets, and there is no one to give poor dying wretches even a drop of water. Buddhism has been defined as "Morality without God." Hinduism may be said to be "God, or gods, without morality."

J. FERGUSON.



"WE KNOW."

**T**HE Revised Version brings out the juxtaposition of two sentences in our Lord's talk with Nicodemus and with the woman of Samaria (a connection which, though not so close in the Greek, is allowed by it: *We speak* that we know (John iii. 11); *We worship* that we know (iv. 22).

Since we have our Lord's authority for these statements, we may well regard them as an important part of our creed. John evidently considered them so. It is possible that he was present at the interview with Nicodemus (Dr. Maclaren conjectures that he stood by the well of Samaria as Christ talked with the woman), but, be that as it may, the words, whether heard or reported, must have made a mark on his memory. The words, "we know," "ye know," are key words in the First Epistle, occurring in English some twenty-three times, though in the Greek represented about equally by two Greek words, meaning to know by seeing, and to know experimentally.

The word used by our Lord here is connected with the verb to see, and the second part of John iii. 11 is but a paraphrase of the first. We sometimes say, "Seeing is believing." We might translate here: "We speak, we worship that which we know, because we have seen." If we think it out, does not this make a splendidly sure foundation for the creed and the doctrine which, here in India, we seek to impress on others?

Christ asserts that *the Christian faith rests on His personal knowledge of its verity.*

But have we the right to use our Lord's words? Who are the *we* who

know? The use of the pronoun here is worth our consideration. In John iv. Christ says to the woman, "Ye know not," ye—*i.e.* the nation, not the individual (of the "thou" of verses 11-18). "We know that we worship," *we*—*i.e.* the Jewish nation, God's chosen. But in iii. 11 the *we* does not refer to the nation, nor does it refer—clearly not—to the Father and the Son. Our Lord often said: "I know" (as to Nicodemus, just below v. 11; also vii. 29; viii. 55. "I speak of the things I have seen with My Father," viii. 38). Why does He say *we* here to Nicodemus? Who are indicated by the *we*? Himself and His followers; any other interpretation is forced. He had just said to the chief of the Pharisees, the teacher in Israel: "Thou representest a party, a sect; understandest (knowest) thou not? We, I and my party, know."

We have, therefore, Christ's own assurance that because He has seen and known, *we*, His people, may claim to have seen and known. *Our faith rests on truths which we have known from an eye-witness.* The weighty assertion of 1 John i. 1 is true, not only of the life and work of Christ on earth, but of the deepest spiritual truths of Christianity.

We sometimes meet with the criticisms of those who have little sympathy with mission work, that we should not disturb religions more hoary than our own, should let alone faiths so suited (!) to the peoples who profess them. Apart from other reasons, we may give this *we know*—(a) *What we speak*—*i.e.* we have Divine authority for our message, and have ourselves proved its truth. How different to those round about us! Ask the Hindu the meaning of some ceremony which he performs, the reason of some belief, the answer will almost invariably be: "We do not know." The Brahmins say: "It is written in the Shástrás, but we know not." The Mohammedan pins his faith to a book, but he has not seen, he does not know God experimentally through the inner teaching of the Spirit. (b) *We worship that we know by seeing.* A stupendous claim, especially if taken with the words uttered immediately afterwards: "God is (a) *Spirit*." Yet is it not true, in its fulness, of the Christian alone? "No man hath seen . . . the Father; the only begotten Son—hath declared Him" (John i. 18). Of the Samaritans it was well said that they "feared the Lord, and served their graven images, their own gods, their children, also their children's children" (2 Kings xxii. 41). No wonder our Lord said: "Ye worship that which ye know not"; and the same is true, word for word, of the Hindus to-day.

The Mahomedan may enter the outer court of the Temple of the "One True God," but it is the prerogative of the *Christian* to penetrate to the inner sanctuary, and to say: "*We know the Father*" (1 John ii.).

This knowledge is *in and through Christ*. There are many in Christian lands who do not know, are not sure of anything, because they will not accept Christ as the medium of knowledge. It was so in Christ's day. They *thought* they knew who Jesus was, and accounted easily for His parentage (John vii. 27), but, when questioned, they could not account for His forerunner ("we know not," Mark xi. 33), and their voluntary

ignorance culminated in the strange assertion, given with the authority of the chief religious teachers of the Jews: "As for this Man, we know not whence He is," thereby provoking the sarcastic comment: "Why, herein is a marvellous thing: ye know not whence He is, and yet He has opened *my* eyes."

We know, because Christ knows; Christ knows, because He has seen. He who descended from Heaven has brought the teaching of Heaven, and he who faithfully follows Him may have a like assurance of faith (cf. John viii. 17).

Bankipore.

I. M. ANGUS.



### THE BAPTIST POSITION TO-DAY.\*

**D**O we Baptists still hold to the belief and practice of the fathers, or have we departed from the faith and turned aside to a science that is falsely so called? My reply must be a qualified reply. I maintain that the great Baptist body still holds to Jesus Christ its head; still stands for His deity and His atonement; still insists that the Church shall be composed of regenerate persons; still claims that the constitution and ordinances of the Church shall visibly picture and express the inward union of believers with their divine Lord. But I hold at the same time that there is progress in our Baptist apprehension of the truth; that it is duty to accept the true light that true science gives; that the formulas of the past need some revision in order to satisfy the demands of the present time: yes, that the impulse to this revision is itself divine, an impulse from Christ Himself, whose Spirit is promised to guide us into all the truth. It is our advantage that we have no authoritative creed to define our theology once for all; and this ensures us freedom and right of development. A creed expresses one age and set of thought; the Bible is of many ages, minds, purposes. Accepting it as authority, we still affirm the duty of bringing out of that treasure things new, as well as old. A Baptist theology must continually seek the truth, must keep abreast of public intelligence, and must be a progressive theology. The guarantee that it will not ultimately run to wild extremes is furnished in the total teaching of the written word, and in the continued influence of the Holy Spirit.

The chief source of change and improvement in our modern thought has been the discovery of the immanence of God in His universe. Yet this is not so much a new doctrine, as it is the new recognition of an old one. The ancient Hebrews knew of it, and it was taught by Paul and John. But deism had obscured it. God was thought to be far away, in some distant heaven. We have learned that He is near; that in Him we live, and move, and have our being; that He is the soul of our soul,

\* From an Address delivered at the recent Baptist Anniversaries at Cleveland, Ohio, by Rev. Augustus H. Strong, D.D., LL.D.

and the life of our life. We take seriously the omnipresence of God; we recognise in Christ the only revealer of God; we believe His assurance that He is with us always, even unto the end of the world. The idea of Christ in the universe and Christ in humanity is gradually transforming our theology and bringing it into closer accord with the New Testament. There is no better illustration of the wrong view than is found in John Bunyan's "Pilgrim's Progress." In that immortal work, Christian does not have Christ with him on his journey; there is no divine companionship in his toils and struggles; he hopes to meet his Saviour only after he has crossed the flood. Nature, in a similar manner, was conceived of as under the dominion of the evil one; since the world is ruled by Satan, and not by Christ, all natural processes and even all natural beauty—literature, art, and all the joy of life—were regarded as hostile to Christ.

But Christ is greater than the Puritan theology thought. He is the acting God; the Creator, Upholder, Governor of the Universe; the Life of nature and of humanity. Law is only the method of His regular working; gravitation and evolution are only the habits of Christ. We need not fear either science or philosophy, for these are men's efforts to interpret the ways of Him to whom all authority is given in heaven and in earth. The historical Christ only "shows the hid heart beneath creation beating"; and "he that hath seen Him hath seen the Father." So we have the key with which to unlock the chief secrets of the world; we have a divine Companion and Friend to accompany our earthly pilgrimage; we have a living Interpreter of Scripture and of history. And, of all denominations of Christians, Baptists should be most ready to concede the possibility of a progressive theology, since Baptists from the beginning have believed in a spiritual Church, in which Christ dwells and reigns.

Think now of the light which this conception of an immanent God and an omnipresent Christ throws upon the doctrines of sin, of the atonement, of the Church, and of the Scriptures. As we note the changes that have come over our ways of thinking, we may see exaggerations which have weakened our faith and have checked our progress. Take, for example, the old and the new view as to sin. Our fathers believed in total depravity, and we agree with them that man naturally is devoid of love to God, and that every faculty is weakened, disordered, and corrupted by the selfish bent of his will. They held to original sin. The selfish bent of man's will can be traced back to the apostasy of our first parents: and, on account of that departure of the race from God, all men are by nature children of wrath. And all this is true, if it is regarded as a statement of the facts, apart from their relation to Christ. But our fathers did not see, as we do, that man's relation to Christ antedated the Fall and constituted an underlying and modifying condition of man's life. Humanity was naturally in Christ, in whom all things were created, and in whom they all consist. Even man's sin did not prevent Christ from still working in him to counteract the evil and to

suggest the good. There was an internal, as well as an external, preparation for man's redemption. In this sense, of a divine principle in man striving against the selfish and godless will, there was a total redemption, over against man's total depravity; and an original grace, that was even more powerful than original sin.

The great Baptist body has become conscious that total depravity alone is not a sufficient or proper expression of the truth; and the phrase has been outgrown. It has been felt that the old view of sin did not take account of the generous and noble aspirations, the unselfish efforts, the strivings after God, of even unregenerate men. For this reason there has been less preaching about sin, and less conviction as to its guilt and condemnation. The good impulses of men outside the Christian pale have been credited to human nature, when they should have been credited to the indwelling Spirit of Christ. I make no doubt that one of the radical weaknesses of our denomination at this present time is its more superficial view of sin. Without some sense of sin's guilt and condemnation, we cannot feel our need of redemption. John the Baptist must go before Christ; the law must prepare the way for the Gospel. My belief is that the new apprehension of Christ's relation to the race will enable us to declare, as never before, the lost condition of the sinner; while at the same time we show him that Christ is with him and in him to save. This presence in every man of a power, not his own, that works for righteousness is a very different doctrine from that "divinity of man" which is so often preached. The divinity is not the divinity of man, but the divinity of Christ. And the power that works for righteousness is not the power of man, but the power of Christ. It is a power whose warning, inviting, persuading influence renders only more marked and dreadful the evil will which hampers and resists it. Depravity is all the worse when we recognise in it the constant antagonist of an ever-present, all-holy, and all-loving Redeemer.

We must acknowledge also that our conceptions of Christ's atonement have suffered some change. Yet that change has been in the nature of a more fundamental understanding of the meaning of atonement, and its necessity as a law of universal life. To our fathers the atonement was a mere historical fact, a sacrifice offered in a few brief hours upon the Cross. It was a literal substitution of Christ's suffering for ours, the payment of our debt by another, and upon the ground of that payment we are permitted to go free. Those sufferings were soon over, and the hymn "Love's Redeeming Work is Done" expressed the believer's joy in a finished redemption. And all this is true. But it is only a part of the truth. The atonement, like every other doctrine of Christianity, is a fact of life; and such facts of life cannot be crowded into our definitions, because they are greater than any definitions that we can frame. The atonement is a substitution, in that another has done for us what we ought to have done but could not do, and has suffered for us what we deserved to suffer but could not suffer without loss of holiness and happiness for ever and

ever. But Christ's doing and suffering is not that of one external and foreign to us. He is bone of our bone and flesh of our flesh; the bearer of our humanity; yes, the very life of the race. The life that He lived in Palestine and the death that He endured on Calvary were the revelation of a union with mankind which antedated the Fall. Being thus joined to us from the beginning, He has suffered in all human sin; in all our affliction He has been afflicted; so that the Psalmist can say: "Blessed be God, who daily beareth our burden, even the God of our salvation."

So we add to the idea of *substitution* the idea of *sharing*; and see in the Cross, not so much the atonement itself, as the revelation of the atonement. The sufferings of Christ take deeper hold upon us when we see in them the expression of the two great truths: that holiness must make penalty to follow sin; and that love must share that penalty with the transgressor. And we are subject to that same law of life. We who enter into fellowship with our Lord fill up that which is behind of the sufferings of Christ for His body's sake which is the Church; and the Christian Church can reign with Christ only as it partakes in His suffering. The atonement becomes a model and stimulus to self-sacrifice, and a test of Christian character. But it is easy to see how the subjective effect of Christ's sacrifice may absorb the attention, to the exclusion of its ground and cause. The moral influence of the atonement has taken deep hold upon our minds, and we are in danger of forgetting that it is the holiness of God, and not the salvation of men, that primarily requires it. When sharing excludes substitution; when reconciliation of man to God excludes reconciliation of God to man; when the only peace secured is peace in the sinner's heart and no thought is given to that peace with God which it is the first object of the atonement to secure; then our whole evangelical system is weakened, God's righteousness is ignored, and man is practically put in place of God. I doubt not that this has been the effect, in Baptist circles, of some recent journalism and some recent teaching. We need to stay this incoming tide of anti-scriptural theology. We can do so, not by going back to the old mechanical and arbitrary conceptions of the atonement, but by going forward to a more vital apprehension of the relation of the race to Christ. A larger knowledge of Christ, the life of humanity, will enable us to hold fast the objective nature of the atonement, and its necessity as grounded in the holiness of God; while at the same time we appropriate all that is good in the modern view of the atonement, as the final demonstration of God's constraining love which moves men to repentance and submission.

I perceive some change in our ideas of Christian fellowship. Our fathers lived in a day when simple faith was subject to serious disabilities. The establishments frowned upon dissent, and visited it with pains and penalties. It is no wonder that believers in the New Testament doctrine and polity felt that they must come out from what they regarded as an apostate church. They could have no sympathy with those who held back the truth in unrighteousness and persecuted the saints of God. But



our doctrine has leavened all Christendom. Scholarship is on the side of immersion. Infant baptism is on the decline. The churches that once opposed us now compliment us on our steadfastness in the faith and on our missionary zeal. There is a growing spirituality in these churches, which prompts them to extend to us hands of fellowship. And there is a growing sense among us that the kingdom of Christ is wider than our own membership, and that loyalty to our Lord requires us to recognise His presence and blessing even in bodies which we do not regard as organised in complete accordance with the New Testament model.

There have been changes in our Baptist view of the Scriptures. When the Reformation dislodged the Church from the place of ultimate authority, the Bible was substituted for the Church. It was forgotten that the only ultimate authority is Christ, and that He has never so constructed Scripture as to dispense with His own personal presence and the teaching of His Spirit. Nowhere does the Bible speak of itself as "the word of God." That phrase designates the truth, of which the Bible is the record. And modern investigation is teaching us that there is a human element in that record; it has grown up in ways analogous to those in which other literatures have originated; and it is to be interpreted in the light of its history. And yet, in spite of imperfections, its authorship is divine, as well as human; it brings us a divine revelation; its many *biblia* constitute one *Bible*. It is not intended to teach physical science or secular history; but it can lead us to Christ and the truth. When taken together, and interpreted by the same Spirit who inspired it, it is able to make us wise unto salvation.

We cannot, even if we would, escape or ignore the results of modern criticism. That criticism is sometimes sceptical and destructive, but it is not necessarily so. It may be, and it often is, constructive and illuminating, and in that measure it is only a new means by which Christ Himself is throwing light upon the record of His past revelations and enabling us the better to understand them. The miraculous element in the Old Testament, and in the New Testament the virgin birth and resurrection of our Lord, are only made more indisputable facts of history, when they are shown to be not violations of law, but extraordinary workings of law; and inspiration becomes only more credible when it is recognised as an intensification of natural powers under the special influence of the Spirit of God. But in this new method of thought there lie obvious dangers of exaggeration; and in some quarters we may observe a tendency to sink the divine in the human, and to divest the Bible of all authority. Let us beware of this tendency, for our Baptist doctrine and polity are founded upon the New Testament. If this New Testament is not the common law of the Church, then our separate existence as a denomination is impertinence and schism. How shall we steer our bark so as to clear both the Scylla of bibliolatry and the Charybdis of rationalism? Ah, there is ever the one and sufficient answer: Jesus Christ, the same yesterday and to-day and for ever. He is the only

ultimate authority: and He abides, by His omnipotent Spirit, in His people, opening to them the Scriptures even as He did to those disciples on the way to Emmaus, showing them the things concerning Himself, enabling them to compare spiritual things with spiritual, and so leading them gradually but surely into all the truth.



## THE LATE PROFESSOR COWELL: A STUDY FOR YOUNG MEN.\*

**E**DWARD COWELL was born at Ipswich in 1826. The son of a merchant and maltster, he was from his eighth year a pupil at the Ipswich Grammar School, then under the care of the Rev. J. C. Ebdon, where he soon won a scholarship and distinguished himself by his learning. He remained at the school nearly nine years, working diligently and persistently, and using even his holidays in the pursuit of knowledge. He had as a school comrade George Kitchin, the present Dean of Durham, who was several years his junior, but with whom he maintained a close and lifelong friendship. When fourteen years of age, he came across the works of Sir William Jones, the Oriental scholar, and thereby was introduced to Persian, the study of which he forthwith began. In October of that same year (1841) Macaulay's brilliant essay on Warren Hastings was published in the *Edinburgh Review*. This Cowell read with avidity, but what he best remembered in connection with the *Review* was that in the list of new publications at the end there was advertised the first edition of Professor H. H. Wilson's *Sanskrit Grammar*. He tells us: "I saved up my Christmas boxes and purchased a copy of my own. Of course, I found Sanskrit too hard, and so the book had to lie on my shelves as a hope and incitement for the future, but I returned, meanwhile, to my Persian, and worked on as well as I could by myself at the *Sharnamah* and *Hafiz*." Cowell's enthusiasm for Persian imparted itself to Edward FitzGerald, and led him into this charming realm of romance. We should probably have had no translation of "*Omar Khayyam*" but for this friendship. The two men read together constantly—not only in the classics, but in Persian and in Spanish. In consequence of the death of his father when he was sixteen years of age, Cowell had to enter the business, and become practically responsible for it. This, however, did not quench his desire for knowledge. He sat up late and rose early to study Plato and Athenæus, Demosthenes and St. Thomas Aquinas, and other classic and Oriental authors. In his twenty-first year he became engaged to Miss Charlesworth, a lady who was fourteen years older than himself, and

\* "Life and Letters of Edward Byles Cowell, M.A., Professor of Sanskrit at Cambridge." By George Cowell, F.R.C.S. Macmillan & Co. 12s. 6d. net.

shortly afterwards married her, greatly, as it would seem, to the surprise of his friends, who were not by any means convinced of the prudence of so unusual a step. But no marriage ever proved happier or more fortunate in every respect. They did not waste their time in sentimental dreaming. The one shared the interests and studies of the other. They even worked at Sanskrit together. He urged her not to be frightened by the difficulties. "Let us ground ourselves well. We shall find Sanskrit hard and harder, but nothing ever worth getting was attained without toil and trouble. And the Rámáyána and Kalidása ought not to be read by everybody; let them be read only by those who, like us, hope to spend life in quiet, silent, unknown study, and living over again the silent years of the once so busy and loud Past. . . ."

Mrs. Cowell in another direction supplied to her husband a needed stimulus, not the stimulus to hard work or the acquisition of knowledge, but to the use of his powers in a more public manner and with a view to a professorial position. It was mainly owing to her resolute influence that he determined to go to Oxford after he had spent some years in business, a step to which FitzGerald was strongly opposed, and concerning which he wrote to Frederic Tennyson:—"The delightful lady . . . is going to leave this neighbourhood and carry her young husband to Oxford, there to get him some Oriental professorship one day. He is a delightful fellow, and, I say, will, if he live, be the best scholar in England. Not that I think Oxford will be so helpful to his studies as his counting-house at Ipswich was. However, being married, he cannot, at all events, become Fellow, and as so many do, dissolve all the promise of scholarship in sloth, gluttony, and sham dignity."

At Oxford Cowell took a first in the *literæ humaniores*, continuing also to work at his Oriental translations, and producing what was in reality an epoch-making work, his Prakrit Grammar. He subsequently obtained a professorship of history at Calcutta, and became likewise principal of the Sanskrit College. His life at Calcutta was marked by continuous hard work and by an interest in his students such as comparatively few professors display. He retained his professorship from 1856 to 1864, when the state of his health compelled him to return home. In 1867 he was appointed first professor of Sanskrit in the University of Cambridge, and this position he held until his death in 1903. He was as amiable as he was capable—an embodiment of the spirit of diligence and fidelity—of persistent and unwearied work. Few men have possessed greater powers of concentration, few have been able to specialise to better purpose while at the same time retaining an all-round interest in the manifold objects of human thought and life. A fine classical scholar, he was also a good mathematician. His achievements in Persian and Hindu literature would have taxed most men's whole energy. Our space forbids the enumeration of his essays and articles, his translations in poetry and prose, such as of themselves create a reputation. All Oriental scholars, from Max Müller downwards, were loud in their eulogies of his

character and work. Late in life he studied geology and botany, and there was, in fact, nothing in which he did not seem at home.

We should have liked to quote some of Cowell's literary judgments, but must pass over them to find space for those bearing on Christianity and missions. The opinions of so shrewd and competent an observer count for much. Thus, in 1863, he writes:—

"I have been very much interested lately in reading the account of Madagascar, certainly one of the most wonderful events which have taken place during the last thirty years. It is very remarkable to witness how, as the attacks seem to thicken against the external evidences of Christianity, the internal evidences are only more and more strengthened. I was explaining this only yesterday to some intelligent Hindus. I showed them how, on purely scientific grounds, we are justified in placing the martyr dying amidst an unsympathising crowd, as one of the very foremost men of the race—it dims in real glory a Shakespeare or a Newton, because it more entirely depends on moral causes, and it is man's moral nature which is his true glory. We share intellect with Satan, but we share moral feelings with angels and archangels. Now, in the late accounts, we see how one generation can witness a gigantic stride between the savage and the pinnacle of human greatness. These accounts of the eighteen Madagascar converts—four of whom were buried alive—recall Polycarp and Ridley; there is really no difference between the heroism of the savage and the educated Greek or Englishman. In the very highest possible sense there is neither Jew nor Greek, bond nor free, but Christ is all and in all."

To Dean Kitchin he writes:—

"I don't regret leaving Oxford when I see how it is distracted by theological disputes, and, in fact, I don't regret leaving England itself for the same reason. I begin to come round to the idea that I used to scout so years ago, that the *συντέλεια τῶν αἰώνων* is nearer than we dream. One seems to see the cycle rounding—every kind of obsolete error is reviving—we are burrowing out Zoroastrian, Babylonian, and Hindoo dreams which have not seen the daylight for millennia, and now, even the old Nile has had to give up its secret. Renan seems to be going back to Buddhism, with his abstract Godhead of *le beau, le vrai et le devoir*, and inexorable law as Providence; and Colenso is Porphyry and Celsus over again. Here one only gets the faint echoes of these disputes, and I am trying hard in quiet and secret to spread a little light among my pupils by forming classes at home of any who care to read the Bible."

Concerning the changes occurring in India he says:—

"It is wonderful to witness how the Hindu mind is being gradually stirred up to its depths. Every kind of error is rife, except belief in Hinduism. Tom Paine is studied by thousands, as well as Colenso and Theodore Parker, and so are Watson's 'Apology' and Dr. Chalmers, and we can only trust that here, as elsewhere, the truth will naturally prevail over its antagonist. When I first came here, I used to think the moral part of the people dead—they seemed to have no appreciation of religion or religious truth. It is very different now. I should not be surprised if a great change took place suddenly in a large section of the educated mind. The great obstacle is caste. A Hindu who turns Christian has in his way

to undergo a martyrdom, though not of fire and sword, and this makes such numbers 'linger shivering on the brink.'"

His freedom from ecclesiastical narrowness is manifest in a letter to his mother:—

"You would have been a little startled at a letter I wrote to a Babu lately, whom I had helped by a recent correspondence in settling some Unitarian difficulties. He wanted to know the difference between Church and Dissent. I told him they belonged to the region of feeling, not conscience. Those who by temperament admired antiquity and system, and held by the aristocratic part of our constitution, would always prefer the Church, while the lovers of change and reform and the democratical principle would, as a rule, prefer Dissent. To my mind any hymn-book or missionary history is a convincing proof that the Spirit's influence is diffused on each. The catholic hymns of the whole body are contributed by members of every denomination. A Dissenting hymn-book cannot exclude the hymns of Bishop Ken and Keble, and we are forced to include Watts and Wesley. I think at this crisis the putting into prominence extreme High and Low opinions very unwise. 'We want to draw nearer those who unite in essentials, and present a united front to the common foe.'"

Well would it be if there were more of this large-hearted charity.



## SAYONAROLA AND THE BIBLE.—MODERN BIBLE BURNING.



OMAN CATHOLICS sometimes complain of the hard things which modern Protestants occasionally say about their community, but the truth is, that the most scathing indictment of the Papacy comes from witnesses within its own pale, and who lived before the Reformation, when Rome exercised something like universal domination over the lives and consciences of the people inhabiting European countries.

This being so, the cheaper, and one volume edition of Professor Villari's great standard work, "The Life and Times of Savonarola," which Mr. T. Fisher Unwin has just issued, comes at a very timely moment. The great Florentine preacher never seceded from the Roman Catholic Church, but that communion could no more tolerate his teaching in Italy than Queen Mary and her advisers could endure the evangelical testimony of Bishops Latimer and Ridley, who were burned at Oxford nearly sixty years after Savonarola had taken the martyr's crown.

Florence must have attained to the height of magnificence under the rule of Lorenzo de Medici, the much-praised patron of literature and art, who, while he charmed away the liberties of the city, found a diversion in composing songs for the ceaseless round of festivities and pageants with which he intoxicated the citizens. To-day these "would excite the disgust, not merely of cultured aristocrats, but of the lowest rabble; and to sing them in the streets would be an offence against public decorum not to be committed with impunity." As Leo X., the son of this man, was the Pope who came into collision with Luther at the opening of the Reformation, we thus see something of his antecedents.

As regards the value of Savonarola's work, a contemporary of his own says: "His efforts for the enforcement of morality were most holy and admirable; nor was there ever so much goodness and religion in Florence as in his day; and after his death it was seen that every good thing that was done had been introduced and supported by him."

The preacher's acquaintance with Scripture was extraordinary, and his reverence for the Word was perhaps never exceeded. The Psalms became with him a favourite armoury for subjects, and the vehement way in which he preached repentance for sin, in order to find favour with God, as well as restitution when aught had been dishonestly taken, produced striking effects. This was the outlook in 1495, and the texts were taken from the Book of Job: "The women threw aside their jewels and finery, dressed plainly, bore themselves demurely; licentious young Florentines were transformed, as by magic, into sober, religious men; pious hymns took the place of Lorenzo's carnival songs. The townsfolk passed their leisure hours seated quietly in their shops reading either the Bible or Savonarola's works. All prayed fervently, and gave largely to the poor. Most wonderful of all, bankers and tradesmen were impelled by scruples of conscience to restore illgotten gains amounting to many thousand florins."

In enforcing his teaching, Savonarola's one authority was the Bible. Professor Villari may well ask: "But what authority could he accept save that of the Holy Scriptures, the only Book in which he had faith? Who would dare to resist the Word of the Lord? The Bible had been the surest guide of his youth, the consoler of his griefs; it had educated and formed his mind. There was no verse in it that he had not committed to memory, no page that he had not commented, and from which he had not derived some idea for his sermons. By force of study and meditation he had ceased to regard the Bible as a book. It was a world, a living, speaking, infinite world, in which the past, present, and future were all revealed to him."

Such a man may have been in some danger of being carried away by his own enthusiasm by supposed visions, or by imagination; but, on the whole, he sought to be guided by the grace of God. His preaching became more than the Papacy could endure in that corrupt age, especially when the ever-infamous Alexander VI. was Pope. Hence Savonarola was cut off in the midst of his days, and, like a sow that had been washed, Florence, being left without a Reformer, returned to her wallowing in the mire.

Savonarola would gladly have burned all the licentious books of his day. The following from the report of the British and Foreign Bible Society, for 1903, shows with what Pagan-like earnestness the Romish Church confiscates and burns the Scriptures:—"Burning Bibles!" The phrase is associated in our minds with the Middle Ages. Early in the fifteenth century they burnt John Huss's Bibles. They burnt Savonarola's Bibles before the Signoria in Florence, they burnt the English martyrs' Bibles at Smithfield. But in the twentieth century! Yet in Baden a poor woman's Bible was burnt. In Middle Franconia the priest gave directions to burn all Bibles circulated by our colporteur within his parish. In the neighbourhood of Danzig the priest gave orders to fling a woman's Bible into the fire. As it did not burn quickly enough, he pointed out to those present that its slow combustion was a proof that the book was bewitched. Near Aechen the priest gave orders to burn a number of New Testaments. The same thing

occurred in Posen. In a village near Cologne the priest destroyed a number of books sold by Colporteur Bahr; and, near the frontiers of Bohemia, 300 copies were committed to the flames. These are only instances extracted at random from our colporteurs' letters and reports. And yet the perpetrators of these deeds never weary of crying out that the Romish Church is oppressed in Germany, and are continually pleading for tolerance and consideration."

Can anyone doubt that if these priests had the power they would burn Bible readers as well as the Scriptures themselves? G. HOLDEN PIKE.



## SUNDAY MORNINGS WITH THE CHILDREN.

### X.—THE FORGOTTEN SHEAF.

#### A HARVEST FESTIVAL TALK.

"When thou cuttest down thine harvest in the field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thy hands."—Deut. xxiv. 19.

**I**N these early books of the Bible we have recorded the laws which God gave to His ancient people. Many of these laws refer to their religious life—to worship, and sacrifice—but many also refer to their common life and everyday duties.

The laws concerning the harvest are very interesting. It was a law that, when they reaped the harvest of their land, they should not reap the corners of the field; the corn that stood there was for the poor.

Again, they were not to glean the field when the wheat or barley had been garnered: the gleanings of the field were for the poor.

Then, with respect to trees, when they beat the olive tree they were not to go over the branches twice. What remained after the first beating, the poor might gather. It was the same with respect to the vine; they were not to go over it twice. The bunches of grapes that were not ripe at the first gathering were to be left for the poor.

But perhaps the most interesting law of the Jewish harvest is that contained in our text. If a farmer, whose corn was cut and bound into sheaves, happened to forget a sheaf, he was not to go again to the field to fetch it: it was to be left for the stranger, and the fatherless, and the widow, or the blessing of God would be withheld from him. You have played at "Forfeits." You were required by the laws of the game to fulfil certain conditions. If you failed, you forfeited something or other. Well, the sheaf of wheat or barley was the forfeit which the farmer had to pay for his forgetfulness.

Now, forgetfulness is generally regarded as a very serious defect in character. But it all depends upon what we do forget. Forgetfulness of injuries done us is a virtue, not a defect. There is an excusable forgetfulness. There is a forgetfulness which God not only overlooks, but with which He is well pleased. He would not only forgive, but delight in the farmer who forgot a sheaf in harvest-time. In this case the better the

heart, the poorer the memory. A large-hearted farmer would be sure to forget a sheaf. When he went with his men into the harvest field to collect the golden sheaves into the ox-cart, and when they came to the last one, he would turn his eyes in another direction, or get to the oxen's heads and start them on the homeward journey, and if any of his servants ventured to remind him that there was yet another sheaf, he would go on as if he did not hear them, singing to himself the 41st Psalm, "Blessed is he that considereth the poor," etc.—that is, of course, if the psalm were then written.

And the widow and the fatherless would soon get to know in whose field they were likely to find a forgotten sheaf. They would go by some fields without even stopping to look in. "That field," they would say, "belongs to farmer Nabal; he has too poor a heart and too good a memory ever to forget a sheaf at harvest." But they would turn with eager feet into an adjoining field, saying, "This belongs to farmer Boaz, and as the Lord liveth, and our soul liveth, we shall find a sheaf here." And there, sure enough, it would be, and a good big one too. And the blessing of God was upon farmer Boaz, and upon all the work of his hands, but farmer Nabal went unblest in spite of all his wealth.

Now, why did God give this law? It was because He thought kindly and lovingly of the poor—the stranger, the fatherless, and the widow—and willed not that they should be forgotten by those whose fields He had blessed and made exceedingly fruitful. And since God has given the poor such a large place in His heart, let us give them a place in ours, and be ever ready to pass on to them some of the good things which He bestows so richly upon us.

D. LEWELLYN.



## NOTES AND COMMENTS.

**T**HE AUTUMNAL SESSION AT BRISTOL.—The reports which have reached us, as we write some ten days before this Session can open, are most encouraging, and we are looking forward to what we believe will prove to be the largest and most successful gatherings we have held. The programme, relating both to the Missionary Society and the Union, is thoroughly attractive, one of the best and strongest we have seen. The whole of the amended constitution of the Baptist Union is not to be submitted at this Session, in deference to a feeling that there are certain points which require further discussion; but progress will doubtless be made by passing the non-contentious features of the scheme. According to one of our contemporaries, Mr. Shakespeare has expressed the opinion that it is absolutely impossible to reopen the question of the resolution of the Council relating to Mr. Spurgeon and the Downgrade controversy. We are sincerely glad to hear this, and believe that no one who remembers and understands all the facts of the case would wish to reopen it. It could only lead to further difficulties, and impede rather than assist the end which every loyal Baptist has in view. It has often been pointed out that the resolution in



question was not a vote of censure. Even if it were, no resolution now can alter the fact that it was passed; while, on the other hand, it would be said that if the Council censured Mr. Spurgeon, he censured the Council. No good whatever could come of the discussion now. All Baptists, and indeed all Christians, are at one in their veneration for Mr. Spurgeon's high character and remarkable work. He holds a place absolutely unique in our affection. No words of appreciation can exaggerate the feelings we all entertain for his memory, and it will be a lamentable thing if the profound admiration and enthusiastic love of the whole brotherhood do not act as a solvent of all difficulties.

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CHANGES AT THE MISSION HOUSE.—We some months ago recorded the fact that Mr. Baynes had announced his intention of retiring from his secretarial duties in two years, and that the Society was also to be deprived of the services of its beloved Treasurer, Mr. W. R. Rickett. No society has ever been more loyally and ably served by its officers than has the Baptist Missionary Society. Mr. Rickett's high Christian character, his unflinching courtesy, his unstinted devotion and large-hearted generosity have endeared him to all our hearts. The seventeen years during which he has held office have given him a worthy place among his revered predecessors—Mr. W. B. Gurney, Sir Morton Peto, and Mr. Joseph Tritton—names which will always be held in the highest honour, far beyond the limits of our own churches. Mr. Baynes has often been described as a Prince of Secretaries. What the Mission, in all its branches, owes to his businesslike tact, his fine administrative powers, his large-hearted sympathies and glowing enthusiasm can never be told. He first went to the Mission at the instance of Sir Morton Peto, in whose offices he held a responsible and honoured position, to meet a temporary emergency, and soon proved himself indispensable. Sir Morton more than once remarked to the writer of this note, "The best thing I ever did for the Mission was to secure for it the services of my friend, Mr. Baynes. It was difficult for me to give him up, but it was the right thing." Another revered member of the Committee who has but recently passed away from us often told his friends that by far the largest contributor to the Mission was Mr. Baynes, so great and many-sided was the value of his work. It is well known that he could again and again have secured positions of many times the pecuniary value of his secretariat. It is equally well known that he never for a moment allowed such considerations to stand in the way of his continuance in a work to which he felt himself called of God, and which he loved intensely. He has had all along the missionary heart and spirit, and it is largely to this fact, combined with Mr. Baynes' wise statesmanship, that the career of the Society has been one of continuous progress, and that it is determined still further to advance. Whatever the future may have in store for us, it will be difficult to think of Furnival Street without Mr. Baynes, who to so many of us is not a secretary only, but a beloved personal friend. We are glad to learn that the Rev. C. E. Wilson, B.A., of Serampore, has consented to return to this country, and to become associated with Mr. Baynes, with the view of succeeding him in his responsible post. Mr. Wilson's fine qualities of mind and heart gained the esteem and affection of his brethren in India. His fellow-students at

Regent's Park will rejoice to see him once more in England, and not a few of the churches which in his student days he served will be gratified to find that their appreciation of his character and abilities has been so strongly confirmed. A successor to Mr. Rickett has, happily, been found in Mr. Edward Robinson, J.P. of Bristol, whose interest in missions is universally known. Our churches are under a debt of gratitude to God for the manner in which, at this crisis, He has helped us, and there ought to be a hearty, unanimous, and resolute determination that we will take up the great missionary enterprise with increased zeal and devotion, and see to it that an end is put to the continually recurring deficits, which we all deplore. If all the members of our churches would give conscientiously, and according to their ability, there would be no difficulty in this respect. We are glad to know that our friend, the Rev. J. B. Myers, will continue to act as Association Secretary.

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**THE FREE CHURCH OF SCOTLAND CASE.**—The interest in this subject is as keen and vigorous as ever, and occupies public attention more largely than any other question. The situation during the past month has not materially altered. A conference is to take place on September 27th between representatives of the Free Church and the United Free Church, but it has reference only to arrangements to be made for the use of the buildings until June next, and does not, we understand, look to anything like a permanent settlement. So far as we can see, the leaders of the victorious party have made no sign as to what they are prepared to yield, and there is in many quarters a belief that they will insist on their pound of flesh. Meanwhile the absurdity of the judgment of the House of Lords becomes more and more manifest. There is a growing conviction that it is wrong in law as well as in justice. The judges took, as we asserted a month ago, too narrow and technical a view of the issues at stake, leaving out of account many salient facts—considerations arising from the Model Trust Deed, and declarations of the Disruption leaders subsequent to 1843, and the well-known views of donors to the Church after the negotiations for union had begun. The grave words spoken by Professor Neil J. D. Kennedy, of the Law Chair in the University of Aberdeen, deserve to be scattered far and wide. "He thought Lord Halsbury had exercised a more or less new, but a most dangerous, power in selecting at his pleasure—after the first equal division had taken place—the judges who were to sit with him for the rehearing. He knew nothing that was more unconstitutional. He could not touch the four law lords of appeal—they were at the moment equally divided, two for and two against—but he invited to the hearing after the first equal division the Lord Chief Justice, Lord Alverstone, and Lord James, who had never held any judicial office at all. Lord Eldon had left on record a memorandum of the principles that guided him in dealing with Scotch appeals. He said he tried to master Scotch law, but he felt it a great weight on his conscience, and when he had a unanimous judgment of the Scotch judges to deal with, it was his practice to send it back to them, to a full court, for further enlightenment and fuller information. Why was not the case sent back to the whole thirteen Scotch judges? Or, if not, there were three Scotch judges who had not heard the case, and were qualified to sit in the House of Lords

on the rehearing—Lord Kinross, Lord Moncreiff, and Lord Kinnear, every one of whom enjoyed the confidence of the profession and the public of Scotland. Lord Kinross went up and made all his preparations, but he was dissuaded—he did not know why. But there still remained two, and if they were to get fair play and justice, Lord Halsbury ought to have called these other two Scotch judges who were qualified to sit as part of the court, instead of two English lawyers. It was still open—and he hoped those who were advising the Church would consider this point well—that those who gave the money to the Church, or their heirs and successors, would come forward and say: ‘We gave it for the Church as a whole, and if we are under a mistake as to our powers, then we are entitled to our money back.’”

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REPRESENTATION AND APPEAL OF THE FREE CHURCH COMMISSION.—We have received from the authorities in Edinburgh a copy of the circular which has been issued “to all brethren presently in Communion with the Free Church of Scotland, and also to those who, formerly members of the Church, have from whatever circumstances been led to withdraw themselves from her Communion.” We have read it with great care, but cannot commend it either for its accuracy or its candour. It is a glaringly *ex parte* statement, and seems to us positively misleading. Thus we read: “Apart from the judgment of the House of Lords altogether, the leaders of the United Free Church boldly assert their right and their intention not to be bound by the standards of the Free Church. Although most of them have, without any qualification, subscribed to the Westminster Confession as the confession each of his own faith, their leaders now denounce the acceptance of it as wholly and thoroughly ungodly, and they propose to modify and supersede it to an extent quite undefined.” This is a gross and unpardonable exaggeration, which must inevitably shake confidence in the men who make it. Again we read: “In the all-wise and inscrutable providence of God this vindication has been accomplished, not by many noble or mighty, but by a small remnant, despised and contemned; yet thereby the hand of the Lord, with whom it is nothing to help, whether with many or with them that have no power, is more plainly to be discerned; and to His great name alone we would humbly ascribe all the praise and glory.” We should like to know by whom this “small remnant” was provided with funds for carrying on an expensive lawsuit. They must certainly have had help from men who, in the pecuniary sense, are “mighty,” even if they are not “noble.” It is said that “the law, to the protection of which those representing the Free Church appealed, was a noble and simple one, not less valuable to Churches than to individuals—that where property has been given for the use of a body identified by certain characteristics, it must be applied only for the use of that body, and that if certain members, even though a majority, depart from the characteristics on which its identity is based, they cannot, at the same time, carry off with them the property given for its use.” Tried by this test, the Lord Chancellor’s judgment is a gross miscarriage of justice. As we showed in our previous Notes, a considerable part of the property of the Free Church has been given since the negotiations for union commenced, and by people who fully believed in union. Professor Martin, of Edinburgh, writing to the *Guardian*,

states: "Since 1863 the Church has been committed, and everywhere known to be committed to union. The negotiations entered upon in that year, indeed, were in 1871 dropped for the time being in deference to the difficulties of certain brethren, and yet, as was expressly and formally indicated (and minuted in the records of the Assembly), the plough was left in the furrow to be grasped by other hands, when circumstances should permit. And during these years (since 1863), while the face of the Church has been steadfastly set in this direction, by far the greater part of our existing funds, buildings, and other properties, have been acquired. Instance upon instance could be given. Our fund for the support of the ministry relies only to a comparatively small extent upon revenue from endowments, yet of these only £4,000 was contributed prior to the date referred to, and £110,000 represents the later increase. The capital fund of the Church has in the same period risen from £93,000 to upwards of £1,000,000. The investments of New College, which to-day stand at £167,000, stood in 1863 at £17,000; and so with our properties generally. It would be safe to say that nine-tenths of them have been amassed during the last forty years of our history; and yet, by the House of Lords' decision, all are to be handed over to the care of those who are identified with principles expressly contradicted by the Church's whole policy and procedure during the period in which they were accumulated, and who are, besides, notoriously unable to administer them. So inadequate is the legal doctrine which has been made use of to achieve the ends of justice—it being the especial prerogative of the Church of Christ (and of any Church) that it lives and learns for ever. The intentions of the pious donors, said the Lord Chancellor again and again, are the sovereign consideration ruling the matter in dispute. But it is just these intentions which the decision, in so far as it is allowed to take effect, more directly ignores and defeats." As to there being no violation of spiritual independence, we stand amazed at the position taken in this Appeal. If a Church's right to revise its creed is not an essential part of its spiritual functions, we do not know what is, and from the first Disruption Fathers claimed that right. To say that the spiritual independence of which the Church is now deprived is not the same as that which they recognised, is playing with words. The principle is the same, though the precise subjects to which it is applied differ as the circumstances differ. Certainly the advocates of the Union have never contested "the right of any General Assembly to make even the greatest alteration in the constitution and doctrines of the Church by a majority of a single vote; and, further, to unchurch all those (however large a minority) who refuse to concur in the change, and prefer to abide by those doctrines which they have already vowed to accept as being 'the truths of God.'" There is here a lack of candour, for it is well known that not even a small change, either in constitution or in doctrine, can be brought about by any one General Assembly. It must have the sanction of two successive Assemblies, and must be supported by a majority of the Presbyteries of the Church. Nor are we aware of any attempt to unchurch a dissentient minority.

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THE ESTABLISHMENT PRINCIPLE.—The Appeal represents this principle (a Divine and unalterable truth) as fundamental to the identity of the Free Church. We have already shown that in our judgment this contention is

utterly invalid, the very origin of the Free Church in a Disruption proving it to be so. But we are glad to be able to quote from one of the revered Fathers of the Disruption words which conclusively prove the force of our argument. In his edition of "The Claim of Right" (1877), Sir Henry Wellwood Moncrieff, whose authority, both on theological and legal grounds, is admittedly of the highest, says: "There is no manner of doubt that our claim meant a Scriptural and Constitutional right to have protection for spiritual independence in connection with an Establishment. It, at the same time, manifested a resolute purpose to have spiritual independence without Establishment, rather than Establishment without spiritual independence." This is surely a proof that the Establishment question was deliberately left out as in no way vital, fundamental, and distinctive. "There is a particular consequence of our claim that we ought to contend for in one way or another under all circumstances. I mean the termination of the existing connection between Church and State in Scotland. I join in no imputations against the Established Church as a Church. . . . But, from my point of view, and from that of the 'Claim of Right,' I know of no consequence which follows more logically out of the strong declarations in that document than that the existing connection should terminate."

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A FREE GOSPEL.—The Appeal contends that the judgment does not affect the Church's right to preach a free Gospel. But we are at a loss to understand how such an assertion can be made. We last month stated our belief that the Confession of Faith certainly does not forbid the preaching of the Gospel to all men; "the offer of salvation may be made fully and freely to all men, and this duty is by no means counteracted by the Confessional doctrine of Predestination." But this is not the point, because the Lord Chancellor not only emphatically expressed the opinion, as this Appeal avers, that "the Arminianism of the Declaratory Act was not consistent with the carefully defined Calvinism of the Confession," but said, with regard to Predestination and freely preaching the Gospel to men as being themselves responsible: "If they are treated as reconcilable by theologians, it was not the theologians who discussed that question at the period the Confession of Faith was settled; they did not preach them as reconcilable. They denounced those who took different views in no measured terms." As a matter of fact the Arminianism of the Declaratory Act is nothing more than is involved in doing the very thing which, notwithstanding this judgment, the Free Church claims to have perfect freedom to do. That judgment was really against all preaching of a free Gospel, and would make Arminian and anti-Confessional sermons, e.g., of Chalmers, Chandlish, and Guthrie. Further, the case was won on this very ground. Mr. Johnston, the leading counsel for the minority, objected to the Declaratory Act on this as much as on any other score, and the Lord Chancellor asked him: "Do you complain of this, and say they had no right?" To which he replied: "I do. This is the Act I complain of," etc., while Mr. Salvesen said: "I submit the more serious question is really the one about doctrine—the formula—than the Establishment principle, and my clients so desire to represent it." His contention was: "If you will take the second paragraph (of the Declaratory Act), it says, 'That this Church believe to the saving of their souls; and that in the case of such as do not

also holds that all who hear the Gospel are warranted and required to believe, but perish in their sins, the issue is due to their own rejection of the Gospel call.' That is the very opposite of election—that is free will—punishment for one's own sins." The victorious litigants cannot be allowed in this way to throw over the Lord Chancellor. They are bound, not only by the Confession of Faith, but by another and very different thing, the Lord Chancellor's interpretation of it. It seems to us that they have placed themselves in an utterly false position.

**THE MODEL TRUST DEED.**—It is becoming more and more manifest that the terms of this crucial deed will necessitate the raising of the question of the tenure of property, the greater part of which is held under its provisions. It was passed in the Assembly of 1844, with the view, in the event of any split in the body, of preventing any question being raised before the Court of Session as to which party was most truly carrying out the principles of the Free Church, and of securing to each separate congregation the power of deciding the question with reference to its own property. Mr. A. Rolland Rainy sums up the matter in the following paragraph of a letter bearing upon this point: "These people met in General Assembly, and considered how their property then, and in the future, might be guarded for the Church. They drew up the model trust deed. Naturally, they put into the deed what was essential, and they deliberately left out what, in their opinion, was non-essential. It is matter of knowledge that the question as to the Establishment principle was deliberately left out. In order that there might be reserved to the Church the disposition of its property, it was to be held by trustees on behalf of the General Assembly, whose decisions were to be final, except when a minority of one-third dissented. That is, a majority of two-thirds—a very common rule—was essential in decisions of this kind. If that majority was not obtained, the Assembly was not to be impotent; but while carrying out its decision, must give a certain proportion of the property to those who seceded. More than that, it contemplated union with other similar bodies, and as the only ones were such as then existed in Scotland, it is reasonable to suppose that it was these bodies now united in the United Free Church that were the occasion of the provision." Nothing is more clear than the fact that, according to this deed, no question as to which party most faithfully carried out Free Church principles could be raised, save when not less than one-third of the ordained ministers separated from the majority. In this action, do the appellants represent even a thirtieth?

**WERE THE LEADERS OF THE UNITED FREE CHURCH ARBITRARY AND DOMINEERING?**—Assertions have been made again and again that they were. Dr. Rainy has been denounced as autocratic and overbearing, and it has been said that had he not been so, different issues might have been reached. The matter is, in one sense, no concern of ours. Yet we are bound, as interested observers, to state frankly our impressions. We do not believe that the split could have been prevented, even if some arrangement as to property could have been made. In any case, Dr. Rainy is not so black as he has been painted. At the last meeting of the undivided Free Church, when

the Union was finally decided upon, Mr. Archibald Macneilage, of Glasgow, made this very plain. He said: "Speaking as an anti-unionist, I would now, on the last occasion on which I shall address this Assembly—constituted at least as it is to-day—I wish at least on this, the last occasion on which I shall address a General Assembly of the Free Church of Scotland, convened as this Assembly is, and numbering the numbers which this Assembly numbers, to say for myself, and, I think, for many others who are anti-unionists, that not the least thing which makes it hard for us to take a step which now seems inevitable, and which some of us have done little or nothing to create—which some of us have even, speaking for myself at least, done all we could to prevent being created—I wish to express unqualified gratitude to Principal Rainy for his uniform kindness and consideration as leader of a majority which might very well have crushed us out, and given us no consideration at all, so far as numbers are concerned. I have also to express gratitude for his efforts to understand our position, and, so far as was consistent with what he conceived to be his own duty to the Church he has led so long and so honourably, to secure for us also a place within the Church which comes into being on the morrow." Our personal acquaintance with Dr. Rainy is of the slightest, but we have watched his career with profound admiration, and, as all evangelical Christians and Churchmen are concerned with the esteem in which he is held, we are glad of this opportunity of expressing our sense of his integrity and honour, and of his statesman-like leadership.



## LITERARY REVIEW.

**A YANKEE ON THE YANG-TZE.** Being a Narrative of a Journey from Shanghai through the Central Kingdom to Burmah. By William Edgar Geil. London: Hodder & Stoughton. 6s.

MR. GEIL, who is now conducting an evangelistic mission in the East of London, is a man of a thoroughly unconventional type, who sees more than most people, and has the gift of describing what he sees, so that his readers can see it also. This narrative of his journey from Shanghai to Burmah is racy and attractive, and holds the reader's attention from the first page to the last by its descriptions of people, scenery, and buildings. Mr. Geil undertook his journey mainly with a view of understanding more fully the work of Christian missions. He does not believe that the Protestant attempt to win China will fail, as the Persian attempt of more than a thousand years ago failed, and as the Franciscan and Jesuit failed. We now see natives themselves spreading Christianity. "Jesus of Nazareth was an Asiatic, and Asiatics ought to understand Him better than we do. If they will, then will East and West understand one another better, and no yellow peril need be feared." Again he tells us, with regard to Hankow: "Mission work has now assumed a very interesting phase. The Chinese are clamouring to join the Christian Church, villages and clans *en bloc*. They agree to provide chapels, schools, and the salaries of preachers. There are two views among Christians as to what should be done under the circumstances. One is to take them as they are, admit them to the Church, and then train them. The other is to decline to receive them until they become more thoroughly instructed. These people

are honest country-folk, and when they are properly taught bid fair to make good Christians. Ever since the Boxer movement there has been this decided leaning towards the Christian Church. One reason that people want to join the Church is that they will then belong to a society with some backbone in it; they labour under the impression that the Christian Church is an institution of this kind. The individual in China amounts to little—he is simply a cog in a wheel, and all Chinese are afraid of being left alone. If the missionaries take the right advantage of the present situation, and direct the movement in the proper way, Central China will be evangelised in the near future. To paraphrase Voltaire's dictum about his own countrymen: 'The (Chinese) always come late to things, but they do come at last.' Mr. Geil bravely defends the missionaries from charges which have been laid against them by men who know nothing of their life and work, though they take advantage of their hospitality. He thinks they should employ more servants, and keep firearms for hunting game! He has nothing but praise for their disinterested, self-sacrificing labour, and the example of high spiritual living they present to the Chinese, for which, as he says, they are heartily and cordially despised by the European wine-bibber and profligate. He pays a high tribute to their sincere devotion to duty and their inflexible determination to win. The illustrations in the volume comprise temples and pagodas, idols, memorial and other arches, renowned gates, rivers and bridges, ancestral shrines, street scenes, and everything that illustrates the religious and social life of the people.

THE FAITH OF ROBERT LOUIS STEVENSON. By John Kelman, jun., M.A.  
Second Edition. Oliphant, Anderson, & Ferrier. 6s.

STEVENSON'S hold on the reading public continues. Interest is taken in the man himself, as well as in his writings. Mr. Kelman has made a commendable effort to get at the most distinctive features of his character, and to ascertain the innermost meaning of his message. Although he was not personally acquainted with Stevenson, he had felt his unique spell, and not only read all that he wrote for pleasure, but made a systematic study of it, with results in which every lover of Stevenson must rejoice. By his faith he means, not his formal creed, but the essence and spirit of his life. Stevenson had an instinctive sense of God, and, as his life advanced, he was brought nearer and nearer to the Christian standpoint. He has been called, and not inaptly, a Christian Stoic. Unconventional and, perhaps, unconscious of his indebtedness to Christ, he yet imbibed much of His teaching, and so was enabled to speak to men words of wisdom and of courage. The chapters entitled "The Gift of Vision," "Sympathy and Appreciation," "Manliness and Health," and "The Great Task of Happiness," form a valuable analysis of Stevenson's main work in essay, story, and song, and show what a fine tonic it supplied to listless, languid, and diseased minds. Stevenson had in his nature a good deal of the Puritan, or, as Mr. Kelman expresses it, he had "a Hebrew conscience and a Greek imagination, a Scottish sense of sin, and French delight in beauty." His attitude in regard to the past and the future of life was reasonable and manly, showing, on the one hand, the danger of despair because of failure and guilt, and, on the other, the mischief of a light-hearted and shallow view of sin. His moral healthfulness and earnestness led him to insist that men should "strengthen the things that remain," and it is impossible not to think



that he wrote under the influence of One who encourages the human combatant to go on to perfection. Stevenson was a moralist and a preacher, and if his gospel did not contain all that is needed for salvation, that which is lacking can be supplied by those who have learned of Christ more fully than he did.

**HOBBS.** *English Men of Letters.* By Sir Leslie Stephen. Macmillan & Co. 2s. net.

GRANTING that "Hobbes" has a full title to a place among the "English Men of Letters," there are not a few who will read this volume for the sake of the author rather than for the sake of the subject. No previous work of Sir Leslie Stephen's displays greater clearness or force of style, or is more fully invested with the power that at once arrests and charms attention. Hobbes' philosophy, and the books in which he propounded it, belong largely to the past, and are not in vogue to-day, but he fulfilled an important part as a pioneer of the eighteenth century philosophy, and as a precursor of men like Hume, Bentham, and Herbert Spencer. He was strong in abstract speculation, though singularly enough he discarded the aid of philosophy in philosophising, and pleaded for organised common sense. His method was the deductive rather than the inductive. His science was dogmatic and aggressive. "He lays down with the utmost calmness and confidence the most startling principles. He thinks them so reasonable and obvious that you might expect a bishop to accept them. They were demonstrated once for all." Hobbes, who was a thorough-going materialist, believed that the universe is matter in motion, and that science has to do simply with the laws of motion. "The whole mass of things that are is corporeal—that is to say, body." Spirits are a sort of etherealised matter. Imagination is decaying sense, thought a motion of the brain. Hobbes' ethical system was egoistic and utilitarian. Ecclesiastically, he was an Erastian, perhaps equally removed from Rome and Geneva. He hated the Roman Church, because it claimed superiority to the civil power. As he said in a famous sentence: "If a man consider the original of this great ecclesiastical dominion, he will easily perceive that the Papacy is no other than the ghost of the deceased Roman Empire sitting crowned upon the grave thereof." On the other hand, he ridiculed the Protestant tone and habit of mind, saying that "after the Bible was translated into English, every man, nay, every boy and woman, thought they spoke with God Almighty, and understood what He said when by a certain number of chapters a day they had read the Scriptures once or twice over." Those who wish to follow the history of thought, to mark the process of its evolution and advance, will be grateful for this last work of its lamented author, which seems to us fairer in its attitude towards religion than most of his previous works.

**WESTMINSTER ABBEY.** Painted by John Fulleylove, R.I. Described by Mrs.

A. Murray Smith. London: Adam & Charles Black. 7s. 6d. net.

IN MESSRS. Black's attractive series of books, illustrated in colour, this is the only one devoted to a single building, but Westminster Abbey is well worthy of the honour, alike on ecclesiastical and national grounds. No more venerable building exists in England, nor any whose history is so intertwined with the best and noblest phases of our national experience. As the burying-place of many of our kings and statesmen, and the scene of

stately coronation ceremonials, it holds a unique place, and is in the truest sense "a royal peculiar." It is a curious fact that to Oliver Cromwell we owe the first conception of this church as a fitting burial-place for our national worthies. Mrs. Murray Smith, daughter of the late Dean Bradley, who wields a graceful pen, has already written several books on the Abbey, and knows it and its history thoroughly. Mr. Fulleylove's illustrations give an adequate and delightful representation of it, exterior and interior, and they will be valued alike by those who have, and those who have not, seen the Abbey for themselves.

**IDEALS OF SCIENCE AND FAITH.** Essays by Various Authors. Edited by the Rev. J. E. Hand. London: George Allen, 156, Charing Cross Road. 5s. net.

A SYMPOSIUM of this nature cannot fail to facilitate the reconciliation of religion and science for which all thoughtful men earnestly long. There are, happily, many ideals common to both, and these are really the most essential, and those for which the noblest spirits on both sides care most. Eight out of the ten essays have been written expressly for this volume, but the editor did well to secure permission to reprint Sir Oliver Lodge's papers from the *Hibbert Journal*, and the Hon. Bertrand Russell's essays on Ethics from the *Independent Review*. Six of the essays approach the reconciliation from the side of science and education, four from the side of religion and the Church. The essays remove many misconceptions, as well as point out the source and pressure of existing difficulties. If it cannot be said that all of these have been removed, it may be claimed for the papers that they create an atmosphere favourable for the calm discussion of differences, and make their ultimate solution hopeful. The essays in the second section by the Rev. John Kelman (Presbyterian), Rev. Ronald Bayne and Rev. P. N. Waggett (Church of England), and Mr. Wilfred Ward (Church of Rome) will all be read with frank admiration on their candour, and their desire to emphasise essentials only. We cannot, however, allow that Mr. Bayne's plea for a National Church as such is at all conclusive. Free Churchism has solid and positive grounds of its own.

THE Unit Library (Limited) send out a new and revised edition of COMMON THOUGHTS ON SERIOUS SUBJECTS, being Plain Words for Boys. By Chester Macnaghten, First Principal of Rajkumar College of Kathiawar, India. 2s. 6d. net. We commended these addresses when they were published several years ago as especially suitable for boys, and in many respects for young people generally. They are noble and manly utterances on matters relating to mental and moral discipline, the formation of character, the cultivation of virtue in all its forms, and the fulfilment of social obligations. This is a beautiful and cheap edition.—The same publishers send out in paper covers ROBERT BROWNING'S POETICAL WORKS, 1833-1858, in two volumes, 6d. each. Far and away the cheapest edition which has yet appeared, and so well got up as to be worth many times the price. It is remarkable that for a shilling we can obtain such fine dramas, poems, and lyrics as Pauline, Paracelsus, Strafford, Sordello, Pippa Passes, King Victor and King Charles, The Return of the Druses, A Blot on the 'Scutcheon, Colombe's Birthday, Dramatic Romances and Lyrics, Luria, A Soul's Tragedy, Christmas Eve, and Easter Day, and Men and Women. Brief and explanatory notes of great value are appended to each volume.

IN their Sixpenny Editions, Messrs. Macmillan & Co. have sent out (1) **THE THEOLOGICAL ESSAYS OF FREDERICK DENISON MAURICE**, perhaps the most characteristic and influential of all that great thinker's writings, and those by which he has done the most to determine the theology of our own day (2) **THE RELIGIOUS DOUBTS OF DEMOCRACY**, edited by George Haw. consists of a series of papers which Mr. Blatchford chivalrously allowed to appear in the *Clarion* in answer to his own series of articles, afterwards collected into a book, entitled "God and My Neighbour," setting forth the rationalistic objections to Christianity. The contributors to the volume, in addition to the Editor, are Mr. George Lanbury, Rev. C. L. Marson, Mr. Chesterton, Professor Bennett, Hon. and Rev. J. G. Adderley, Mr. George W. E. Russell, etc. We advise all who have been troubled by Mr. Blatchford's speculations to procure this volume, which is marked by great strength, candour, and appropriateness.

**THE KINGSGATE PRESS** publishes the **CENTENARY MEMORIAL OF RAWDON BAPTIST COLLEGE**, by the Rev. W. Medley, M.A. (3d.), narrating in a charming style a story of enlightened, brave, and self-sacrificing endeavour to provide ministerial education and equipment, and of growing success in the work. As we have recently published several articles going over the same ground we need not enlarge upon the subject here, but most cordially commend Mr. Medley's full and graceful treatment of what will be generally regarded as an attractive theme. His pen adorns whatever it touches.

NOT a few young readers in our families look forward eagerly to the volume of **YOUNG ENGLAND** (Sunday School Union, 5s.). We have before us the twenty-fifth Annual Volume, and take advantage of the opportunity it affords of congratulating publishers, editor, and contributors on the continuous success of their endeavours to provide good, healthy literature for boys. There are two capital serial stories, "The Sway of the World," by Lawrence Zeal, and "Gerald, the Sheriff," by C. W. Whistler. There are also shorter stories by well-known writers, and accounts of invention, discovery and travel, of adventure and peril, of science and mechanical art, ballads and poems, and everything needed for a boy's amusement and instruction.—**THE CHILD'S OWN MAGAZINE** (1s.) has reached its seventy-first Annual Volume, and to the little ones will be remarkably attractive.

WE have received, from Messrs. E. Goodman, Taunton, **THE SCOTCH CHURCH CASE**, leading articles from the *Scotsman*, which have, we are told, been reprinted for the purpose of giving information respecting the Free Church of Scotland. All we can say is that if people want to know what not to think about the Free Church case, they cannot do better than read this pamphlet. It is lamentable to think that what is called "the principal paper in Scotland" should have written in a strain of such passion and prejudice. The chief feature of the articles is their abuse of Principal Rainy, against whom there is displayed throughout a deplorable animus. The affection for the memory of Dr. Begg is very amusing, in view of the treatment he received from the principal paper in Scotland during his lifetime. Happily the *Scotsman* is alone in its virulence and its abuse. The *Glasgow Herald*, which is no champion of the United Free Church, does not mistake abuse for argument; while the *Dundee Advertiser* and the *Aberdeen Free Press* reflect far more accurately the mind of Scotland.

THE KINGSGATE PRESS sends out (in leather, 2s. ; in cloth, 1s.) AN ORDER FOR THE SOLEMNISATION OF MATRIMONY, together with AN ORDER FOR THE BURIAL OF THE DEAD, compiled by the Rev. G. P. Gould, M.A., and the Rev. J. H. Shakespeare, M.A., forming as appropriate, useful, and choice a manual for Free Church ministers as we have yet seen. Even those who do not use forms of prayer will find it profitable to study those given here. Suitable hymns are added to each of the orders.

MESSRS. MACMILLAN include, in their edition of Thackeray's works, BALLADS AND VERSES and Miscellaneous Contributions to *Punch*. They do not, perhaps, represent him at his very best, but in their own way they are inimitable. It was by his contributions to *Punch* that Thackeray became a really popular author, and likewise gained fame as an artist. His pictorial sketches, as in the "Author's Miseries" and "Social Cuts," are exquisite.

HEAVENLY SPRINGS, portions for the Sabbaths of a year, selected from the diary, letters, and sermons of the Rev. Andrew Bonar, D.D., by his daughter, Marjory Bonar. (Hodder & Stoughton, 1s. 6d. net). This little work is got up in a most tasteful manner, and its contents fully answer its title. It is a delightful companion for the devotional hour.

MR. ANDREW MELROSE is the publisher of THE SILENT CHRIST, by our friend the Rev. W. W. Sidey, of Tottenham. 3s. 6d. Mr. Sidey pursues an uncommon, and, to a large extent, original line of thought in the successive chapters of this carefully written and instructive volume, showing how the very silences of our Lord speak to us as significantly and with as great power as His direct speech. Very few sermons contain so much solid teaching, or give so true an insight into the character and mission of our Lord as these.

MESSRS. ARCHIBALD CONSTABLE send out a half-crown edition of THE DEATH OF THE GODS. By Dmitri Merejkowski. Translated by Herbert Trench. A remarkably brilliant novel, dealing with the career of Julian the Apostate, and especially with his attempt to revive the worship of the Olympians after Christianity had become the official religion of the Roman Empire. The story presents a brilliant picture of the intellectual and spiritual conflict of a remarkable age.

THE Popular Edition of the Works of Mark Rutherford (Fisher Unwin, 1s. net each volume), to which we directed attention a month ago, is now completed by the issue of MIRIAM'S SCHOOLING and Other Papers, and CATHERINE FURZE. As we have so recently expressed our appreciation of the author's intellectual force and literary charm, we need not enlarge upon them here.

MESSRS. THOMAS NELSON & SONS are experts in the production of illustrated books, especially for children. SEA AND SAND, A Picture Book, by Ruth Cobb, verses by Edward Shirley, 3s. 6d., will carry delight to scores of nurseries. Its coloured illustrations of seaside occupations and amusements are so natural and life-like that we can imagine ourselves taking part in them. Very good, too, are THE STORY OF ROBINSON CRUSOE, 1s. ; NO END OF FUN, 6d. ; and THE STORIES ABOUT JESUS, and the BOOK OF BIRDIES, 1d. each.



Calotype.

Waterlow & Sons Ltd.

Yours truly  
A. Jones.

THE  
BAPTIST MAGAZINE

NOVEMBER, 1904.

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REV. WILLIAM JONES.



HE church at Hope, Hebden Bridge, of which the Rev. W. Jones is pastor, stands in a district rich in Baptist traditions and memories. Birchcliffe, near by, was founded by the redoubtable Dan Taylor, who, as an evangelist of the West Riding Hills, also established churches at Halifax, Queensbury, Todmorden, and Burnley; and became, in due time, the founder and leader of the New Connexion of General Baptists. John Sutcliff, of Olney, the coadjutor of Fuller and Carey, hailed from a homestead not far away; while one, more widely known and more notable than either—John Foster, the essayist—was a member of Hope Church, being baptized on September 23rd, 1787.

But the name most honoured at Hope is that of its founder, Dr. Fawcett, a voluminous and once widely read author, and the founder of an academy which stands in direct line with Rawdon College, but best known to-day by hymns which have become the priceless possession of Christian hearts everywhere. In this church and district Mr. Jones carries on a ministry rich in qualities of leadership, teaching power, evangelical principle and winsomeness, and civic responsibility.

The writer first heard him in 1892. Mr. Jones preached the annual sermon of the Yorkshire Association, on "The Place of the Synagogue in the Life of the Nation," from the words, "He loveth our nation, and hath built us a synagogue." In incisive speech, with literary aptness and charm, and with passionate power, he demonstrated the fact that the synagogue—that is, the simple meeting-house, with the Christian ordinances, proclaiming the great Christian verities—was, and is, a greater gift to a people than facilities for recreation or commercial opportunity, inasmuch as it stands for the spiritual, and the spiritual is the vital governing factor of human life. Amid the welter of the succeeding years that declaration stands out as memorable and arresting. The Rev. Giles Hester, of Sheffield—no mean authority—fitly described it as "a great Nonconformist manifesto."

Four years later Mr. Jones became President of the same Association, and, in his inaugural address, recalled us to the "old ideals" of the

Church of the New Testament as a society of Christian believers, a home of liberty, equality, and fraternity—fundamental elements in his system of thought and ecclesiastical polity. Throughout the broad-acred county Mr. Jones is looked upon, both for his ideals and services, as a leader of men.

In the origins of such declarations and ideals, atmosphere counts as well as mental grip and spiritual vision; and for atmosphere and environment in this case we must go to the bracing influences of a Baptist home at Velin Voel, Llanelly, Carmarthenshire, where William Jones was born on June 5th, 1850, of parents whose respective families had been Nonconformist and Baptist for generations; and to Greenfield Baptist Church, Llanelly, where, on his baptism at the age of seventeen, he joined the church, then under the care of the Rev. D. M. Evans, a scholarly man, and author of the standard life of Christmas Evans, who for the time became, in large measure, the "master light of all his seeing." Moreover, in those days, emancipation was dawning on Wales; and visions of the rights of man as man, of the claims and possibilities of a democracy just coming into its heritage, of the nobility and greatness of Free Church ideals, captured his soul, set on fire his imagination, and gave direction to his purposes and energies.

God, however, leads men by varied ways to their true primacy and power, and in this case the star led straight through the teaching profession to the pulpit and the pastorate. Borough Road Training College welcomed him in 1869, when he was bracketed first Queen's Scholar for the whole of Wales; and at the end of his college course, when he occupied second place on the college list, he entered upon the mastership of Tetley Street British School, Bradford. After the transfer of the school to the School Board, he was placed at the head of the Upper Boys' Board School, Bradford.

But he was not—as so many are—satisfied with mere professional work and advancement. Routine drill did not exhaust his activities. The Tetley Street Baptist Church was enriched by his work on the diaconate and in the Sunday-school and Band of Hope, while a wider circle knew him as a lay preacher. In a member of a well-known Tetley Street family—Miss Brunton—he found the capable lady who became his wife, and who, with like ideals and enthusiasms, stands by his side to-day. Nor was he satisfied with external activities in connection with the church. Man needs grit as well as grace, knowledge as well as capacity, and to gain these Mr. Jones nourished his mind by wide reading all through the years from the Welsh days, right into the midst of his Bradford life. The masters of theology and literature, ancient and modern, put iron into his blood; among the moderns, none more notably than the late Dr. Dale.

All this prepared him for his true work, which claimed him in 1882, when he accepted the pastorate of Leeds Road Baptist Church, Bradford.

Churches at West Vale and Clayton had invited him previously, but in vain. At Leeds Road his virile leadership resulted in unmistakable development and growth, the membership rising from 205 to 312, over £4,000 being raised, in addition to current expenses, and the congregation being greatly increased; and when, in 1891, he passed from Leeds Road to the church at Hope, Hebden Bridge, it was to the general and great regret of his Bradford friends.

As a preacher, Mr. Jones is a man after his own order, and like nobody but himself. He evidently holds the opinion that expository preaching is the backbone of a continuous and instructive ministry, but his pulpit exposition deals, not with the differentia and minutia of archæology, but with the development of Biblical thought; and, while not without a reasonable and evangelical correlation of doctrine, is specially strong in its psychology of human motive and in its grasp of underlying principle; and it issues in a clearly reasoned declaration of God's thought for man, and of man's responsibility.

He is not Boanergic in strength of voice, and this, at first blush, may not help a stranger, but he is so keen and sensitive in thought, that by and by the manner is forgotten in the man and his message.

In conferential and committee work he has the statesman's instinct for construction and reconstruction. If he has to differ from any view, he does it with a definiteness that is unmistakable, but with a graciousness that is positively winsome.

The Foreign Mission enterprise lies near to Mr. Jones's heart, and at Hope he found a church which, from the days when Dr. Fawcett was one of the provincial leaders who rallied to the call of Carey and Fuller, has nobly sustained the mission spirit. In this cause he has received valued and sympathetic assistance from leaders like Mr. D. J. Crossley, J.P., and the late Mrs. Crossley.

Mr. Jones has absolutely no sympathy with the pernicious doctrine that Christian folk, and especially ministers, should keep clear of civic life, and that religion is a bar to the shouldering of public responsibilities; and it must, surely, therefore, be a delight to his soul that the members of his congregation take such an active part in the public life of the town and district—the magistracy, County Council, Guardians of the Poor being all represented, while there are district councillors galore. His own record runs on the same line. During his Bradford pastorate he rendered fine service first as member and then as vice-chairman of the Bradford School Board; and for practically six years—indeed, until its suppression—he was chairman of the Hebden Bridge School Board. A national system of education is his ideal, and he maintains the practicability of undenominational Bible teaching—say, on the lines of the London School Board. If extremists make this impossible, then purely secular teaching must hold the field.

In national and international affairs the vision of peace and the cause



and claims of brotherhood command his allegiance. At the same time the war spirit, greed and immoral commercialism in national policy, the oppression of weak races, meet with his opposition. With his view of the supremacy of conscience and the sanctity of the religious realm, it is natural that he should be a Passive Resister, and, indeed, president of the local league. He could do no other. But in the forefront of urgency he places the domination of the drink interest and the need of temperance reform. Surely noteworthy is the fact that it was a paper read by him before the Bradford Band of Hope Union, on temperance teaching in day-schools, which practically led to the national movement for organised temperance teaching, by means of lectures, in day-schools.

Denominationally he looks forward to Baptist solidarity by means of an enlightened Connexional policy. Not in a wilderness of isolation, but on the Union platform at Bristol, in the midst of his brethren, he dreamed a dream of "the democratising of our Central Organisation; of an Executive firmly planted upon the confidence and choice of the Associations of the country, just as the Associations themselves shall be planted upon the love and affection of the churches which are their integral parts; an Executive which will try to devolve on the counties all local business, and which can give itself to national and international public questions," being prepared in due time to take upon its shoulders the organised work and great enterprises of the Baptists of this land.

Who will interpret this dream? Among the men who will help in its realisation we shall not look in vain for the dreamer himself.

Todmorden.

THOMAS COTES.



## THE LEAVEN OF THE PHARISEES.

(MARK viii. 11-26.)



**V**E are legatees of Christ's wealth—the riches of His ministry are ours. The gains He had from His toil among men—nothing less than a perfect knowledge of their ways, the sources of their failures and the resources of God's love in redemption—these are the treasures He has left us, and we must scan the Testament which makes them ours in all its details and incidents that we may enter into the heritage to which we have been called.

In this record nothing is without its importance; the bye-paths of its history and the incidental narrative, help us greatly to find our course through the maze in which we tread.

Not so much therefore do I seek to treat of the solemn warnings of our Master against the leaven of the Pharisees and of Herod (of the bearing and importance of which none of us can be ignorant), but rather to

remind you of the setting and occasion of the teaching as revealing most the gentle, loving heart and patient care of our gracious Lord.

We see Him, then, on the Lake of Galilee, seated in the stern of the boat, leaving to His disciples that which they could do—the rowing. He is a fugitive. The Lord of all—strong Son of God, to whom all knees must bow—is seeking safety from His enemies by flight from the spies sent out against Him.

He has lost the people now—those over whom His heart has yearned so much. Henceforth “of the people there is none with Him.” But from Himself, His thoughts turn to the chosen few that are still to be with Him. He breaks the silence with the words of solemn warning which we have read. “Beware,” He says, “of the leaven of the Pharisees and of Herod.” As though, after all, His thoughts had been less of the hideous sin of His enemies than of the piteousness of their case—of the awful subtlety and insidiousness of the means which had brought them to become tempters of their God.

And, indeed, these leavens of which He speaks are subtle powers—that zeal for the ordinances of God; that immolation of things most dear in life; that exclusion from the charms of the world; how right it all would seem, how right it would be, until it froze the genial current of the soul and blinded the eye that should find the way of Light for the blind. On the other hand, that more human and inviting attitude of the Herodian, answering so fully to the desire for making the best of both worlds (as we put it nowadays), that would gather its honey from all the flowers in the garden of the Lord, and absorb all the comforts of religion, while it practised the distractions of the best society. How easy for the seeker after the best, in shunning the pedantic asceticism of the one, to fall into the hollowness of the other.

In His pitying reflections, too, He saw how these enemies had blindly sinned. No deliberate choice of evil had they made; but folly, indifference, unreadiness, pride, the little flesh-wounds of our daily warfare had let in the virus which, with malignant stealth, had corrupted their nature, until it turned to loathing of all good, and sought, as its worthy task, to frustrate the world's redemption.

All resentment is lost in the pity of that warning: “Take heed! beware of the leaven of the Pharisees and the leaven of Herod.”

It is the disciples' misreception of this teaching that gives its pathos to the incident. In the Divine wisdom of the Master all the explanation that was needed of the failure of the religious systems of the Rabbis, all the discrimination that philosophy in all its researches could effect, was crystallised into two homely proverbs suited to the meanest powers. And yet His words glance off like arrows aimed at adamant. He speaks of subtle forces affecting eternal destinies. Their minds go no further than—dinner!

How gross it seems, and yet how true to life; now as then, to you and

me, with all the Spirit's power at command; as much as to the rude fishermen of Galilee.

In the hurry of their departure they had forgotten to secure the day's provisions, and so their anxiety was aroused at the reminder; and in a sense they justly blamed themselves, for such service, being within their power, was theirs to do. Carelessness in the Master's service is no small reproach.

Yet how incongruous it seems! Deaf to the searching words that solve the mystery of the time's mischance, they are given over to heart-searchings in respect of daily bread. Yes, the one day's meal is of more consequence in their eyes than all the problems of the schools.

But, after all, is this not very real, this case of theirs? Do not their anxious glances and their whispered, "It is because we have no bread," strike a chord in our souls? Is not this care for the bread that perishes just our great burden? Is it not for most of us, under its weight, so grievous sometimes to be borne that our faith in God is made less compact and firm?

At this point all the uncertainties that brood over us concentrate. Here gather and take their strange fantastic shapes all our doubts. Here are ramified all those temptations that try our mettle most severely, and leave us oftentimes humbled in the dust. The occupations that we follow—may they not fail? The influence that attracts the sufficiency of means, the needed health, the tact, the faculty of judgment, the fickle fashion of the hour—may they not pass away and leave the right hand bereft of its cunning, or the home so dear shorn of its comfort?

Yes, surely, these honest men are true to us, and their whispered fears are worthy prayers that He who loves so patiently must needs answer for them and us.

What is His answer? The lesson He would fain have taught is put aside, with the other things He has to tell us, but we cannot bear them now. He will grapple for us with this nightmare—want. Now, how does He set about it?

First of all there is no pledge of immunity from the risks of hardship common to all who toil for bread; no denial of the uncertainties that affect and are designed to affect all men—at least the live ones.

But the risks and uncertainties are pointed to, as all experience shows them to be, as ways and means to the living faith that brings us to and keeps us in the presence of God.

He reminds them of their greater needs when thronged with hungry, clamorous multitudes, and how He met the need as it arose, and from the smallest haphazard provision produced enough and to spare. And you will note, too, how He emphasises the redundancy, "How many baskets full of fragments took ye up?" And when they answered twelve and seven, "How is it," He says, "that ye do not understand?"

Understand what? Why, surely this: That our Master is no scanty

rewarder, no tardy giver; but His men must work and His women must weep if toil and tears befit them for the place prepared. Yet lack for aught they shall not, and in the way of duty there shall be abundance—abundance, though it in turn bring added care, for nothing may be lost.

It seems impossible for God to give scantily—though indeed it be the truth that all our troubles come from the overabundance of our means.

But how, you will say, may the heart rest in sweet assurance that come the need, it shall be met? Just think of what has been. Draw upon your own experiences, and be assured no trial may come until its co-related experience shall have braced your faith. Remember the five loaves for the five thousand and the seven loaves among the four thousand.

Remember, too, this scene upon the Galilean Lake, and learn its lesson well. What were they doing? Just taking Christ where He was needed. True, they could not heal the blind man at Bethsaida; but they were taking Christ to him.

These assurances of comfort and security in God's Providence are most truly ours if, like these anxious, careful men of old, we are in our dim way taking Him where the blind man sits longing for the light, where the sinner struggles to be free.

N. REYNOLDS.



### TUDOR LONDON.\*

**T**HIS magnificent volume is the third published instalment of Sir Walter Besant's *magnum opus*, "The Survey of London." Had he lived to complete his undertaking, and to give it the last finishing touches, he might possibly have adhered to the natural chronological order, dealing first with the earlier periods and afterwards with the later. This order has, however, on adequate grounds, been reversed. First came "London in the Eighteenth Century," followed by "London in the Time of the Stuarts," while now we go back a step further to a not less fascinating age, "London in the Time of the Tudors"—the period extending, roughly speaking, from 1485 to 1603. Like its predecessors, the work reveals an amazing amount of industry. It embodies the results of research in every possible direction, bearing upon the history, topography, and antiquities of the city, its civil, religious, and ecclesiastical struggles, its commerce, municipal government, its literature and art, the manners and customs of the people, their dress, food, and amusements; the administration and enforcement of law, the punishment of crime, and all such subjects as constitute the varied life of a vigorous people. The period was a critical one, not only in the

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\* "London in the Time of the Tudors." By Sir Walter Besant. London: Adam & Charles Black. 30s. net.

history of London and England, but of the whole world; it includes "the spacious times of great Elizabeth," when everything proceeded upon a large scale. The London of that day was, of course, very different from the London of this. Green fields, spacious gardens, and stately parks were found where now there are long rows of streets, in some cases with mean and sordid, in others with palatial, buildings. The population was a mere fraction of what it now is. (Sir Walter Besant believes that it could not have exceeded 140,000.) There was, in some respects, greater freedom in the mode of living, and more leisure at command, though in other respects the limits were contracted and more rigidly observed. The times were great, because great men were living, and events occurred in Church and State, at home and abroad, which have left their mark on all subsequent ages. The ecclesiastical struggles of the Tudors have by no means spent their force yet. The great writers are still world-wide forces, and we think of them as "the dead but sceptred sovran who still rule our spirits from their urns." Shakespeare, Marlowe, Ben Jonson, Spenser, Bacon, Blake, Drake, and Sir Walter Raleigh have a secure place among the immortals. The conflict which culminated in the defeat of the Spanish Armada was a turning-point in the history of more nations than our own, and led to the establishment of the Protestant faith in Great Britain and to the checking of the Papal tyranny on the Continent. England then asserted her power, and threw off the yoke of foreign domination. The glories of the reign of Elizabeth stand out more distinctly because of the dark background supplied by the cruel reign of Mary, whose death was the lifting of a cloud from a depressed and exhausted people. We cannot be surprised that the event filled the nation with joy. "The bells of the city were rung, bonfires were lit, loaded tables open for all comers were spread in the streets, even in that dark night of November." Mary's name is invariably associated with an age of martyrdom. Her persecuting spirit was at once intolerant and intolerable, and her very excesses prepared the way for a more thorough change than might else have been possible. "The Reformation" was really begun in the Reign of Henry VIII., who, whatever we may think of his private character, was an instrument for the furtherance of designs essential to the national welfare alike in the political and religious spheres. The early years of his reign were as a golden prime:

"He was young; he was strong; he was married to a woman whom he loved; he was tall, like his grandfather, King Edward, and of goodly countenance, like his grandmother, Elizabeth Woodville; he was a lover of arts, like his father; and of learning, like his grandmother, Margaret, Countess of Richmond; he was brave, like all his race; he was masterful, as became a king, as well as a Tudor; he was skilful in all manly exercises. Add to all this that at the time of his accession he was the richest man in Europe. This accomplished Prince, according to Holinshed, used, even in his progresses, to exercise himself every day in shooting, singing, dancing, wrestling, casting the bar, playing on the recorders, the flute, the virginals,

or writing songs and ballads, and setting them to music. His songs are principally amorous. He wrote anthems, one of which is extant."

It is interesting to read that during the reign of Edward VI. the principles of the Reformation made decided progress. The ideas of the Lollards silently spread, the Bible was more widely read, and there was a natural feeling that in submission to its authority, as distinct from the authority of the Church, all hope of progress lay.

"The new ideas appealed to the nobler and more generous part of humanity. To stand erect before the Creator without the intervention of a priest; no longer to be called upon to believe that which the Bible would not allow to be believed; the introduction of reason into the domain of doctrine; the abandonment of childish pilgrimages to the tombs of fallible and sinful mortals; the abolition of the doctrine that pardons, indulgences, Heaven itself, can be bought with money; no longer to believe that fasting and the observance of days may avail to salvation. These things caught hold of men's minds, and ran rapidly from class to class."

The accession of Elizabeth was hailed with delight, and it was generally understood that she was favourable to the reformed faith, and would reverse the policy of Mary. It was, indeed, said that she favoured the old Church, on which Sir Walter Besant pertinently remarks: "Perhaps so: that is to say, she would rather, as a matter of choice, listen to the Roman Mass than to the English Litany—it is certainly more beautiful; at the same time, one cannot but believe that she was sincere in making her choice and in keeping steadfast to it."

After the Act of Uniformity, which forbade the use of any form of public prayer other than that of the Prayer Book of Edward VI., there was a pulling out of Bibles from hiding places, an enjoyable plunge into the anti-Scriptural aspect of the Roman Creeds, and a rush for the ornaments, roods, tombs, vestments, incense vessels, and candles in all city churches. Vestments, altar cloths, books, banners, and other ornaments of the churches were burned. The Roman Catholics were dispirited, making no attempt to maintain their religion, but conformed very largely to the Anglican worship. Protestantism naturally went beyond what Elizabeth and her government approved of. "In 1565 an order was issued that all the clergy were to wear the surplice. A good number of them refused, and left their churches with their congregations. This was the beginning of Nonconformity. But Elizabeth made no attempt to enforce obedience or to persecute those who dissented."

One of the most interesting chapters in the history deals with the dissolution of the religious houses, and the seizure by the Crown of the enormous and often ill-gotten wealth of the Church. We cannot, however, enlarge upon this point, and must be content with expressing our belief that Henry VIII. acted in accordance with what he knew to be the dominant convictions of the people. He was masterful, and arbitrary, but it is, as Sir Walter Besant remarks, unlikely that even the most masterful of English kings would have dared to force changes

so radical on an unwilling city. He must have known that the people of London, at any rate, would be with him. In the years 1538-40 two hundred and two houses were dissolved, in addition to friaries, containing in all three thousand two hundred and twenty-one. Puritanism grew apace. Sir Walter does not conceal the weaknesses and peculiarities of the Puritans, but is fully alive to their strength. "The Puritans would not greatly care for irreverence in St. Paul's: they gave no reverence to a consecrated place; yet they went to church to worship and to hear godly sermons. Therefore they could not look on unmoved when they saw St. Paul's crowded with people who went there in order to transact business, to buy and sell, to talk, to quarrel and fight, to make assignations or to keep them, to display fine dress, to be hired in service." We are told that, at such a time, when all the world was thinking about religious doctrine, arguing upon it with confidence and presumption, it was natural that there should be fanatics in plenty. Among the perverse people who met with no mercy were the Anabaptists! "On the 3rd April, 1575, there was found a congregation of Anabaptists in a house outside Aldgate Bars. Twenty-seven in all were arrested. On the 15th of May, four of them, bearing faggots to show that they deserved death, recanted at Paul's Cross; on 22nd July two of them were burned at Smithfield, 'who died in great horror, with roaring and crying.'" Their recantation shows the doctrine they held:—

"Whereas I, I.T.H.R., being seduced by the devil, the spirit of error, and by false teachers his ministers, have fallen into certain most detestable and damnable heresies, namely:—

"1. That Christ tooke not flesh of the substance of the blessed Virgin Marie.

"2. That infants of the faithfull ought not to be baptized.

"3. That a Christian man may not be a magistrate, or beare the sword or office of authoritie.

"4. That it is not lawful for a Christian to take an oth.

"Now, by the grace of God, and through conference with good and learned ministers of Christ His Church, I doo understand and acknowledge the same to be most damnable and detestable heresies, and doo ask God here before His Church mercie for my said former errors, and doo forsake them, recant, and renounce them, and abjure them from the botome of my heart, professing that I certainly believe:—

"1. That Christ tooke flesh of the substance of the blessed Virgin Marie.

"2. That infants of the faithfull ought to be baptized.

"3. That a Christian man may be a magistrate, or beare the sword or office of authoritie.

"4. That it is lawful for a Christian man to take an oth.

"And further, that I confess that the wole doctrine and religion established and published in this realme of England, as also that which is received and preached in the Dutch Church, from henceforth utterlie abandoning and forsaking every anabaptistical error. This is my faith now, in the which I doo purpose and trust to stand firme and stedfast to the end. And that

I may soo doo, I beseech you all to praie with me, and for me, to God the heavenlie father, in the name of his son our Saviour Jesus Christ."

Very curious instances of superstition, more harmful than anything concerning the Anabaptists, are quoted here, but our space will not allow us to dwell upon them. The section on literature and art, though somewhat brief, gives a distinct idea of this flowering time.

"Not even in these days is there a better, larger, fresher supply of literature. It was above all fresh, everything was new; people did not look backwards in literature; they lived in the present; at no other time in the history of the world was the present more delightful; more full of hope, more full of joy, more full of daring. There was a new religion, not yet crystallised into Puritanism; a religion in which every man, for the first time after more than a thousand years, stood up without an interposing priest; there was a new learning, full of wonder and delight; there were new arts; there was a new world, a larger world, full of mysteries and monsters and undiscovered marvels; there was a new pride sprung up among the people; new adventures were possible; there were new roads to riches; England held a nobler place among the nations; everything seemed possible; the wildest extravagance was permitted in talk, in song, in the drama, in enterprise. Companies could be formed to go anywhere, and to do everything. Countries there were everywhere to be conquered, or, at least, to trade with; no longer did oceans set bounds; no longer did continents stretch forth forbidden capes; the nobler spirits were arriving at a clearer grasp and understanding of what lay before them; the machinations of Spaniard, Pope, and priest were, it seemed, finally defeated; everything was ready for the work of such men as Raleigh and Drake. Then, alas! Gloriana died, and the world of poetry sank sadly back into prose, and that for the most part of the tamest and the most creeping; an age followed when King and people were no longer in touch; when foreign politics were a betrayal and a surrender; when the whole dream of the King was not to extend and enrich his realm, but to encroach upon his people's liberties, and the whole power of the people was required to resist the encroachments of the King. How mean and miserable is the policy of Charles compared with that of Elizabeth! How paltry are the pretensions of King and Archbishop! How wretched, save for the figure of the great Protector, is the history of the Seventeenth Century, compared with the history of the sixteenth under the great Queen!"

In touching on manners and customs, Sir Walter Besant quotes from Emanuel von Meteren to the effect that wives in England were entirely in the power of their husbands, their lives only excepted. "Yet they are not kept so strictly as in Spain or elsewhere; they are well dressed, and in all banquets and feasts are shown the greatest honour." Another writer, Gervase Markham, says: "Next unto her sanctity and holiness of life, it is meet that our English housewife be a woman of great modesty and temperance, as well inwardly as outwardly; . . . let the housewife's garments be comely and strong, made as well to preserve the health as to adorn the person, altogether without toyish garnishes, or the gloss of bright colours, and as far from the vanity of new and fantastick fashions,



as near to the comely imitation of modest matrons. Let her dyet be wholesom and cleanly," etc. . . . In the streets a lady of condition was preceded by a lacquey, carrying a stick and wand; gentlemen were preceded by a servant carrying his master's sword. Outdoor exercises and amusements prevailed more widely than they do to-day. Apprentices were considered as servants, not only in the shop and warehouse, but also at home: they waited at dinner, followed the ladies to church, and, when they went abroad in the evening, carrying a lantern and a stout cudgel. From the regulations for servants we may quote the following:—

"That no servant bee absent from praier at morning or evening, without a lawfull excuse to be alledged within one day after, upon payne to forfeit for every time 2d.

"That none sweare any othe, upon paine for every othe 1d.

"That no man leave any doore open, that he findeth shut, without there bee cause, upon payne for every time 1d.

"That none of the men be in bed, from our Lady-day to Michaelmas, after 6 of the clock in the morning; nor out of his bed after 10 of the clock at night; nor, from Michaelmas to our Lady-day, in bed after 7 in the morning; nor out after 9 at night, without reasonable cause, on paine of 2d.

"That no man teach any of the children any unonest speeche or bandie word, or other on paine of 4d.

"If any man breake a glasse, hee shal answer the price thereof out of his wages and, if it bee not known who breake it, the butler shall pay for it on paine of 12d.

"That none be absent, without leave or good cause, the whole day, or any part of it, on paine of 4d."

The people, as a whole, were light-hearted, vivacious, and impulsive. Their life was more sociable and luxurious than the life of to-day, their habits by no means conspicuous for sobriety and self-restraint. They were vain and ostentatious, delighting in display, extravagant in food and dress. The Royal Exchange was a centre for gossips of both sexes. The booksellers' shops attracted scholars and wits, who fulfilled in remorseless fashion the functions of critics, poetic and dramatic. The taverns were crowded with men eager to learn and discuss the latest news, and to listen to the music provided for their entertainment. Drinking was freely indulged in. Bad as things in this respect are among ourselves, they were immeasurably worse then. The chapter on "Food and Drink" narrates many curious facts. We must find space for one brief but significant quotation:

"The food of the sixteenth century was more stimulating than our own; the only drink was fermented and alcoholic, even the small beer, which was the national beverage; there was no tea or coffee; vast quantities of wine were taken; there were nearly a hundred different kinds, more than half being French. Wine of Bordeaux was sold at 8d. the gallon; Spanish wine at 1s. In drinking sack, the cup was half-filled with sugar. Indeed . . . sugar or honey was taken with everything—with roast meat, with wine, and in the form of sweetmeats; so that the teeth of most people were

black in consequence. A diet so stimulating could not fail to produce its effects in causing the people to be more easily moved to wrath, to love, to pity, to jealousy than a diet composed of tea and coffee. There can be no doubt whatever that all classes of men and women were far readier with hand and tongue than at present; swifter to wrath; more prone to sudden outbursts; more quick with dagger or sword."

The "Merrie England" of the Tudors was doubtless a delightful time, and did much to build up our national greatness, but the world has advanced since then, and the men of the twentieth century have, for the most part, fallen upon happier days, and are warranted in believing that "the best is yet to be."

EDITOR.



## PUBLIC PRAYER.



WELL-KNOWN Free Churchman has expressed the opinion that Nonconformity is suffering loss in consequence of a drift towards the Established Church, because of the faulty character of its worship, as distinct from its preaching. He deplures the lack of culture in our ministers, and considers that it affects the devotional elements in our worship so injuriously that educated young men cannot contentedly remain among us, and are irresistibly drawn away from their hereditary associations by the literary beauty and the exquisite harmony of the Anglican liturgy. The statement, for which, no doubt, something can be said, has received a very wide endorsement, but it is as a general assertion too sweeping and unqualified, and ignores very patent facts on the other side.

The question underlying it is by no means unfamiliar. It has been debated by successive generations of students in our theological colleges and at countless ministers' meetings, while it has been discussed again and again in denominational newspapers. We know of more than one Baptist church in which certain progressive members have pleaded for the partial use of a liturgy, and secured its adoption. It is more than forty years since the late Thomas Binney—who was then the acknowledged leader of the Congregationalists of London—contributed a commendatory essay to the English edition of the American Dr. Baird's work on "Liturgies." In his address to the Congregational Union in 1869, Dr. R. W. Dale recognised the just and growing conviction that in our public services worship has been unduly subordinated to preaching. He saw the need of a remedy, but contended that it must be spiritual rather than æsthetic, appealing to principle and devout aspiration rather than to merely natural religiousness and refined taste. The liturgy, wholly Biblical, of the late David Thomas, was intended to fulfil such an ideal as Dr. Dale's, and, doubtless, the compilers of other Nonconformist liturgies, such as Dr. John Hunter, of Glasgow, and Principal Forsyth, of

Hackney College, would contend that they have kept this end expressly in view.

It may be well to remind ourselves that the question of free prayer *versus* a liturgy is not necessarily prohibited or foreclosed among us. We may, as Free Churchmen, legitimately, and perhaps profitably, discuss it, as we may certainly without any breach of our principles combine the two methods in practice, and make a partial use of liturgical aids if by so doing we can best develop the spiritual life of the worshippers. But there is another and deeper aspect of the question with which we wish to deal.

The problem to be solved is not how to make our services attractive to unspiritual men. We have a higher aim than that of gratifying the tastes and winning the approval of a godless culture. Nor can we fashion our course simply with a view to retaining among us those who are allured by the wiles of fashion and shocked at our want of respectability. The one end we are bound to keep in view is how to make our worship living and effective, a means of quickening and expressing the desires of the soul for pardon, righteousness, and peace, of bringing the soul consciously into the presence and under the power of God, so that it shall trust in His mercy, be obedient to His call, and eager to promote His glory. Not for a moment can this end, in any conceivable circumstances, be safely left out of view.

While there is nothing essentially antagonistic in our Free Church principles to at any rate the partial use of a liturgy, we have a conviction that such use will remain what it is now, very partial indeed. Free prayer is and always has been our custom, and it is not likely in any appreciable degree to be abandoned.

This conviction does not blind us to the fact that every method of worship, like every virtue, has the defect of its qualities. Free prayer may, to speak plainly, be too free. It may become lax, irreverent, and slipshod. It is, alas! frequently marred by an unfortunate "personal equation." An old Scotchwoman was once asked what she thought of the power of the pulpit. "That depends," she said, "on wha's in it," and so the fitness and force of extemporaneous prayer, its power to lead men into the conscious presence of God, so that they shall be awed by the thought of His august righteousness, and lean with all their weight on His tenderness and grace—this must depend largely on the character and judgment, the good taste and right feeling, of the man who offers it. An unspiritually-minded man, a man of dull perceptions, low ideals, and sluggish feelings, can never create in a congregation that devotional atmosphere which, more than any "psychological climate," or æsthetic tone, is essential to living and acceptable service. But, on the other hand, a liturgy would be no help to such a man, nor would his droning out its musical phrases uplift the soul of a congregation to the things of God.

When public devotion is led by such men as Charles Haddon Spurgeon, Henry Ward Beecher, William Brock, Charles Vince, William Landels,

Joseph Parker, or R. W. Dale—we name only the mighty dead—there will be no serious clamour for a liturgy. Yet one of these men once remarked to the writer of this article, “I have no difficulty about my sermons; it is the prayers that give me anxiety.” He had no wish for a liturgy, and was not sure that it would afford him any relief, but he felt the responsibility of having to give expression to the manifold and diverse needs of a large congregation. He tried to place himself in the position of every member of his congregation, to realise his circumstances, his opportunities, his perils, and temptations, and to give utterance to what, as he conceived it, each man’s deepest desire in the presence of Almighty God ought to be. None were overlooked. The old and young, the rich and poor, the prosperous and the baffled, the ripe Christian, the new convert, the man perplexed with doubt, or harassed with the cares of business, the victims of sore temptation, and desolating remorse—all were remembered with sincere and affectionate interest, and felt as if their case had been specially brought before God. “His prayers have made another man of me,” was the remark of one who knew him well. Our friend never, we believe, wrote out his prayers beforehand, but he prepared himself both in mind and heart for this sacred exercise as carefully as he did for preaching. In view of the innumerable needs of his congregation, he kept before him distinct topics for notice, and particular lines of supplication and thanksgiving to be pursued. In this way he avoided needless repetition and maintained an unfailing freshness. Dr. Alexander Whyte, of Edinburgh, has frequently borne testimony to the unique power in prayer of his distinguished predecessor, the late Dr. Candlish, whose name has recently been prominently before the public in connection with the trial in the House of Lords on the Free Church case. Dr. Candlish was a great ecclesiastical statesman, a profound and subtle thinker, an eloquent and impressive preacher, who exercised a commanding influence over the strongest and best cultured minds of his day. On one occasion we heard Dr. Whyte refer to his predecessor’s prayers as the most valuable element in his unique ministry. People remarked again and again that if there had been nothing in the service beyond the prayers, they would not have attended it in vain, so effectually did Dr. Candlish lift them out of themselves into the immediate presence of God, and make spiritual things real to their apprehension and experience. And who of us has not had a similar feeling when the prayers of the sanctuary have been led by our own revered Alexander Maclaren? The word extemporaneous is somewhat of a misnomer as applied to sermons; it ought to be no less so, speaking generally, as applied to the prayers of the sanctuary. The late Dr. Fairbairn tells us in his “Pastoral Theology,” that unpremeditated prayers, like unpremeditated sermons, “will consist chiefly of common-places which float much upon the memory, rather than of thoughts and feelings that well up from the hidden man of the heart; and as they have stirred no depths in the bosom of the speaker, so they naturally awaken but a feeble response in the hearts of the hearers.”

This is an evil which can and ought to be remedied, without any approach to formalism or any use of a liturgy. We plead for what we may term pastoral, or shall we call them Episcopal, prayers?—the prayers of men who are overseers of the flock of God and who are never more alert in the exercise of their Episcopal functions than when, as the mouthpiece of their people, they approach the throne of grace. Such prayers must be the result of practical pastoral knowledge, of clear spiritual discernment in contact with others, of tender and magnanimous sympathy, and the outcome of a soul which is itself at home with God. Thought, consideration, and devout musing there must be. Writing is a mere accident, and can, in most cases, be dispensed with.

We should certainly recommend our ministers to read and digest the best books of devotion, at the head of which we place the Psalms. Some ministers know the whole of the Psalter by heart, and their prayers are helpful and inspiring. Other parts of Scripture are scarcely less valuable. Nor is there any reason why we should neglect the liturgies of the ancient Church, the confessions of St. Augustine, the devotions of Lancelot Andrewes, and of the saintly Bishop Wilson. Profit will be found in the study of the printed prayers of Beecher and Spurgeon, of George Dawson, and Theodore Parker, and of those collected from various sources in Dr. Hunter's "Devotional Services." Not less noteworthy are the "Prayers of the Sanctuary," at the end of Mr. Greenhough's volume, "The Cross in Modern Life," though they were not written beforehand, and appear from shorthand reports. Study, however, does not mean parrotlike repetition or slavish imitation, but such an insight into the workings, the needs, and aspirations of the soul, and such a familiarity with the most apt forms of expression, as shall enable a man in the exercise of his own thought, and under the prompting of his own feeling, to lead his people, in the simplest, most natural, and most efficacious manner, to cast themselves upon the power and grace of the Heavenly Father.

W. H.



MESSRS. CHAPMAN & HALL issue a fourth and cheaper edition (6s.) of *MAN'S PLACE IN THE UNIVERSE: A Study of the Results of Scientific Research in Relation to the Unity or Plurality of Worlds.* By Alfred R. Wallace, LL.D., D.C.L., etc. With New Chapter, entitled, "An Additional Argument Dependent on the Theory of Evolution." The book created considerable excitement, and in many quarters surprise, by the positions it advocated, e.g. that the earth is the only planet in the solar system inhabited or habitable, that in all probability no other sun possesses habitable planets, and that the practically central position of our sun in the Milky Way is probably permanent, and that this central position is essential to the development of life on the earth. It is a patient and skilfully-conducted argument, which cannot fail to enchain the reader's attention, whether its conclusions be accepted or not. The questions involved happily do not touch the essential points of our Christian faith.

## THE POET AND THE PREACHER.



R. G. K. CHESTERTON, in his book on Robert Browning, specifies as one of his characteristics an ardent and headlong conventionality. A poet must, by the nature of things, be conventional. What Mr. Chesterton means by conventional we see from other remarks of his in the same chapter: "If a poet really had an original emotion, if, for example, a poet suddenly fell in love with the buffers of a railway train, it would take him considerably more time than his allotted three score years and ten to communicate his feelings." Whatever emotions the poet or preacher seeks to express with any hope of success must be those which his audience shares with him, and if they are not common to both, one is a member of a kingdom the other cannot enter, so that the limitations of our knowledge are to some extent of our own making. Not only is it true that as I am I see, but I can only know those things the beginnings of which are in myself. If there be no kinship between me and the external objects, they can never become real to my consciousness. The man who declared that poetry was but a convenient way of talking nonsense declared at the same time that the spirit of the Muses had never warmed and illumined the chambers of his soul.

But such an idea of poetry is not at all uncommon. To a great number the poet is a long-haired dreamer and idler, walking through this practical world with his head in the air, and while to the great toiling numbers "life is real," to him it is but a day dream, with neither reality nor earnestness in it. To such people poetry is a mere ornamentation of literature. Something for effeminate young gentlemen, with no particular calling in life, to aspire after; something that might be taken out of our national possessions and affect our national life and character no more than the taking away of brooch and earrings would affect the lady who had worn them.

But many of those holding these ideas of poetry have similar ideas of preaching. To them the preacher is one of the necessary parts of society—it is the proper thing to have churches, and with the church comes the preacher—but there is no practical utility in either him or the church, the only purpose they serve is that of the spire in Gothic architecture.

If such ideas be true, is it not strange that the poet and preacher have held such a place in the world's life and history? Must it not be that the higher kingdoms of life and thought have not been entered by vast numbers of those around? Every age has had its great preachers; the listening ears have heard trumpet voices burdened with messages from God, and the slopes of Parnassus have never been without the poets song who have sung to "Many harps in diverse tones."

These men have been more than ornamental appendages and dreaming songsters: they have touched life at the springs, and have cleansed and quickened. There have been exceptional periods when they have been the very soul of their age, and the power and glory of kings and assemblies have paled before the presence and power of poet and preacher, whose names have grown more luminous with passing years, while the names of princes and monarchs have been as the stars of the night, which the dawn has wiped out one by one.

For an illustration of all this, one cannot do better than turn to Italy, and especially to Florence. In Dante and Savonarola, the poet and preacher, you have the two most mighty personalities connected with that wonderful city; they were not merely the ornaments of the city, but the moulders of its life, the shapers of its constitution, and, in the case of the latter especially, the fountain of its noblest impulses and efforts for freedom. Who will deny that the richest possession of that fair city, at the present day, is the memory of those two great sons of God? How poverty-stricken would be that period in Italian history without those two men whose names are so great and renowned, notwithstanding the fact of the alleged greatness of the family of Medici and other personalities striving for place and influence!

Some, perhaps, may be surprised that these two great offices of poet and preacher should be linked together, for there are, no doubt, many who see no relationship between the two. But we must admit that these two men have been brought into close relationship with one another; they have walked side by side in the march of the ages. Is it natural or accidental that they have been brought much together? Has it been affinity of soul that has bound them and drawn them, or merely external circumstances? Have they drawn their inspiration from the same fount, has it been in the same sphere that they have directed their energies, are there essential elements common to both, qualities of soul without which the poet can never become a great poet, nor the preacher a great preacher? It is because I have a growing belief that such is the case that I have been led to write this essay.

The true preacher is the prophet of God. Without some of that prophetic element in him no man can hope to be a successful preacher. The part of human life which is of first interest and consideration to the preacher is that which makes possible a fellowship between the human and Divine. If there were no religious instinct in human life, nothing that could not be satisfied with the things of time and sense, there would be no need of the preacher. If men's relationships with God were right, the preacher would be superfluous, and if men were independent of Him, he would be an audacious intruder. The work of the preacher is essentially religious and spiritual. Is the work of the poet the same? If so, there must be some vital relationship between poetry and religion. Religion and music were cradled together. Can the same be said of

religion and poetry? One thing that we are sure about is that many of the greatest poets, in the greatest of their poems, have been largely dependent for the framework of their poems upon the current theological ideas of their age; and while theology differs as much from religion as a treatise about life differs from life itself, we know that those who are interested in the forms in which men have expressed their thoughts and feelings about religion must have some interest in that which is at the bottom of all their trowing, *i.e.* in religion itself. There have been poets who have ignored religion, and religious people to whom poetry is obnoxious, but these facts prove nothing save the limitations of those concerned. In what does the poet find his interest, to what field does he go for his themes? The whole range of existence, wherever the sensations, thoughts, feelings of man can travel, there the poet may be at his side, and find material for his faculties to work on. To the true poet there are no limitations. Every part of nature makes some appeal to him; every opening flower, and every grey dawn; every stream and every star; but you will not surely shut him out from that human nature which presents the greatest variety and interest. Here he finds his richest themes; here his imaginative faculty is most stirred because of the mystery he encounters. But as soon as he becomes interested in the problems of life and destiny, he becomes interested in the problems of religion. So that the truly great poet becomes the religious poet, and one is not at all surprised to find, as we constantly do, the highest forms of poetic art springing from the religious emotions, and that religion and poetry are linked, not by mere accidental circumstances, but by affinities that are old and strong and deep and lasting. As one well qualified to speak on this subject has said:

“The poetical and religious feeling join hands. They may not be indispensably necessary to one another. Indeed, they are not. . . . Poetry may be lusty and strong, while quite indifferent to religion, but, nevertheless, they cannot long remain sundered. Poetry has been glad to use the sublime elements of religion to build up its most noble work; she has found in the deep religious problems of life her most invigorating food; she has reached her loftiest flights when religion has impelled her wings. Nor is the benefit solely on one side. Poetry repays her debt, and religion finds in poetry her ally and evangelist. She has wrought some of her profoundest and most enduring impressions by the aid of poetry.

“‘A verse may find him who a sermon flies,’ and it is through the aid of poetry that religion has been able to rouse ardour and revive courage; and times without number the lonely heart of the exiled and weary warrior of the faith has been comforted and quickened by hearing one of the songs of Zion.”

It is needful, before proceeding further, to get some clear and definite idea of what poetry is. We must first of all get rid of the idea that it is simply rhyme and rhythm. These are aids to memory, and poetry will usually express itself in them. Rhythm is quite natural in times of intense



feeling and passion. Language gains a certain rhythmic movement in all intense hours, and corresponds to the movements of the soul. Intense anger and love give a certain eloquence to almost every man. So, while rhyme and rhythm usually accompany poetry, they do not constitute it, nor are they essential to it. Poetry is the fittest human expression of the highest and strongest, deepest thoughts and feelings of which we are capable. Wordsworth calls it "the breath and finer spirit of all knowledge." Coleridge says "it is the blossom and fragrantcy of all human knowledge, human thoughts, human passions, emotions, language." Another has defined it "the fine wine that is served at the banquet of human life." All real poetry is *truth* dressed in her wedding garments.

But, for the discovery of truth, do we not depend upon the intellectual faculties, and is poetry a child of the intellect? In the acquiring of knowledge, too much emphasis has been laid upon the intellectual faculties and too little upon the other parts of our being. There is a knowledge, say, of nature, which is gained simply by scientific processes, but the knowledge of nature thus gained may not be exhaustive; beauty is never seen by analysis, but by a faculty which groups together all the knowledge you have gained simply by the intellectual faculty. Principal Sharp tells us: "Imagination in its essence seems to be from the first intellect and feeling blended and interpenetrating each other. Thus it would seem that purely intellectual acts belong to the surface and outside of nature; as you pass onward to the depths, the more vital places of the soul, the intellectual, the emotional, and the moral elements, are all equally at work; and this in virtue of their greater reality, their more essential truth, their nearer contact with the centre of things." There is no kind of discovery which is not accompanied by a certain quickening of our sensibilities, certain thrills which are usually of gladness. We never come into contact with reality or fact, even in relation to the physical world, without some experience of that thrill of our inner nature. When however we pass the surface, "and pass onward to the depths, the more vital places of the soul," and come with our whole being into contact with fact and reality at the centre and heart of things, how intense then must be those thrills! The highest poetry is the most fitting human expression of those thrills, those strange glows of emotion, which mean souls cannot experience, which many occasionally experience, but which great and noble souls often experience, and without which there can be no poet. It matters not whether he be the poet of imagination, and whose production belongs to the romantic school, or the poet of nature, whose work is chiefly interpretative and descriptive, or whether he be the poet of life, dealing with life in all its variety and relationships and thus belonging chiefly to the dramatic school, there must be that contact of the whole soul with great realities, "that real apprehension of truths as opposed to the merely notional assent to them," which becomes the genesis of that atmosphere and spirit out of which all true poetry is born.

Mr. Bagehote divides poetry into three classes—the pure, the ornate, the grotesque. In the school of pure poetry he places Wordsworth as the supreme illustration. The scenery and characters of Wordsworth's poetry could be seen by anyone visiting the district Wordsworth loved so much, and in which he lived so long. His characters were real more than ideal. He opened men's eyes to see the *real* around them, to which they had so long been blind, but which he had seen and had his soul thrilled with the vision. Under the second head he takes Tennyson as his illustration, and makes good use of "Enoch Arden." Enoch Arden is not the man you meet with in actual life, though in poetry he may hawk fish in the streets and go out as a common sailor upon the deep. The man you meet selling fish and the man you know who goes out as a common sailor upon the deep is of a much lower order than the Enoch Arden of Tennyson fame. That poet deals with the ideal more than the real, his poetry is more ornate than pure. Perhaps you easily divine where he turns for his illustration of the grotesque. It is to Browning and Browning's "Caliban upon Setebos." In that poem the poet makes Caliban's ideas of God simply grotesque because of their crudeness in comparison with the revelation given in Christ. Caliban's God is a god made out of the crude thoughts and more cruel feelings of a savage, and from such grotesqueness there is a rebound to the truth and reality about God as revealed in Christ.

But, however many divisions of poetry we may make, we are always driven into that inner realm of fact and reality behind and beyond all visible appearances for its birth. "Whenever the soul comes into living contact with fact and truth, whenever it realises these with more than usual vividness, there arises a thrill of joy, a glow of emotion, and the expression of these is poetry." To the poet, outward nature is but a garment, a spectacle, an appearance; but behind there is a great world of reality, and in that world his soul finds its life and highest fellowship, and this, and this alone, satisfies him, and his works are the literary expressions of his soul's experiences in that great world of living reality.

We now pass on to the consideration of another part of our subject, viz. *What is religion?* Briefly, by religion I mean the sense of God, the fountain of all life, with whom human relationship is possible, and unto whom we are responsible. These two ideas of relationship and responsibility at once transfer the whole subject to the inner realms of life, and there the springs of religion and poetry cluster. There may be poetry of certain kinds which has no relationship with religion, but religious life which is intense cannot long do without song as a channel of expression. There has never been a great religious revival which has not been accompanied with music and poetry. Every true preacher must have something of the poet about him. Sometimes the two have been rolled into one, and we have had our poet preachers, like Thos. Jones of Swansea, and Robertson of Irvine, great organ souls where heavenly music slum-

bered which has often found release by the pressing sorrows of weary men.

There is one illusion in relation to the poet that needs shattering, and applies almost equally to the preacher. It is that the poet depends simply upon one faculty for his power, as though his gift could be perfected by the development of one part of his nature which was quite separate from all the rest. Francis Turner Palgrave, in one of his letters, wisely says: "The impression Turner made on me was that of great general ability and quickness. This confirms me in my general view of art—that it is less the product of a special artistic faculty than of a powerful or general nature expressing itself through paint or marble." In this respect Mr. Palgrave is at one with Goethe, for this was his idea of genius. Great poetry or great preaching must spring from a great nature. It can never be that they are the work of a mean little man with one abnormal faculty; in each case it is the work of a great nature whose energies have been focussed into one channel. Chopin was constantly advising his pupils to study widely and beyond the range of their own profession. What sort of men were Browning, Tennyson, Wordsworth? Not small men with one abnormal faculty, but great men with ever-widening interests and sympathies. The same has to be said of our pulpit princes. Nothing could injure them as men which did not injure them as poets and preachers. After the Edinburgh period Burns never sang as he had done before it. Burns had shrivelled as a man, he could not concentrate his mind the same; that period of dissipation marked the turning-point in his career as a poet. Occasionally he re-lived some of his golden moments, but the fountain of song he felt was closing within him. As Stevenson says, speaking of his life after the Edinburgh period: "He knew, and knew bitterly, that the best was out of him; he refused to make another volume, for he felt it would be a disappointment."

Now let us look at some of the qualifications of poet and preacher. The first of these is *intensity of realising power*, so that whatever is laid hold of becomes real and vital. The intensity and strength of this power settles the rank of both poet and preacher. This is not a power possessed exclusively by these men; the historian and novelist are almost as dependent upon this power. What is to be made real and vital by either of them must be a burning, living reality in their own souls, and this realising power of facts and truths, of making the past throb with active life, of making imaginary men and women as vital and real as those we rub against in the midst of bustling days, depends not simply upon the intellectual faculty, but upon the intensity of the whole man. Suchlike apprehension makes a demand upon the highest and deepest and most vital within us.

No doubt this power is possessed in some measure by all men. No one, for instance, can read of the struggles in the past in this England of ours

for civil and religious liberty without entering into the past in some measure. But the man who is going to tell others about that past, and move and stir the souls of men, must enter into the past, and re-live the old experiences; the men who made that past must be living to him, the truths which moved them must move him; he must enter into their battles and their struggles, the iron must enter his soul as it entered theirs, and just in the degree he vitalises his knowledge and makes real the past, in that degree can he hope to move men by his word and song. Without the possession of this intense realising power, neither "Robinson Crusoe" nor "The Pilgrim's Progress" could have been written, or have possessed their undying interest. The poet and preacher must be men of intense and vivid soul. Wordsworth says of the poet: "He is distinguished from other men, not by any peculiar gifts, but by greater promptness and intensity in thinking and feeling those things which other men think and feel, and by a greater power of expressing such thoughts and feelings as are produced in him."

It is this power which makes the poet into a creator and maker, and gives to mortal men his immortality of influence. Robertson of Irvine, in his lecture on poetry, says: "And yet there is a kind of life your poetic genius creates, and, though not real life, it has a marvellous influence for good or evil in it. . . . Raphael is dead, but his Madonnas still live, shedding their wonderful beauty into the eyes of thousands. Dante is dead, but lovely Beatrice still lives, walking through heaven. . . . Shakespeare is dead, but his 'Hamlet' is still talking to the gravedigger, and shall hold on to talk so long as there are graves to dig and sheeted dead to lay in them, and thoughtful men to stand beside them and to wonder 'in that sleep of death what dreams may come?'" But why are not these creatures dead? Because the men who created them possessed in an eminent degree this intensity of realising power. To whichever branch of poetry we may turn, whether the romantic, the descriptive, or dramatic, we find that those who have succeeded the best are those who possessed this power to the greatest extent.

To show that what applies to the poet applies also to the preacher will surely be unnecessary. It must be self-evident because of our own experience. Just as we have realised the truth as it is in Christ, have we felt its power and glory and become equipped for making others feel and realise the same. The preacher must realise the Divine presence, and in so far as he does he will make others realise it. One who does not possess this power cannot become a great religious force, but he whose intensity of realising power is such that the things of the spirit-world are to him the greatest of all realities, and can create in others the same feelings, has got the one great lever to move men's souls.

Another quality which must be held in common by poet and preacher is that of *intense sympathy*. Without it the higher forms of knowledge are never acquired. We all know of natures who draw themselves within

themselves in the presence of those whose love and sympathy they do not possess. He who goes forth in a search for the knowledge of men, but leaves behind him the mystic powers of love and sympathy, goes out attempting to open locked doors for which he has no key. The same applies to the study of nature. To begin with, the scientist and poet are both observers, and there is a certain kind of knowledge which can only be gained by close attention to details. But there is a mystic side of nature with which the scientist, as a scientist, has no concern. His concern is with details for their own sake; but to the poet the full knowledge of details is not the end. From the synthesis of all these details, and the outgoing of his sympathy, there is that thrill of joy from the new vision of beauty which is generative of all true poetry. The botanist and poet are both observers of flowers, but for different ends. The end of the poet "is to see and express the loveliness that is in the flower, not only of beauty and of form, but the sentiment which, so to speak, looks out from it, and which is meant to awaken in us an answering emotion." "It is the poet's privilege not only to describe the outward image, but to draw out some of the many meanings that lie hid in it, and so render them as to win response from his fellow men." All our highest knowledge of men and nature is gained by sympathy and love, or, to use the more recognised word, by intuition. We have sometimes read and heard a great deal about an individual, and perhaps read some of his books, and we have come to think we know the man. Then, at last, we have met the man, and he was very different from anything we had imagined, but after a few minutes we have come away conscious of this: that our souls had met, and now we knew the man in a fuller and deeper sense. Our sympathy and love have unlocked the doors of life's inner sanctuary, and the life lived within has grown clear.

If in these lower realms sympathy is so essential in the acquirement of knowledge, must it not be more so in acquiring the richest knowledge of the spiritual kingdom? And this is the knowledge to enrich the soul of the preacher, and qualify him for his life's work. Without this intense sympathy there may be a rhymster and a man who stands in a pulpit, but no poet and no preacher.

The next common feature of poet and preacher is that *both poet and preacher deal with things that are primal*. Both work in the same inner realm of human life; behind and beyond the material, the passing show of things; with those elements in life that are permanent; with love and hope and hunger and sorrow. The influence of both poetry and religion upon the life upon the surface depends upon, and is determined by, their influence in the inner sanctuaries of life. Both influence life upon the surface by influencing life beneath the surface, and colour and sweeten the streams by what they pour in at the springs.

Again, the influence of both depends largely upon the faculty of expression, for while poetry is very far from being simply a matter of rhyme, and

preaching a work of the tongue and lips, the power and influence of both are very largely crippled if the faculties of expression are very imperfect. Great as Robert Browning may be as a poet, his influence and power would have been very much extended if he had had the same faculty of expression as his great contemporary. But it is very doubtful if he ever laboured as Tennyson did with this part of his work. Browning was more interested in the thought than the expression, but Tennyson was interested in both. And while Browning rushed as far away as possible from the standard of some who look upon form as everything, as though literature was the art of saying nothing gracefully, it is a matter to be regretted that more attention was not paid to this part of his work.

It is tenaciously held by some that the intense emotion of the poet, and faculty of expression, come into existence at the same time, and if there be not an exceptional faculty of expression there can be no poet; and that the poet differs from other men in this: that he can musically express what others have also felt, but which has before been struggling for expression at dumb lips. Wordsworth maintained that there were many

"Men endowed with highest gifts,  
The vision and the faculty divine,  
Yet wanting the accomplishment of verse."

But without the verse they are but dumb poets, which is as great a contradiction of terms as a dumb preacher.

Even though it may be truthfully said that no great preacher was ever made in an elocutionary class, it might be said that there was never a great preacher who did not possess, or who was altogether neglectful of, the power and art of elocution. One of the first essentials of a great preacher is the capacity to feel the grandeur of great truths. Having this capacity, he is never without theme, for there are always great truths needing to be uttered, and he must feel the inward compulsion of uttering them, but if his message stumbles at the threshold, and this faculty of expression is one he does not possess nor seeks to cultivate, he cannot hope to be effective.

The poet and preacher are among God's best gifts to any generation, and we must not forget that

"Each new age must its new thought in new words tell,  
And the grand primary heart tones in new music swell,  
And in grander theologies must the higher truth be shown;  
But unchanged in all changes God's heart and our own."

MORTON GLEDHILL.



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## QUINTIN HOGG: A FRIEND OF YOUNG MEN.\*

**I**T is often said that the world knows nothing of its greatest men, and the biography of Quintin Hogg aptly illustrates the truth of the saying. Great in some respects he undoubtedly was, though not, perhaps, in the common acceptation of the term. He was no keen speculative philosopher, anxiously exercised on the critical problems of life and death, and "voyaging through strange seas of thought alone." He was not a skilled literary artist, capable of expressing in choice and thrilling language thoughts that kindle the mind and delight the heart. He was not an orator, able to sway vast audiences at his will, moving them at one moment to laughter and at another to tears. He never aspired to the position of a political leader either in the House of Commons or in the country, and was free from the arts of the demagogue and the dexterity of "the Parliamentary hand." He was merely an energetic and successful man of business, who devoted himself heart and soul to schemes of practical philanthropy, and who, for his work—first among street arabs and afterwards among young men generally—is worthy "on Fame's eternal bead-roll to be named."

In a sympathetic preface, the Duke of Argyll commends the life story of Quintin Hogg as a useful one. "However perfect a State's organisation may be, the unselfish devotion of the individual citizen to things affecting the common good will always be necessary. . . . The powers of legislation and the ministrations of Churches must be helped by the civilian who puts his heart into the work of labouring for the welfare of large classes, whose desires for good and bad affect the State." Hogg was practical, as well as benevolent. "With no commanding wealth, he set an example to be followed by the Government, he began that which his fellow citizens desired to further with the national purse." His was an honest, healthy, happy nature—generous and self-denying, tactful and considerate, resolute and persevering. His work, as the founder of the Polytechnic, in Regent Street, and of other Polytechnics which have grown out of it, will ever be regarded as his best monument and an abiding proof of his greatness.

Quintin Hogg was born in 1845, the fourteenth child of Sir James Hogg, who won his spurs at the Indian Bar, and afterwards became a director of the East India Company, and was twice elected its chairman. He was also made a Member of the India Council on its formation in 1858. His eldest brother was Chairman of the Metropolitan Board of Works, and was created Baron Magheramorne. As a child, Quintin displayed the characteristics by which he was throughout life distinguished—

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\* "Quintin Hogg." A Biography. By Ethel M. Hogg. With a Preface by the Duke of Argyll. Archibald Constable & Co. 12s. 6d. net.

the strong will and inflexible energy which he derived from his father, and the deep religiousness which he inherited from his mother. At Eton he was a distinguished athlete, with a keen delight in sports—football, cricket, fives, boating, and shooting. His tutor's house won the football cup, and in his last half at Eton he was both in the Oppidian Wall game and in the Field Eleven, usually playing as "long behind" or "flying man." He also suggested the first football match between England and Scotland. His enthusiasm for sports did not, however, interfere with higher matters, either educational or religious. He was thoughtful, reflective and devout, susceptible to spiritual influences, and courageous in upholding the right. He would never be silent in the presence of wrong doing—swearing, bullying, fibbing. He spoke his mind firmly and gently, and great swaggering fellows—as the Marquis of Huntly testifies—"would take a rebuke from him without a word." The following account of a Bible-class he started will be read with interest:

"On Sunday afternoons the boys in his passage would often indulge in pillow fights or games of a somewhat rowdy order. In order to stop this, Hogg, now one of the eldest boys at Joynes', suggested that they should all club together and have tea in his room, and then read aloud. He collected a large quantity of old *Chambers's Journals*, in which he would look out any curious or interesting articles for these Sunday afternoons. After a time he proposed that before separating a chapter of Scripture should be read and a prayer offered. It must have cost any boy a great effort to make such a suggestion, though the fact that a strong religious revival was then moving England, and that the movement had touched even the great public schools, may have made it a slightly less difficult innovation than one would imagine. Yet his contemporaries own they 'would not have stood it from any one else'; and he himself spoke of it as a 'sore struggle.' As a matter of fact, very little opposition or ridicule was met with. Most of the boys respected him for having the courage of his convictions; the majority responded to the invitation; those who held aloof were by no means antagonistic. Young Hogg used to read the chapter, and usually made some remarks as he did so; occasionally other boys would take an active part, and thus gradually the *Chambers's Journals* were dropped, and the gathering became a regular Bible-class. The Christianity of these youthful zealots was rumoured to be of a muscular and rather peremptory description, for one boy declared that having hidden in the bedstead from curiosity to find out what happened at 'Piggy Hogg's' Bible-class, he heard a boy who advanced somewhat atheistical theories promptly silenced by the threat of being 'taken on at football'!"

He left Eton at eighteen, and went into a tea merchants' office in Mincing Lane, where he found the drudgery irksome, though he was thoroughly conscientious and attentive to his duties, and his employers had nothing but good to say of him. Even then he devoted his evenings to work among the street arabs, and resolved to do what he could for "the poor little beggars," as he affectionately called them. Two of these urchins he met in Trafalgar Square, while the church bells were



ringing, and asked them what they knew about God. "Why, that's the chap wot sends us to 'ell," was the prompt reply—a reply which made a deep impression on his mind, and led to prompt and practical activity. He offered his services to Mr. Killick, whose parish embraced all the terrible slums where the Law Courts now stand. He thereupon, in a singular fashion, started a night school for crossing sweepers. "With an empty beer bottle for candlestick, and a tallow candle for illumination, two crossing sweepers as pupils, your humble servant as teacher and a couple of Bibles as reading books, what grew into the Polytechnic was practically started," wrote the old Etonian. He subsequently purchased a second-hand suit of shoeblack clothes and outfit, having them baked in the oven after the servants had gone to bed as a precautionary measure.

"Office hours over, he would sally forth to earn a few pence by holding horses, blacking boots, or performing any odd jobs that came his way. There is a pleasing legend that he once blacked his father's boots which I should be loth to dispel, and at least it wears the garb of possibility, which is more than can be said for some legends! He used to get home in time for breakfast, and for some time Sir James knew nothing of the two or three nights a week when his son supped on 'pig's trotters' or 'tripe and onions' off a barrow, and spent the night curled up in a barrel, under a tarpaulin or on a ledge in the Adelphi Arches, learning to know the boys he meant to rescue, making their life his life, their language his language, in the hope of changing their thoughts and lives. After a few months of this work, he and Arthur Kinnaird hired a room in 'Of Alley' (now York Place, Charing Cross), for which they paid the sum of £12 a year, and started the ragged school from which the Polytechnic was to spring."

After eighteen months at the tea merchants', Mr. Hogg was taken into the service of Bosanquet, Curtis & Co., sugar merchants—a house in which his brother-in-law, Mr. Charles McGarel, was a partner, and this completely changed his outlook, though it did not alter or modify his philanthropic work. He continued his classes, held open-air meetings, worked in a medical mission, had a mission hall in Hart Street, and held classes for flower girls. A singular incident is narrated in connection with one of these. There were among them fallen characters, one of whom gave to Mr. Hogg a promise that she would lead a better life. She would, however, postpone the fulfilment of the promise for six weeks. This, he thought, was a subterfuge and excuse. The girl, in spite of all entreaties, was on this point firm as a rock, and he left her discouraged.

"Imagine my feelings when at the promised time the girl came, neatly dressed, and ready to carry out her promise. And then it leaked out, bit by bit, that, at the time when I spoke to her, the friend with whom she lived was on the verge of being confined. It fell to her lot to support her friend in the hour of her weakness, and, repugnant as her life had become to her, she actually carried it on for six weeks, till her friend was up and about again, sacrificing herself and imperilling her chance of a new life out of loyalty to her friend. You can imagine, but I cannot adequately describe, how humbled I felt when this story came out. I had been judging

her as one who was giving excuses, but in very truth she had been making a sacrifice of self, which might well bring into my cheek the blush of inferiority and shame. Verily she loved much; to her the Master could say: 'Go in peace.'

The room in Of Alley soon proved inadequate for its purpose, and a second house was rented later on as a twopenny doss house. Then in 1868, when Mr. Hogg returned from the West Indies, whither he had been on business matters, the Ragged School was removed to Castle Street, in Long Acre, so that the work might be carried on on a larger scale. Sleeping accommodation was provided for forty boys, and a house in York Place was opened for young women. There were, in addition, open-air services, a rescue home for girls, a night school for those who could not attend the day school, services for the porters at Covent Garden, medical missions, etc. Mr. Hogg gathered a band of devoted helpers around him, and received constant assistance from his sisters and Eton friends, but his was the inspiring personality. Curious stories are told in connection with his unique influence. Once a boy stole a tie-pin from one of the speakers, but, on hearing that the victim was a friend of Mr. Hogg's, hurriedly returned the coveted property, saying: "I didn't know as 'ow he was a friend of yourn, sir." Mr. Hogg could quell disturbance amongst the boys with a look, so that while they knew they could depend on his loving sympathy and practical help, they had a wholesome dread of abusing his kindness. He sought to give some of the worst of them a fresh chance in a new country. Mr. Pelham came somewhere across an emigrant who had thrown up his job and slunk home. The suggestion of going to see Mr. Hogg filled him with terror. "No!" he said, "I remember how he looked at another boy as run back. I ain't a-going near him!" Some of the misdoers would even implore: "Oh! sir, do thrash us, only don't give us a look." In 1871 Mr. Hogg married Miss Graham, a lady who shared his philanthropic sympathies, and proved to be a true helpmeet. He came across Mr. Moody during his first visit to London, and in various ways co-operated with him. He created no small consternation at Eton by arranging that Mr. Moody should go down there and hold a meeting. A question was even asked in the House of Lords concerning the matter, and as he was coming away he met Lord Lorne, who chaffingly said to him: "Hullo! Quintin, I hear you can talk of nothing but football and religion." To which the reply was prompt: "I have given up football, so I suppose there is nothing left me conversationally but religion."

The Youths' Christian Institute, started in Long Acre, prospered from the outset, and soon became inadequate. In 1878 larger premises were secured, and still the work prospered, until at length the commodious buildings known as the Polytechnic, in Regent Street, were bought, and its progress as an educational institution in the best and broadest sense of the word has been unbroken. It would take more space than

we can command to give a full description of the work accomplished there, especially in the interests of young men, who, of course, are of a different class from those among whom Mr. Hogg had in the earlier stage of the work laboured. The Polytechnic is a great school and gymnasium, and offers facilities not only for the pursuit of letters, but for those who wish to improve their knowledge of their trade, and those who are in quest of innocent and helpful recreation. The list of classes established at the Polytechnic is long and diversified, so that it is difficult to mention any subject in which instruction cannot be received. There are something like one hundred trade classes alone, while there are, as we should expect, ample reading rooms, debating societies, swimming baths, gymnasium and facilities for every form of athletics, cycling clubs, Bible-classes, and religious services, holiday clubs arranging sails to Norway and tours to the Continent, so that through this means an enormous influence must have been exerted. In 1894, five hundred classes were held every week, and last year something like £14,417 were received in students' fees. The account quoted from an article in the *Times* on the Polytechnic movement (pp. 215-221) is well worth close attention. The Polytechnic, to which Mr. Hogg had contributed £100,000 from his private means up to 1884, was placed on a sound financial basis, so that it might not drain the resources of any one individual, as the result of a Royal Commission instituted to inquire into the charities of the city. After prolonged investigation, a capital grant of £149,500 was made to Polytechnics—Regent Street obtaining £11,750 of that sum, besides a promise of a yearly endowment of £3,500, subject to certain conditions, one being the prolongation of the lease, and another that a supplementary endowment should be obtained from the public, this latter rising to £35,000. In 1891, this fund was handed over to the trustees, of whom Mr. Hogg was, of course, one, and the work has gone on so as to fulfil the most sanguine hopes of the promoters. There are in London to-day no less than twelve Polytechnics modelled on the great institution in Regent Street. These accommodate over thirty thousand boys, and are described by Mr. H. H. Cunyngame, the assistant Charity Commissioner, as "standing forts in the sea of London temptations to youthful dissipation, ignorance, and idleness. But for Mr. Quintin Hogg these had never been, and it is sincerely to be hoped that London will never forget his memory."

Had Mr. Hogg's whole time been devoted to his philanthropic work he would have lived a busy life, but he was in addition a merchant, a man of the city, carrying on successful enterprises, and under the necessity of devoting much time to travel for business purposes. The accounts we have here of his journeys to the West Indies, to India and the Continent are full of interest. His letters abound in vivid descriptions, which prove him to have been an intelligent and keenly observant traveller. He had long spells of serious illness and various vicissitudes in his fortunes, his houses being twice burned down. Enthusiastic as he was, he was subjected

to occasional fits of depression, but illustrated Matthew Arnold's well-known lines, that

"Tasks in hours of insight willed,  
Can be in hours of gloom fulfilled."

The outlines of his addresses, given in the appendix, prove him to have been a close Bible reader. He was, while thoroughly evangelical in his theology, influenced by the best modern thought. He believed in the function of criticism, and felt that the theory of verbal inspiration of Scripture was untenable.

"The Bible to me to-day is more, and not less, than it used to be; it is a truer revelation from God, from the very fact that it is steeped with the beliefs and prejudices—errors, if you will—of the men who wrote it. I do not know any spiritual experience which so profoundly moved me as the change which my intellect forced upon me as to the inspiration of the Bible; but where I thought I was going to have great loss I have found great gain; in a sense, instead of the dead Christ, I have found the living Christ."

He was a strong believer in prayer, and never wearied in insisting on its importance.

"I suppose you do pray?" he asks his boys, "for if you do not you are robbing yourselves of one of the greatest privileges given to man, and one of the most important means for the attainment of holiness. There is no surer sign of a true Christian than his habitual practice of prayer, and the cause of all backsliding and sin may be sought in the neglect, known probably to God alone, of private devotion. . . . Use the means God has given you—pray—and let your prayer not be a few hurried words at night or in the morning, but a constant sense of His presence in the workshop, football field, or home circle. God always hears prayer. . . . If our hearts have grown cold, and our service a burden, remember it is not by communing with ourselves or staying away from Christ that we can renew our strength. Isaiah tells us that they who would renew their strength must wait upon the Lord. Yet we send Christ away with five minutes' prayer in the morning, a hurried chapter at night, the Sunday service, or some such perfunctory worship."

Mr. Hogg died when he was fifty-eight years old, but he has made an impression on thousands of young minds which will not soon be erased. The results of his work will be seen in generations yet unborn.

M. R.



THE "Bible Class Primers," edited by Principal Salmund, of Aberdeen, and published by Messrs. T. & T. Clarke, at sixpence, have received two valuable additions, ELI, SAMUEL, AND SAUL: A Transition Chapter on Israelitish History, by the Rev. C. A. Salmund, D.D., and EZEKIEL: His Life and Mission, by Rev. W. Harvey-Jellie, M.A. Two admirable works compressing into small space results of wide reading on the characters and periods with which they respectively deal. It is a great boon to be able to secure works so scholarly, lucid, and compact as these at so nominal a price. They keep us in touch with all that is best in modern research.

## SUNDAY MORNINGS WITH THE CHILDREN.

### XI.—THE CALL OF CHRIST.



CALL is the utterance of a voice which speaks to us. It is an expression that conveys some thought, or wish, or purpose on the part of the caller. It may be the simple delivery of a message, telling us something which it is to our interest to know; it may be a word of warning, pointing out certain dangers to which we are exposed; or a summons to service, bidding us undertake some special work. In these various ways a call, when heard and acted on, may alter the course of our life.

The Bible is very largely a record of calls; calls of God to men and women in various conditions of life, bidding them give heed to God, offering them His blessing, urging them to enter His service. Abraham was called to go out from his country and kindred and father's house to a land he had not as yet seen; Moses was called to undertake the deliverance of the children of Israel from the tyranny of Pharaoh in Egypt; Samuel heard the voice of God in the courts of the Temple; David was called from the sheepcotes to become the King of Israel; Isaiah, in his sublime vision, when his eyes saw the King, the Lord of Hosts, heard also the Divine appeal: "Whom shall I send, and who will go for us?"; the disciples of Jesus Christ, Peter, James, and John, were called to leave their boats and fishing-nets, and follow Jesus; Saul of Tarsus was called to be an Apostle of Christ among the Gentiles, and in all ages of the Church, from the first day until now, the Saviour's call has been heard. It is as true to-day as it was in the Apostolic Age that Christian men are "called of God," "called to be Christ's," "called to be saints," "called unto glory and virtue," "called unto eternal life." Our calling marks out for us the vocation or business of our life, and indicates the duties we have to discharge and the ends we should seek to gain. This call does not reach us in the tones of an outward voice. We neither see the form of God nor hear His commands with our physical senses, but none the less truly He speaks to our hearts. When Francis of Assisi heard a voice bidding him "arise and build up My Church," it was not an outward voice that spake to him, and made him a mighty preacher and leader of men, a great spiritual hero and benefactor of his race. Luther, who was raised up by God to begin the great Reformation of the fifteenth century, never heard any verbal expression of God's will such as changed the fishermen of Galilee into disciples and apostles of the Cross. The voice that bade Whitefield and Wesley enter upon their great work at the time of the Evangelical Revival was heard by themselves alone in the secret places of their soul. So it was with William Carey, the founder of our modern missions, and with scores of men in our own day who have done the noblest work for Christ and the world.

The call may come to us through the preaching of the minister in the pulpit, or the words of the teacher in the class at Sunday-school. It may come in the course of conversation with a friend. We may hear it as we are reading the Bible or some good and holy book. We may be conscious at the time of nothing more than an inward impression which seizes us, we know not how. When that call comes, there follows a quickening of the

conscience; something tells us not to do what we know to be wrong, but resolutely to follow the right. It condemns falsehood and dishonesty, selfishness and self-indulgence, anger and impiety, and commands us to be true, kindly, diligent, faithful; to remember God, and try to do His will. There is a mysterious something which holds us back and bids us do it not, or which no less certainly encourages and woos us on, saying, "This is the way, walk ye in it." This call may come in the form of a great longing of heart, a sense of dissatisfaction, not with other people, but with ourselves—a feeling that our life is not what it ought to be. It is low, and weak and selfish, forgetful of God and duty, and we desire to be better, wiser, stronger, and more heroic than we have been. The call may be brought home to us by the sight of other people's needs, their poverty, their sickness, their sorrow, their sin. That mysterious power within prompts us to help them; what is it but the voice of Christ? We have all of us heard the call, whether it be at noonday or at night, when we are alone or with friends. We are hearing it continually; yes; some of you hear it now. Listen, listen, it may be but a whisper, but even a whisper can speak out great truths, and accomplish marvellous things. Often we pay no heed to the mysterious voice: perhaps we do not know that it is the voice of God. Do we understand that in this way our Heavenly Father is seeking to bring us to Himself? Let us, like Samuel, say unto God, "Speak, Lord, for Thy servant heareth"; like Saul of Tarsus, "Lord, what wouldst Thou have me to do?" If you thus plead you will find that the voice will wax clearer and clearer; its tones will become at once sweeter and more commanding. It will be as the very music of heaven, as the chiming of the bells which ring out their strains of triumph and delight. But if you disobey the call, heeding neither its counsels nor its warnings nor its promises, the voice will wax fainter and fainter until at length not even a whisper can be heard, and the stillness of an awful and deadly silence will prevail. To disobey Christ is to destroy the friend who would guide us to the City of God, through pathless forests and across desert sands, where we ourselves should be lost. It is to venture alone on strange and perilous seas, where many and many a vessel is wrecked, and which no man can sail with safety without the help of a heavenly Pilot.

JAMES STUART.



MESSRS. JAMES CLARK & Co. have sent out a Popular Half-crown Edition of the Rev. C. Silvester Horne's POPULAR HISTORY OF THE FREE CHURCHES, printed from the same plates as the more expensive six shilling editions. It is one of the books which at once made a place for itself, or rather found a place waiting for it. It offers a timely and magnificent vindication of our Free Church principles, and shows how—derived as they were from the one authoritative source of instruction—they have proceeded on lines of natural and necessary development, and have been aided by the opposition and persecution which they have had to encounter. The conflict which has been aroused by the recent Education Acts renders the circulation of this volume peculiarly opportune. We should like to see a copy of it in the hands of all our young people, and to hear of their meeting together to discuss it.

## NOTES AND COMMENTS.

**T**HE BRISTOL MEETINGS.—Bristol is so often the host of all sorts of public bodies—and within the memory of most of us has already entertained the Baptist Union and the Baptist Missionary Society in princely fashion on two occasions—that it has set a high standard by which its hospitality has to be judged. It may at once be said that it came splendidly through the ordeal. Nothing was lacking in business-like exactitude, in cordiality, in generosity, in homeliness, to make this year's meetings a most memorable season, while, on the other hand, "the feast of reason and the flow of soul" reached a high level throughout. Even the weather dealt kindly with us—fine, but not too fine—withholding the temptations of the Leigh Woods and the Durdham Downs for the most part, and yet making the going to and fro to the meetings easy and comfortable for all. For the first time all the delegates—and there were never so many before—were lodged within Greater Bristol, and delegates generally were able to remain till the close of the evening meetings, and to be in their places for the quiet time of worship ere the business of the sessions commenced. The only thing that cast any shadow over the meetings was the sad news of the railway accident near Llanelly, in which one of the ministers travelling to the meetings received serious injury. It made the prayer and thanksgiving for travelling mercies more humble and thoughtful than they are apt to be, quickening and deepening the sense of dependence upon our Father's care.

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**MR. JOWETT'S SERMON.**—Never has the Monday evening of our meetings been spent in more wholesome fashion than at Bristol. The reception was most hearty, the speeches were warm-hearted, to the point, and admirably brief, while a splendid united choir lifted some of us into the heavenly places with their admirably-rendered music. The "Hallelujah Chorus" was given in grand style, but most effective of all was the singing by choir and congregation of "All hail the power of Jesus' name," to the tune "Diadem." And then came Mr. Jowett. He has often served us, and he has always served us well. But never since his memorable sermon at the Plymouth meetings has he so swayed, and humbled, and quickened his Baptist hearers as now at Bristol. "Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay." That was the burden of his message. And from the first moment to the last he pressed the question upon us as one who strove for our souls, urging the calamity if our answer must be that of these Ephesian brethren, but showing, too, with wooing and winning words, how ready our Heavenly Father is to give the Holy Spirit to them that ask Him. The spell of the sermon was over all the meetings. It hallowed all our intercourse together. It has sent many a worker back to his labours with the hope of new endowment and of a more triumphant ministry.

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**THE SESSIONS OF THE UNION.**—Our President's address was a fitting sequel to that of the Spring Meetings, not less timely, and equally manly and outspoken. To the prophetic ministry of the Church, the "priestly ministry"

must be added—a ministry that is not only a common privilege, but a holy, urgent, and universal duty. The Address was much briefer than is usually the case; but it lacked nothing in force and in pertinence to the needs of the hour. We were happily spared the threatened discussion on the "Amended Constitution." All controversial matter, it was found, was to be withdrawn, to be left till time should shape the course in which all may heartily unite, and the remainder of the proposals was passed without any note of difference at the closing session. Dr. Glover's presentation of the Free Church position in Scotland was such as only one brought up within its fold, and familiar with its history and its heritage, could have given. His own sympathies were deeply stirred, and he stirred deeply the sympathy of the assembly for a Church legally robbed of its vast accumulated machinery on pleas which outraged the truest and most religious feelings of every evangelical Free Churchman. Opportunity was taken, from the erection of the statue at the Church House to Charles Haddon Spurgeon, to bring forward a resolution of appreciation of the glorious Gospel ministry of the greatest of nineteenth century preachers. It was fitly entrusted to his great personal friend, Rev. Charles Williams, who voiced the unanimous affection and pride of the whole Baptist brotherhood. With the exception of the time given to this resolution, nearly the whole of the Thursday morning was given to the hearing of three papers on "The Revival of Religion in the Church." They were all admirable. Both Rev. S. Vincent and Rev. Charles Brown dealt with the present, the actual condition of our churches, the prospect of revival, and the steps to be taken. On the whole Mr. Vincent was more optimistic in his review of the present condition of the Church, but the papers well supplemented each other, and stimulated to heart-searching inquiries and resolves, deepening the impression which had been made earlier in the week by Mr. Jowett's sermon. Dr. Clifford, of course, took a line all his own, and dealt with the ministry of Jesus as the story of a great revival in the Church of God. It was a paper of great power and value, quite worthy to go beside one that he read from the same platform eighteen years ago on "A Ministry of Power the Necessity for the Times." How splendidly the spiritual fires still burn, undimmed by all the controversy and conflict into which how unwillingly he has been thrust!

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**THE MISSIONARY DAY.**—The change from Tuesday to Wednesday as the Baptist Missionary Society's day for its autumn meetings was all to the good. It gave a symmetry to the form of the whole of the gatherings, and a witness to the unity of our home and foreign work, which was in every way desirable. The valedictory and designation service was a most memorable one, notwithstanding the fact that the large number of returning missionaries, with their wives, and of new missionaries, made it more of a meeting in which they took farewell of us than we of them. The address of the Rev. J. R. Wood had necessarily to be crowded into a few minutes, but we had more than our return in the wise, witty, and glowing words spoken by the missionaries themselves. We were more deeply impressed than we have ever been before by the intellectual calibre and moral fibre of the men and women we have sent, and are now sending, to the foreign field. There are missions, some of them representing great Churches,



which, within our own experience, seem ready to send out anyone who may offer to the foreign field, without requiring much proof at their hands of previous training or power to grapple with the difficulties of a missionary's career. That has never been our way, and more than ever it seems to us that we have been sending of our choicest and our best to the high places of the field. And we are having our reward in the marvellous success which, in China, and on the Congo, and in some parts of India, is attending the labours of our brethren and sisters. The fields, our history, deserve the noblest of our sons, and such are those who are now bearing the burden of this great Gospel ministry to the world. Those who heard Rev. C. Silvester Horne's missionary sermon had a great treat, a strong, earnest, urgent utterance. The great missionary meeting in the evening was marred by the attempt to make it interesting. It began half-an-hour too late, and music, which was extremely pleasant and even charming in itself, but had no special relation to the business of the evening, stole away the time, and took the keen edge from the attention of the audience. The speakers, however, did well, the Rev. Charles Williams giving a very interesting account of his visit to the West Indies, China being represented by Rev. E. C. Nickalls, and India by the ever-exuberant and youthful-spirited Rev. Daniel Jones. When will the churches of our body support the Missionary Society as it deserves, and relieve the executive of the depressing burden of debt and inadequate resources? Some, we are told, are looking to the Arthington Fund to convert the world for them. Happily, in the providence of God, if that fund ever gets out of Chancery, not a penny of it can go to the ordinary work of our society. It cannot diminish our annual expenditure—it may easily enough create new demands. Nor can anyone else's generosity diminish by one iota the responsibility of any single Christian man or woman. The white fields, the blood of Christ, make their appeal to the individual. Why do we withhold?

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**THE DEMONSTRATIONS.**—The young people's meeting on the Tuesday, and the closing public meeting on the Thursday, were splendid gatherings. Mr. Herbert Marnham was a capital chairman at the former meeting, and while other speakers did well, the honours of the meeting rested with Rev. F. G. Benskin, M.A., of the Downs Church, Clapton. His was a most rousing deliverance, admirably conceived and finely delivered. Deep sympathy was expressed more than once with his father, who, through broken health, has been compelled to resign his work at Bath; but it is much joy to him to know that he has given to the ministry a son of such splendid promise, who has already won his spurs, not only in his own field, but upon the platform of the Union and among his brethren. The closing meeting was a triumphant one. We never knew a chairman to do better—we think we never knew a chairman do so well as Mr. William Angus, J.P., of Newcastle. He stepped to the front of the chairman's table, and, in a few sentences, he had the meeting first delighted, and then thrilled, and finally in a blaze. He confined himself strictly to his time, and when he sat down the audience cheered him again and again. The high level reached by Mr. Angus was never forsaken. Rev. T. Phillips, who followed, most readily controlled and roused his hearers, and Rev. J. M. Logan gave

the address of most intellectual force and permanent interest, but both of them, and Rev. J. G. Greenbough also, were most eagerly listened to, and struck notes which will go on reverberating in the minds and hearts of hundreds who were present that night in the Colston Hall. We pray that, following on such meetings, there may be in all our churches a winter's work of great devotion and fidelity, with an overflowing sense of our great Master's nearness and blessing, and with the crowning joy of a rich ingathering of souls.

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**THE FUTURE OF THE BAPTIST MINISTRY.**—The Rev. Walter Wynn, of Chesham, has addressed an open letter to the ministers, deacons, and members of Baptist Churches, with the title: "What is to be the Future of the Baptist Ministry?" He fearlessly unveils "the open sore" of ministerial life in connection with the poverty, anxiety, and humiliation of hundreds of excellent men in our pastorates, and suggests a drastic and thorough-going remedy which, with their false views of independence, many of our churches will not, we fear, be prepared to accept. All that we can say in our present note is that Mr. Wynn's powerful plea is evidently the result of a long and fearless investigation and of a close study of the subject all round, and he has raised the matter in such a form that it will not now be allowed to sleep, either in the churches or the Union. He is following up his pamphlet by several letters, which are to appear in the *Baptist Times and Freeman*, and for these, as well as for his pamphlet, we bespeak the most candid and prayerful consideration.

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**THE CHURCH CRISIS IN SCOTLAND.**—As time goes on, the injustice and absurdity of the Lords' decision become more and more patent, and matters are rapidly approaching a painful deadlock. The conference between the Churches—the Free and the United Free—has been held, but, unfortunately, without reaching any practical result, or holding out any prospect of an immediate *modus vivendi*. The legal Free Church seems determined to justify the name which is so commonly given to it of the "Wee Free." There is nothing in its procedure which can be regarded as large-minded or great-hearted. Its policy is hard and uncharitable. The proposal for arbitration was resolutely declined. Men like its Moderator, the Rev. Murdo MacQueen, and Mr. Hay Thorburn, insist on having their "pound of flesh" according to the verdict of the House of Lords, even though more than three-quarters of it must in their hands be utterly wasted. The leaders of the United Free Church have been fair and open-minded, though they must be smarting from a sense of injustice inflicted on them by the highest legal tribunal in the land. They naturally resent the unsympathetic tone of their opponents, and are not prepared to submit to such arbitrary and haughty conditions as the minority seem inclined to impose. The situation is nothing short of a national scandal, and the responsibility of the Law Lords for bringing about so monstrous a situation is indeed great.

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**THE IMMEDIATE APPLICATION OF THE JUDGMENT OF THE HOUSE OF LORDS.**—Application was at the earliest possible date made by the Free Church to the Second Division of the Court of Session, requesting that the judgment of the House of Lords might be applied at once. This was opposed by the

United Free Church on the ground that the victorious litigants were not, by their own admissions, in a position to administer the trust which the judgment imposed upon them. Lord Young asked Mr. Guthrie (counsel for the United Church) whether his clients were going to Parliament, to which the reply was: "Certainly." The Court reserved judgment as to whether the case should be sent to the Summar Roll, or the judgment of the House of Lords should be forthwith applied. But after a few days the judges decided by three to one that they had no alternative to the immediate application of what we, in common with nine-tenths of the people of England and Scotland, regard as an iniquitous and monstrous decision. So far things are taking their inevitable course. Lord Moncrieff pertinently remarked: "It is beyond our power, were we so disposed, to delay giving effect to the remit from any consideration of consequences which may follow upon decree of declaration being pronounced—consequences which, it must be presumed, the noble and learned Lords foresaw when they pronounced judgment." "It must be presumed." Yet it is a great presumption to make, for only Lord James and Lord Davey seemed to have any glimmering of the disastrous issues to which their judgment must lead, and surely a thing which inevitably leads to injustice, which is absolutely cruel and disastrous, which is nothing short of appalling, cannot be right. The United Free Church, a Church which has done, and is doing, a great and noble work, is made the victim of an absurd legal technicality, and is deprived of its offices, Assembly Hall, colleges, churches, manses, and funds. Further, the Free Church moved to secure an interdict against Principal Rainy and his colleagues from teaching in the New College in Edinburgh, but, happily, this was for the time defeated. Principal Rainy delivered a statesmanlike address in the Assembly Hall on "Confessions," amid a scene of great enthusiasm.

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WHAT STEPS CAN BE TAKEN TO REMEDY THE WRONG?—We have held all along that the judgment of the House of Lords is as faulty in law as it is bad in morality, and intolerably unjust in its results, and in that opinion we are strongly confirmed from many influential quarters. The verdict was based upon insufficient evidence. Many pertinent and essential considerations were excluded, and even the evidence their lordships had before them ought to have led to a different conclusion. It is absurd to speak of the judges as infallible, and to represent them as being above criticism. The decision was not unanimous, and the overwhelming weight of opinion among the Scottish judges was, as is well known, on the other side. We do not in the least question the motives of those who have taken so Erastian and unchurchlike a view of the situation, but we are not prepared to accept the *ipse dixit* of any one of them. But for the unfortunate death of Lord Shand the decision would have been in favour of the majority, as we hold it should have been. The Lord Chancellor entrenched himself behind the law of trusts, and refused to consider any plea not based upon it. More will yet be heard of the case as affected by that law. If it had been looked at in its breadth, truly respected and faithfully carried out, the verdict would have been different. That Parliament must intervene, and that at an early date, becomes increasingly evident, and is all but universally felt in Scotland. Happily, most of the papers, whether Conservative or Liberal, admit this, the only exception, so far as

we are aware, being the *Scotsman*, which seems bent on aggravating the difficulties of the situation, and against all its old sympathies and principles is championing the forces of obscurantism and reaction, though even the *Scotsman* has recently had more than one lucid interval, and is beginning to feel the sobering effects of a crisis which may lead to such serious results. It allows that the time is not opportune for crimination or recrimination, and urges on the United Free Church the duty of patience and submission. It even reads the victorious "kirk" a lesson as to the stupendous mountain of responsibility it has drawn down on itself. Should it determine to delay action, and make another effort to arrive at an agreement, no party will call its discretion in question. "It has not hitherto been patient of advice, and none is now offered it, but it may be warned that its first movement may bring the mountain upon it with crushing weight." It may be compelled to take over the whole of the trust. "Delay there must be in the execution of the judgment, and, if so, would it not be wisdom to delay beginning to put it in execution; and in the meantime to see if some way cannot yet be found either to make a division of the property with its duties and burdens, or to agree on some form of co-operation in the administration of the trust? Great and serious issues depend on the action now taken by the Free Church. All eyes are turned upon it. If it can trust to its own wisdom in such a crisis its self-confidence is great indeed." This at least is sound advice, and, considering the quarter from which it comes, ought to carry great weight with the legal Frees. The *Glasgow Herald*, which is strongly Unionist, openly advocates, not only the intervention of Parliament, but the introduction of a Bill by Mr. Balfour next session, dealing with the question on the broad lines laid down by Mr. Thomas Shaw, M.P. The matter should certainly be kept out of the sphere of party politics, but, as the *Herald* says, Mr. Balfour alone can effect this by the simple process of announcing that the Church case is a prime concern of His Majesty's Government. If he declines to touch the question, the people themselves will take it up, and so add to the completeness of Mr. Balfour's discomfiture. We trust that all English Nonconformists will make the cause of the United Free Church their own.



## LITERARY REVIEW.

**THE BIBLE HANDBOOK.** An Introduction to the Study of Sacred Scripture. By the late Joseph Angus, M.A., D.D. New Edition, thoroughly Revised and in part Re-written, by Samuel G. Green, D.D. Religious Tract Society, 4, Bouverie Street. 6s.

It is exactly fifty-one years since the first edition of Dr. Angus's "Bible Handbook" was published. During that time it has been used as an invaluable compendium of Biblical knowledge and an instrument of religious training in scores of schools and colleges throughout Great Britain and the Colonies, as well as in America, the universal verdict being that of its class it is far and away the best manual that we possess. During the intervening years there has been an unparalleled increase in Biblical knowledge, due to research in Oriental lands, archeological and antiquarian discoveries, and to literary activity, on scientific lines, which would have surprised the men of previous generations. Long before his

death Dr. Angus contemplated the preparation of a new edition of his work: but as he did not live to carry it out, it is a matter for congratulation that it has been accomplished by his friend, the Rev. Dr. Green, than whom no living man is more competent to fulfil it. This new edition is a larger book than the original, and has been brought thoroughly up to date. It forms an invaluable manual for Scripture study in regard, for instance, to Language, the Canon, the Text, Versions, and the Interpretation of Scripture, and its relation to doctrine and to life, while the successive books of the Bible are gone through in a concise and compact style, so as to put the reader in possession of all the most essential features of introduction. This edition should be procured by all our ministers and Sunday-school teachers. If classes could be held to master and discuss its contents the gain would be great.

**MORNING AND EVENING CRIES.** A Book of Prayers for the Household. By the Rev. J. G. Greenhough, M.A. The Kingsgate Press, 4, Southampton Row. 2s. 6d. net.

It is an unfortunate fact that the practice of family worship is, to a large extent, dying out, and has become the exception rather than the rule. We sympathise with every sincere and earnest effort to revive it, and on this ground cordially welcome Mr. Greenhough's new volume of prayers. The title is not a happy one, but the contents and arrangement are all that can be desired, and those who, for any reason, are unable to lead the devotions of others in words of their own will welcome these invaluable aids, while their fresh and vigorous suggestiveness will be acknowledged by the most competent. There are prayers for ordinary and special days, seasons of the year, church festivals and anniversaries, and special times and experiences. Scripture readings are also suggested for each day. The simple, unaffected utterances of a devout mind, such as we find here, bring us consciously into the presence of God, and lift up our thoughts and affections to higher things.

**WHAT SHALL THIS CHILD BE?** The Ridley Lecture for 1904, together with Twelve Addresses for Children. By William Brock. London: The Kingsgate Press, 4, Southampton Row. 2s. 6d.

OUR OWN pages have frequently been enriched with "Sunday Mornings for the Children" from the pen of Mr. Brock, and we are glad that he has been induced to add to his Ridley Lectures a dozen short addresses—bright, cheery, and attractive—which young people themselves will read with pleasure, while older people will see in them examples of "how to do it." The Ridley Lectures, delivered at Regent's Park College, furnish a full treatment of the child problem, the need and method of moral and religious training, the relations of home and school, the functions of the Church and Sunday-school, the best method of teaching, and the value of pastoral influence, as a means which, under the blessing of God, should lead to the child's conversion. It is altogether a wise and weighty book, which will be fruitful on the lines Mr. Brock lays down, and for which parents, ministers, and Sunday-school teachers will be especially grateful.

**GRACE TRIUMPHANT.** A Series of Sermons. By Charles Haddon Spurgeon. London: Religious Tract Society, 4, Bouverie Street. 3s. 6d.

THESE seems to be an increasing supply of the sermons of the late Charles Haddon Spurgeon. Close upon three thousand have already been published in the ordinary weekly issue, and the fifteen which appear in this

volume have never before appeared in print. Many of them are serious of consolation, others appeal with urgent and insistent power to the conscience, while again there are throughout tones of winning persuasiveness. They are great evangelistic discourses among the most powerful we have read. As such they will be widely welcome. The photogravure portrait which forms the frontispiece is an admirable and striking likeness of the great preacher.

**TALES OF THE COUNTRYSIDE.** By the Rev. H. T. Spufford. London: James Nisbet & Co., 21, Berners Street. 1s. net.

**MR. SPUFFORD** is known to our readers as the writer of "Nature Sketches." **MR. THOMAS SPURGEON** has described him as the prose poet of "The Sword and Trowel." He is not only a close student of nature, but a shrewd observer of human life, watching with eager interest the expression and development of character, the conflict of emotion, the action of great principles in lowly surroundings. He shows us how to find gold and silver and precious stones in obscure and unlovely settings. Quaint and out-of-the-way bye-paths of history yield to him their treasures. Many of the beautiful scenes he describes are familiar to dwellers in Hertfordshire as are not a few of the quaint and holy characters of a bye-gone day. "from the village parson of the old school" downwards. We trust all our readers will spend a shilling in the purchase of these idylls of the countryside.

**CHRISTIAN CHARACTER.** Being Some Lectures on the Elements of Christian Ethics. By J. R. Illingworth, M.A., D.D. Macmillan & Co., Ltd. 7s. 6d.

THE creation of character is the supreme aim of ethics, and even religion finds in this fact its justification. Truth is revealed, law is enforced and grace offered, faith is demanded and worship enjoined, that men may be raised out of sin into holiness, out of selfishness into love, out of weakness into strength, and so made partakers of the life of God. The imitation of Jesus is an indispensable mark of Christian experience. Conformity to His image is the end of our calling. Dr. Illingworth's latest volume deals therefore with a theme of vital importance—one that is higher than all creeds and politics, and claiming continuous and universal thought. The ten lectures here presented are luminous, philosophical discussions, closely reasoned, glowing with a lofty idealism, with a deep moral and spiritual fervour and a passion for individual and social righteousness which inevitably brings us under its spell. The Christian character is the highest attainable and conceivable, and its attainment is impossible apart from belief in the Christian creed. The functions of discipline, of faith, hope, and love, the ministry of prayer and the sacraments, the place of mysticism, and the reality of the supernatural are all effectively touched upon. Our view of the sacraments differs from Dr. Illingworth's, but we believe that these, as set before us in the New Testament, have their office, and cannot be neglected without loss. We can only be grateful for a work so robust in thought, so choice in style, and so devout in spirit as this.

**PETERBOROUGH SERMONS.** By the late Brooke Foss Westcott, D.D., D.C.L. Macmillan & Co. 6s.

**DR. WESTCOTT** was Canon of Peterborough between the years 1869 and 1873, and in this capacity delivered many valuable lectures on the Bible and the Church and the various themes of Christian doctrine and life. Some of these have already seen the light in works which are known

everywhere. In this volume we have upwards of thirty, which have not hitherto been published, save that certain lectures on St. John's Gospel contain much matter that was subsequently embodied in Dr. Westcott's work on that Gospel, published in the *Speaker's Commentary*. Unless we mistake not, these Peterborough sermons will be no less welcome than previous volumes from the same pen. The first section contains eleven sermons on "The Last Discourses of our Lord in John xiv.-xvi." The second section contains eleven on "The Gospel of St. John" in general, discussing many of the questions that usually fall under the head of introduction. Then follow three on "The Call of the Prophet," as instanced in the experience of Isaiah, Jeremiah, and Ezekiel, and others, relating to special occasions. The late Bishop's style is so well known that it would be superfluous to enlarge upon it. There is in these sermons the seer-like vision and penetrating insight, the mystical fervour and intensity of thought, the apt illustration and strong, practical force as of one in close contact with the world and its needs, that have given to all Dr. Westcott's works a unique place in our literature.

SEEKING LIFE and Other Sermons. By the Right Rev. Phillips Brooks, D.D. London: Macmillan & Co. 6s.

It is an unexpected pleasure to receive yet another volume of sermons by the late Phillips Brooks, especially as they reach the lamented preacher's highest level, and will amply sustain his high reputation. Their broad outlook on life, their fine spiritual insight, their tactful dealing with the doubts and difficulties of men, their large-hearted sympathy and intense spiritual fervour, their unexpected turns of interpretation and novelty of illustration, mark them out as a distinct class by themselves. Mr. Brooks never dealt with inferior themes, but always with the highest and greatest—"The Nearness of God," "Indestructible Possessions," "The Tree of Life," "The New Birth," "The Endless Conflict," "Natural and Spiritual Forces." The editor tells us that this is the last volume of sermons we may expect, although it is intended to make another volume of "Lenten Readings" from unpublished manuscripts, uniform with that entitled "The More Abundant Life."

THE GOSPEL AND HUMAN LIFE. Sermons by Alfred Ainger, M.A., LL.D. Macmillan & Co. 6s.

THE late Canon Ainger, who was first Leader and afterwards Master of the Temple, will be remembered by his contributions to literature more perhaps than by his sermons. And yet these sermons have a flexibility and ease, a grace and charm of style, which should secure for them the attention of all who can appreciate literary excellence. They are pleasant and instructive reading—reading which illuminates, refines, and strengthens. Dr. Ainger put his best into his sermons, which he regarded as his chief work in life. He had at the Temple Church a distinguished audience, and spoke to some of the keenest and best-cultured minds of the day. He never toned down the Gospel message, or adapted it to the needs of educated men by leaving out its distinctive features. In the best sense, he magnified his office, and used his high position as a sacred trust. He believed in "the enormous influence of character," saw the true relations between "theology and life," lamented as a national disaster "the decay of worship," and vindicated the high functions of "preaching." The character sketches of Judas and Gallio are discriminating and impressive. So is the discourse on "The Talent in the

Napkin." There are perhaps greater, more brilliant, more dazzling and eloquent sermons than these, but few more spiritually helpful.

**PROBLEMS AND PRINCIPLES:** Being Papers on Subjects Theological and Ecclesiastical. By the late R. C. Moberly, D.D. Edited by the Rev. R. B. Rackham, M.A. John Murray, Albemarle Street. 10s. 6d. net.

THE early death of Canon Moberly was a source of distress to men in all sections of the Christian Church. He had risen steadily to a position of commanding influence at Oxford, and in the Anglican Church generally, while by all Nonconformists who were brought in contact with him he was profoundly respected, and had almost as many admirers among ourselves as in the Church of England. He was a contributor to *Lur Mundi*, the author of comprehensive works on "Ministerial Priesthood" and "Atonement and Personality," by the latter of which he established claims on the gratitude of all theological students without the slightest distinction of sect. This posthumous volume, which has been edited by his friend, the Rev. R. B. Rackham, M.A., is a miscellaneous collection of speeches, sermons, magazine articles, and pamphlets, most of which deserve preservation, for qualities of permanent value, though some of them are on subjects of technical and limited interest. Part I. contains theological articles, "Belief in a Personal God," "Reason and Theology," "A Religious View of Human Personality," "A Critique on the Fulham Conference on Communion with the Atonement," "The Doctrine of the Holy Ghost," and the "Enrichment of Private Prayer." There is in the course of these articles not a little High Church teaching which we cannot endorse, especially in the section on the Fulham Conference, but there is very much which all Christians can accept on matters which are above and beyond the contentions of any and all sects. The second part of the volume is ecclesiastical, touching on "Disestablishment and Disendowment," "Undenominationalism as a Principle of Primary Education," "The Independence of Church Courts," "Laws of Marriage," etc. We have as stern an opposition to Erastianism as Canon Moberly himself had, though we do not see how it is to be avoided so long as the organic connection between Church and State exists. Establishment means control, and on every principle of justice ought to mean control. So far it must limit freedom, and there will be no attainment of perfect liberty apart from Disestablishment. There are curious resemblances between the position and claims of the Anglican party in the Church of England, and the position of Dr. Chalmers and the Evangelicals in the Church of Scotland, and a disruption or exodus is as necessary in the one case as in the other. The recent miscarriage of justice with regard to the Scottish Church case offers an ironic commentary on Canon Moberly's references to the Established Church in Scotland, and suggests many other questions with which Dr. Moberly did not reckon. He pleads for such liberty of interpretation as would allow to the Thirty-Nine Articles little binding force, and such as is scarcely consistent with the principle of Establishment, though it might be permissible in a Church possessing spiritual independence. The writer's protest against undenominational teaching is vigorous almost to the point of passion, but he certainly misunderstands "undenominational Christianity," and fails to distinguish between the proper functions of the Church and those of the State. In regard to his argument there is only one reply—viz., that if undenominational teaching be condemned we must go in for pure secularism in all State-aided schools, and throw the responsibility for religious teaching absolutely on the Churches. And this is the result towards which we are indisputably moving.



SERMONS TO YOUNG MEN. By R. J. Campbell, M.A. London: S. C. Brown, Langham & Co., 47, Great Russell Street. 5s. 6d.

MR. CAMPBELL naturally finds a place in "The World's Pulpit" Series, and it would be difficult to secure a more typical selection of his sermons than those collected in this volume and addressed to young men. They deal with matters of supreme moment, such as "The Day of Decision," "The Choice of the Highest," "Spiritual Manhood," "Ambition: True and False," "Spiritual Vision," and "Temptation," in its various aspects. Mr. Campbell discusses these themes with point and incisiveness, and illuminates his discussion with a wealth of illustration which inevitably arrests attention, and places his subject in a convincing light. The sermons throughout are marked by all the freedom and grace of his well-known style. To read the book is to receive a valuable lesson in the art of preaching.

ELIMS OF LIFE and Other Sermons. By the Rev. J. D. Jones, M.A., B.D. London: Religious Tract Society. 3s. 6d.

MR. JONES, of Bournemouth, not only ministers to a large congregation week after week, but is one of the most popular preachers for special occasions, both in the Metropolis and the provinces, nor will any one who reads this volume be surprised at the hold he has acquired on thoughtful, devout, and active Christian minds. An apologetic note runs throughout these discourses, though it never obscures the expository, the experimental, and the evangelistic. There is a power of penetrating to the heart of truth, of unveiling its essence and implications, and of bringing it to bear upon the needs of daily life, which would make any preaching welcome and helpful. Clearness of insight, strength of judgment, fervour of heart, and a bright, sunny optimism are qualities ever in requisition, and Mr. Jones possesses them in an unusual measure.

LEAVES FOR QUIET HOURS. By George Matheson, F.R.S.E., D.D., LL.D. London: James Clarke & Co., 13 and 14, Fleet Street, E.C. 5s. net.

DR. GEORGE MATHESON is one of the most winsome and persuasive of our devotional writers. His brief papers express in a few lines the essence of the deepest thought and most earnest meditation on the great things of God and the soul. He has the marks of freshness, vigour, and suggestiveness. He is never conventional or commonplace. His clear, limpid style and his rich vein of poetry are an unfailing delight. Occasionally his interpretations are a little fanciful, but it is impossible to read them without receiving new light and potent impulse in spiritual things. These "Leaves" are taken from Dr. Matheson's contributions to the *Christian World*, which are among the most admirable features of that vigorous and useful paper. It is unfortunate that no table of contents appears in the volume, as it is convenient to see the subjects treated of at a glance, and there are many chapters to which a reader will naturally wish to turn again and again.

THE COMMON LIFE. By J. Brierley, B.A. ("J. B.") London: James Clarke & Co. 6s.

"J. B." of the *Christian World* is one of the best known personalities among the leaders of our religious thought. He is a seer, with clear insight, refined sympathies, and a delicate grace of expression. His religion is that of the practical mystic, the man who is at home among the great realities of the spiritual world, the unseen and eternal, but

who at the same time finds the supernatural in the natural, the Divine in the human, the root of the ideal in the actual, while in the events and circumstances of everyday life he sees the necessary training-ground for character and service. There is nothing sentimental and nothing forced in his positions. The title given to this volume is in no sense a misnomer. Everything is tested by the loftiest spiritual idealism, but common things are invested with a deeper significance, and reveal unexpected sources of blessing in its light. It is pleasant to follow "J. B.'s" musings on "Life's Positives," "Unities," and "Confusions"; to hear him discourse on "Religion as Power" and "Experience," on "Society and Solitude," on "Being Spiritual," on "Science and Conversion," on "The Soul's Atmosphere," and "The Soul's Athletics." Whether this is his best book or not, he has never written a better.

**THE SPIRIT CHRISTLIKE.** By Charles S. Macfarland. James Clarke & Co. 2s. 6d.

NOT a few of our choicest devotional books come to us from "our kin across the sea," and Mr. Macfarland's is certainly one of them. He is minister of the Maplewood Congregational Church, Malden, Massachusetts, and fortunate indeed are the people to whom such words are spoken. From cover to cover of the book we seem to be in the very "Holy of Holies," moving among the realities and splendours of divine and eternal things. The chapter on "The Life Contemplation" arrests our attention, and awakens many a new vein of thought, prepares us to see the significance of "The Light Within," aids our "growth in grace," and through the presence of "God with us" and "God within us" ensures "the life Christlike," with its "surrender and sacrifice," enriched by "the ministry of suffering," and proving its identity with "the life immortal." It keeps in view that "universal incarnation," when the great end of Christ shall be accomplished, and He shall be all in all. "The Spirit Christlike" will obtain an honoured place among our select and most valued treasures.

**THE LOVES OF MISS ANNE.** By S. R. Crockett. James Clarke & Co. 6s. MR. CROCKETT is a sane, pleasant, and amusing writer, whose work—even if somewhat rapidly produced—may be relied upon for its vivid portraiture, its stirring incident, humorous quips, and smart conversations. "Miss Anne," sole daughter of Sir Tempest Kilpatrick, is another May Mischief—too lively and frolicsome, fond of practical jokes, and somewhat reckless of the feelings of those on whom she plays them, as in the episode of the elopement, though there is a foundation of strong sense, right feeling and noble purpose, which in the end prevail. Her companion, Clementina McTaggart, daughter of the old woodsman, who is supposed to tell the story, is fully as attractive as Miss Anne, and is responsible for the most amusing situation in the book, when at a ball each passes herself off as the other. The sequel is irresistibly comical. Dan Weir, the herd laddie, whom Miss Anne ultimately promises to love, honour, and obey, is a splendidly-drawn character—in every way worthy of his success. Mr. Crockett gives us a good insight into Scottish religious life, and presents a many-sided picture which will live in the memory.

**TEXT-STUDIES FOR A YEAR.** By the Rev. A. R. Buckland, M.A.; the Rev. F. Baylis, M.A.; and the Rev. W. R. Blackett, M.A. London: Hodder & Stoughton. 6s.

OUTLINES of sermons are evidently in demand, or fewer of them would be published. These are adapted for the ecclesiastical year, from the first

Sunday in Advent to the twenty-fifth after Trinity, there being two sermons for each Sunday. They display an admirable analysis of their texts, are based on sound expository study and healthy interpretation. Ingenious in division, they are rich also in spiritual seed-thoughts. The occasional references to larger works which discuss more fully the subjects with which they deal are a useful addition.

THE GOLDEN BOOK OF JOHN OWEN. Passages from the Writings of the Rev. John Owen, M.A., D.D. Chosen and Edited by James Moffatt, B.D., D.D. London: Hodder & Stoughton. 6s.

OWEN'S is a name of which readers nowadays fight shy, the twenty-four thick volumes of his works being to most of us a *terra incognita*. Yet there are imbedded in them wise, choice, and eloquent sayings. He was a man of massive mind, devout, highly cultured, profoundly spiritual, and a scholar of the first rank. Dr. Moffatt has rendered valuable service by selecting those sections of his works which present the essence of his thought in a well-arranged and attractive form. These selections are certainly not what Robert Hall affirmed Owen's writings as a whole to be, "a continent of mud": rather will they be found to be as a well-wooded and richly watered landscape, with many a waving cornfield and fruitful garden. The introductory sketch, dealing with Owen's life and times, is a welcome contribution to Puritan history.

THE HIBBERT JOURNAL for October, 1904 (Williams & Norgate), is the first number of Vol. III., and well maintains the interest excited by the previous numbers. Sir Oliver Lodge returns to the discussion of theological problems, dealing with the fact of sin. It is a good thing that a man occupying his position in the scientific world should seriously discuss subjects of this class, although it must be frankly borne in mind that he is not an expert in theology, and would doubtless modify his views were he able to devote more attention to this specific study. Broadly speaking, his criticism is too subjective. His theories spring out of his own inner consciousness, and he gives inadequate weight, alike to the words of Scripture and to very patent facts of human life. He fails to realise that sin is not only the transgression of an abstract law, but rebellion against a personal God, and he is certainly beside the mark in saying that the petition in the Lord's Prayer means that we are to ask God to forgive us, not because we forgive others, nor in so far as, or on condition, that we forgive, but after the same fashion. God is our Father certainly; but He is King of all the earth, and much may be possible to men in private relations which is impossible to them in their public capacity. There are two other articles, one by Professor Muirhead, the other by a Catholic priest, dealing with Sir Oliver's "Reinterpretation of Christian Doctrine." The Catholic priest affirms much that we are bound to reject, but he also retains much that we cannot give up (as Sir Oliver and his co-scientists require us to do), and which could not be given up without serious loss. Mr. C. B. Wheeler's essay on the Ten Commandments, pointing out their limitations and their failure to reach the high Christian standpoint, is too superficial and flippant to be of much service. More suggestive is the Rev. W. Manning's trenchant, if somewhat extreme and one-sided, article on "The Degrading of the Priesthood in the Church of England." Professor Adeney writes luminously on "The Gospel According to the Hebrews," which he will not place side by side, in point of authority, with the Synoptics, after the manner of Oscar Holtzmann, though he considers it almost contemporary with them, and

not by any means an heretical work. It has undoubted claims to attention.

MR. ANDREW MELROSE, of 16, Pilgrim Street, sends us *A FIRST PRIMER OF APOLOGETICS*, by Robert Mackintosh, D.D. (1s. 6d.). The first edition of this little work, published four years ago, won an instant and cordial recognition from Christian students and teachers. It is marked by frankness, thoroughness, and force. We rarely find so much clear, terse thinking and such concise and trenchant argument compressed into so small a space. We venture to predict for the book more than ordinary success.—Also *THE EMPIRE ELOCUTIONIST*. A Selection of Readings and Recitations in Prose and Verse, from the best Authors. Arranged by A. L. Haydon (3s. 6d.). A capital selection it is, many of the pieces being quite recent and comparatively unknown. The book will, no doubt, rapidly become a favourite. Prefixed to the selection is an essay on the art of elocution, by Professor J. J. Cooke, full of invaluable hints and suggestions.—From the same publisher comes *THE THREE GRACES*, by Evelyn Everett-Green (3s. 6d.). A story for girls and young women, written with the author's usual grace and style, the characters being of an ordinary type and life-like enough to awaken the readers' interest. It depicts temptations and trials which all must, in one way or another, encounter, and shows the lines on which victory over them may be found.—*SONS O' MEN*, by G. B. Lancaster (3s. 6d.), is a very different work from Miss Everett-Green's "The Three Graces," strong and masculine, dealing with unfamiliar scenes and wild characters—diamonds, if at all, in the rough—with no dainty speech or delicate reserve. It is a series of New Zealand stories, bound together by a strong thread of connection, descriptive of Colonial life in its recklessness and daring. Whether it be modelled on Rudyard Kipling or not we cannot say, but it inevitably reminds us of him, and has all his virility and dash. The dialect is not always easy to follow, the speech is not always choice, but we should imagine that Mr. Lancaster has given us an authentic picture of the strange, unbridled, primitive, and often brutal life he has seen. The book is more powerful than pleasing, but it has within it promise that foretells distinction.

#### MESSRS. NELSON'S NEW BOOKS.

MESSRS. NELSON have, as usual, a splendid collection of children's books, all of which may be heartily commended, both for their letterpress and illustrations. Three are published at five shillings, and may be classed as historical. *THE KNIGHTS OF LIBERTY*, by Eliza F. Pollard, is a romance of the times immediately succeeding Waterloo, when a desperate attempt was made by Jesuits and Bourbons to grasp at supreme power and suppress all freedom. A brave resistance was called forth. The book affords a sad illustration of the craft and cruelty of "the Church" and of the crimes which have been wrought in the name of religion. *IN THE TRENCHES*, by John Finnemore, is a vigorous story of the Crimean War, and narrates with some minuteness the terrible struggle in which France and England were arrayed against Russia. *RINGED BY FIRE* is in Miss Everett-Green's best style, and shows the part played by Metz in the great struggle of the Franco-Prussian War, which shifted the balance of European power and changed the map of modern Europe. *HIGHWAY PIRATES*, by Harold Avery (3s. 6d.) is a story for boys of the days when highwaymen were a terror to the whole travelling community. *A TRUSTY REBEL*, by Mrs. Henry Clarke (3s. 6d.), notwithstanding the apparent self-contradiction

tion of the title, is an admirable story, telling how one who at first adhered to Perkin Warbeck became convinced of his imposture and returned to his allegiance to Henry VII. *THE LITTLE HEIRESS*, by Margaret Bruce Clarke (3s. 6d.) is the daughter of an American millionaire, who is sent to school in England, where she becomes a universal favourite, and, of course, in due time finds a happy marriage. *THE GIRLS OF CROMER HALL*, by Raymond Jacberns (2s.), is intended for girls from eight to sixteen. A spoiled little girl is brought under firm but loving discipline, and learns the duty as well as the value of obedience. Betty Lea is really a delightful girl. *THE PHANTOM SPY* (2s. 6d.) records the achievements and adventures of a man who made himself the terror of the French in the great Peninsular War. *THE WATER-FINDERS* (1s.) is a story of village life, where fever raged with desolating effect, and of the manner in which the plague was stayed by the discovery of what proved to be an adequate supply of water. *THE SEYMOUR GIRLS*, by Geraldine R. Glasgow (9d.), is a charming story of the first efforts in housekeeping of three young girls.

MESSRS. JAMES CLARKE & Co. have sent out the fifth edition, making the sixteenth thousand, of *HOW TO READ THE BIBLE* (1s. 6d.), consisting of hints for Sunday-school teachers and other Bible students, by Walter F. Adeney, M.A. It is an admirable guide to the right use of Scripture in view of the principles of the more sane and moderate higher criticism. A book that can be strongly recommended. The same publishers send out a new edition of *IDEALS FOR GIRLS*, by the late Rev. H. R. Haweis, M.A. (2s. net). A racy little work, brimful of good advice without offensive patronage, and showing a power of entering sympathetically into the needs and difficulties of those whose welfare it aims to promote. A book which will help them to make the best of themselves and their lives. Mr. Haweis writes concerning Untidy Girls, Musical Girls, Parochial Girls, Learned Girls, Mannish Girls, Engaged Girls, and Brides.

WE give a cordial welcome to *WOMEN AND THEIR SAVIOUR*, by Marianne Farningham (James Clarke & Co., 1s. net). Thirty-one brief chapters, intended for morning reading, based upon incidents in which our Lord came into special contact with women, and showing in what gracious and helpful ways He befriends them and promotes their best interests. It is a singularly beautiful booklet.

MESSRS. MACMILLAN & Co. have added to their "Golden Treasury" Series Lord TENNYSON'S *IDYLLS OF THE KING* (2s. 6d. net). It is a pleasure to possess the whole of this great epic in so convenient and graceful a form. It can easily be carried in the pocket.

WE have often had occasion to remark on the excellence of the Oxford editions of the *HOLY BIBLE*, and are again reminded of it by the receipt of the Pearl 32mo *CLARENDON REFERENCE BIBLE* and 32mo *CLARENDON TEXT BIBLE*, each 1,018 pages, measuring  $5\frac{1}{8}$  by  $3\frac{1}{4}$  by  $\frac{7}{8}$  inches, and containing a series of beautiful maps, with index. Anything more delightful to handle we cannot conceive. The India Paper editions are little gems. It is difficult to see how the printer's or binder's art can accomplish finer work. Prices range from 1s. 3d. ordinary paper, and 4s. 6d. India paper. They will make admirable Christmas and New Year presents, and will, in fact, be always acceptable.



Collotype.

Waterlow & Sons Ltd.

Yours faithfully,  
Alfred Hewson Baynes

From a Negative by J. Weston & Son, Eastbourne.

THE  
BAPTIST MAGAZINE

DECEMBER, 1904.

**MR. ALFRED HENRY BAYNES.**

**T**HE announcement made several months ago of the impending retirement of Mr. A. H. Baynes from the position to which he has given such distinction has been received with general regret. To the majority of the active workers in the churches of our denomination, especially to the younger men among them, Mr. Baynes is so thoroughly identified with the Baptist Missionary Society that it is difficult to think of it without him. Although he entered upon the labours of other men, who had laid the foundation for subsequent success, his tenure of office has been coincident with the most active and, in a sense, the most successful period of the Society's work. The history of the Society has happily been a continuous growth, alike in the interest taken in it by the churches at home, in the number of fields occupied, and of the devoted men and women who are labouring in these fields, as well as in the number and strength of the mission churches. Many causes have contributed to this gratifying result, but it is no exaggeration to say that Mr. Baynes has been the master mind, and that to his initiative and energy we owe more than to any other influence that can be named. He has often been described as "a prince of secretaries," and every successive year of his administration has given new emphasis to the description, and confirmed the opinion we have all along entertained, that in him God has given us one of His choicest and most precious gifts. The strain of his work must have been very severe, and we can well understand his desire to be relieved of its heavy responsibilities, and to pass on the more direct duties of administration to younger hands. Although in the course of another year or so Mr. Baynes' official connection with the Society will cease, its work is so congenial to him, and has become so truly a part of himself, that he will still bear its interests upon his heart, and place the stores of his experience at its service. For many years Mr. Baynes has had a close connection with this Magazine, as one of its proprietors, and it is, therefore, fitting that in this, the closing number of the present series, there should be this specific reference to his work and his contemplated retirement from it. There are, perhaps, comparatively few among us who remember Mr. Baynes' father, whose earthly career reached its close in 1875. The Rev. Joseph Baynes was

one of the ablest preachers in our denomination, and spent the greater part of his life at Wellington, Somersetshire, in a pastorate which extended over forty years. The Baptist Handbook of 1876 pays to his memory a well-merited tribute. "Throughout life his heart was supremely in his work. All the energies of mind and heart, of thought and feeling, were absorbed in this one commanding purpose—'This one thing I do.' His preparation for the pulpit was careful and laborious. He never offered to the Lord or His people that which cost him little. He was a diligent Bible student; he delighted to meditate on God's Word, and to avail himself of all the helps to the full and complete understanding of it. With the opening week he would commence his preparation for the following Sabbath, never leaving it to be done hurriedly towards the close. It was his habit to write out his sermons fully in a large upright hand, and to read them in the pulpit, which he did with animation, till near the close, when, abandoning the manuscript, he would make his appeal to his hearers, and especially to the young, in an earnest and impassioned manner, which could not but rivet the attention, and leave an impression not soon to be effaced." Mr. Baynes was not the only distinguished son of his father. His eldest brother, the Rev. Joseph Ash Baynes, M.A., was the first minister of Derby Road Church, Nottingham, and remembered chiefly as "Baynes of Nottingham," was an accurate scholar and a brilliant preacher. Professor Thomas Spencer Baynes, LL.D. of St. Andrew's University, was a distinguished pupil of Sir William Hamilton's, and is known everywhere as the editor of the ninth edition of "The Encyclopædia Britannica," while another brother rose to a distinguished position in the Church of England, and has written many hymns of imperishable value.

Mr. Baynes was born at Wellington in 1838, and educated at Devonshire College, Bath. It was at first intended that he should enter the medical profession, but ill-health compelled the abandonment of that purpose. He subsequently entered the offices of Messrs. Peto, Brassey, and Betts, in the days when that firm was in its most flourishing condition, and had been entrusted with public undertakings of great extent. Sir Samuel Morton Peto was at that time Treasurer of our Missionary Society, and as its accounts had got into disorder, Sir Morton requested Mr. Baynes to examine and place them on a sound basis. This was in 1860. The young accountant's work was done with such thoroughness, and his services proved so invaluable, that at a considerable sacrifice to himself Sir Morton allowed him to remain in the office at the Mission House, and the temporary engagement became permanent. Sir Morton Peto frequently remarked to the writer of this article that the best thing he had ever done for the Society was to secure for it the services of Mr. Baynes. For a considerable number of years the accounts were under his direction, and it is needless to say that they were always in a satisfactory condition. In 1876, after the retirement of Dr. Underhill, Mr. Baynes was appointed co-secretary with the late Rev. Clement Bailhache, and on Mr. Bailhache's death, in 1878, was appointed General Secretary, the



management of the Society being thus placed in his hands until, in the following year, the Rev. J. B. Myers was appointed Association Secretary. In the conduct of the Society's work Mr. Baynes has displayed administrative power of a high order. Those who have served with him on committees are enthusiastic in their praise of his business habits, his broad grasp of affairs, his mastery of the minutest details, his rare insight and foresight, as well as of his tact and geniality. On two occasions he visited India and Ceylon, inspecting all our mission stations, and gaining a knowledge which could only be gained on the spot. The results of his visitations are seen in the sounder basis of the Calcutta Mission Press, in the reconstruction of Serampore College, so that it is now a native Christian Training College, and in the establishment of a Training Institution at Delhi. Mr. Baynes has frequently visited Italy, and exercised no less helpful an influence on the development of our Mission there. But it is perhaps in connection with the Congo that he will be specially remembered. If the Congo Mission does not actually owe its inception to him, it is certain that without him it could not have done anything like its present extensive work. The explorations of Stanley in the Dark Continent directed attention to this fertile field of missionary labour, but our Society had issued its appeal for funds before Mr. Stanley reached the coast after his wonderful journey. The offer of £1,000 by Mr. Robert Arlington, of Leeds, in 1877, brought the Mission within the range of practical politics. Other generous offers followed, on the same lines, and our brethren, Grenfell and Comber, chivalrously left the Cameroons and undertook pioneering work on ground which has become sacred to us. The history of this branch of our work is a "romance of missions," and did much to revive and intensify the interest of our own and of all Churches of Christ in the fulfilment of our Saviour's command, and much as the Mission has cost in money and in life, it has proved an incalculable blessing, not only to the people of the Dark Continent, but to those at home who have made possible its operations. It is in a peculiar sense Mr. Baynes' child. He has loved it, cared for it, and served it with unstinted energy, created for it an enthusiastic devotion, and made it what, humanly speaking, it could not have been apart from him. It has imposed on him, year after year, anxious and ardent labours. In 1884 he visited Berlin in connection with the sitting of the West African and Congo Conference, and has been more times than we can enumerate to Brussels, conducting negotiations with the King of the Belgians. His statesmanlike powers are universally recognised, and the vantage ground occupied by our Mission on the Congo is largely due to his influence. What the strain of the past few years has been to him may be more easily conceived than described. His heart must have been harrowed by the accounts which have reached us of cruelties in Congoland, and, as far as has been possible to him, his influence has been exercised for their suppression. Nor can we doubt that in the end representations he has made to our own Government and to the Belgian will be found

to have had a decisive effect. Mr. Baynes has been connected with our Society for forty-four years. For twenty-eight years he has been General Secretary, and during that time its watchword has been "Forward." Again and again he has pleaded, with passionate earnestness, against the idea of abandonment or retrenchment. He has refused to be content with what has been done so long as other things remained to be done. He would not close his eyes to the open doors everywhere visible or be disobedient to what he regarded as the heavenly vision. The consequence is that to-day our Society is more vigorous than ever. In 1876, the year in which he became General Secretary, the Society employed 66 missionaries and 218 native agents. Now there are 148 missionaries and 491 native agents.

The income has during this period more than doubled, and we believe that the limits of possibility have by no means yet been reached, and that after his retirement Mr. Baynes will have the joy of finding that progress continues, and that our churches will still go forward. It was not until Mr. Baynes had been installed in office for several years that he took any part in public speaking. He was induced to do so under great pressure and with considerable diffidence. His speeches were certainly an unexpected revelation of power to the audiences he addressed, and were, we have been told, a surprise to himself. They have furnished us with a fine expression of his character, as well as of his genius. In committee his clear insight, sound judgment, great administrative skill were well known, but the churches generally had no idea of his intense zeal and impassioned earnestness, and his power of moving other hearts to sympathy with his own. In details of business he brings to bear upon every question the dry light of the intellect, but as a missionary advocate his thought is suffused with emotion, and there is in his utterances a glow, a fervour, which gives them a poetic touch and a power to arrest and thrill, such as could only arise from a sincere love of the work to which he has devoted his life. We lately quoted, in another connection, the remark of a venerable supporter of our Society recently passed away, to the effect that Mr. Baynes was by far the largest contributor to our Mission, a remark that everyone who knows him and his work will cordially endorse. We have been asked whether Mr. Baynes could not be induced to continue his work if his salary were increased, a question which would never have occurred to anyone who knows him well. The amount which he has received is a mere fraction of what he might have obtained in more directions than one, and it is within the knowledge of many of his friends that he has had various tempting offers, including one that would have brought him five or six times as much as he received as secretary. Few of us have given up so much as he for the Church of Christ. Such rare and valued service as he has rendered will be long and gratefully remembered, and we cannot doubt that the influence of his example will tell powerfully in the progress of our Mission for many a year to come.

EDITOR.

## SPIRITUAL EQUATIONS.

"He that was least was equal to an hundred, and the greatest to a thousand."—1 CHRON. xii. 14 (R.V.).



**D**AVID, the hero of Israel, was an outlaw. He was dwelling in a cave, compelled to hide from the insane and jealous fury of Saul. Saul ought to have been a father to him. He was father-in-law; and David would have been a loyal and dutiful son. But Saul's evil spirit had blinded him to his own interests and the interests of Israel. The man whom God had honoured, who as a youth had effected a national deliverance, whom Saul, had he been wise, would have cherished as his own right hand, was treated as an enemy of the State. His services were lost to the monarchy, and the hearts of strong men were drawn after him. Envy is always a foolish passion: it wounds itself all along its course, and in the end is likely to fall upon the point of its own sword.

The chronicler has already spoken of the death of Saul and the rise of David's power. In this chapter he looks back to give some details of the growth of David's military resources. Among others, he names the eleven Gadite heroes, who swam the Jordan in flood time, did deeds of prowess, and added memorably to David's strength by their adherence to his person and his cause. They were the stuff that leaders are made of, and naturally became captains. You will notice, however, an interesting emendation in the Revised Version. Instead of reading that the least of these eleven was made the leader of a hundred, while the greatest had command of a thousand, we read: "He that was least was equal to an hundred, and the greatest to a thousand"—a much more interesting and arrestive statement.

Now, it would be prosaic, not to say silly, to give this statement an exact mathematical value, and to argue that if the least of the eleven were confronted by a hundred ordinary fighters, there would be a drawn battle, while the greatest could hold his own against a thousand. The meaning is that they were so strong and brave and competent and inspiring, that, while varying in force among themselves, the presence of every one in an army counted as a big accession to the host.

Of course, the conditions of old-world fighting gave the individual hero opportunities and advantages that are impossible to-day. Campaigns were sometimes determined by individual combat; witness the outstanding instance of David and Goliath. And, in later times, the legend of Horatius keeping the bridge at Rome, if it be a legend, is not upon the face of it absurd. Times and methods have altered, and no Horatius may keep the bridge against a host to-day. But, in spite of weapons of precision, which can pick off Horatius at a mile, in spite of Socialistic dreams, and academical dissertations on the essential equality of men,

the individual still counts. For the practical purposes of life nothing is more clearly established and more universally recognised than that men are not equal. ~ And it would not be difficult, in any walk of life, to select eleven men concerning whom it might be reasonably set down in a modern book that the least was equal to a hundred and the greatest to a thousand. Everybody knows that in modern, as in ancient warfare, a great leader, possessed of brains and character and personal magnetism, is a host in himself. Cæsar's legions held themselves invincible when their commander was among them; and it is on record how once, in Gaul, when the Romans were for a moment overborne by the fierce onslaught of a flood of barbarians, Cæsar snatched his standard from the hand of its fallen bearer and flung himself into the fighting line. The influence was magical: broken courage flamed anew in faltering hearts, and men who were lying mortally wounded leaped to their feet to strike one more wild blow and die beside their chief. The day was saved. The greatest was equal to a thousand.

But it is not that part of the text which strikes one most. If I had read that a band of Gadites joined David, and that the greatest of them was equal to a thousand, I should never have made the passage a subject of discourse. The statement is too much in line with that with which we are all familiar. It is one of the commonplaces of our thinking that the greatest is equal to a thousand. That your Alexander and Napoleon and Nelson in war, that Paul and Luther and Spurgeon in religion, and other leaders in other spheres, count for hosts, we all understand and recognise. And when a great servant of the State, like Gladstone or Salisbury, dies, every intelligent citizen, who is not stupefied by partisan bitterness, is conscious of personal loss, and wonders where the thousand may be found who will fill the great gap. It is the other part of the text that interests and startles us: "He that was least was equal to an hundred." Here is a matter with which we may possibly have some personal concern. Only the very young and the very sanguine will dream of associating themselves with the great. But, "the least"! Ah! there is a fascination in that word. I do not think there is one of us, who has ever been near to Christ, ever gazed upon His beauty, ever felt the touch of His power, and the wonder of His love, who has not been shamed and humbled into an estimate of himself, for which "the least in the Kingdom of Heaven" seemed still too great.

"Less than the least of all saints." That is it! What an inspiration was Paul's when he wrote that line! How near it brings him to us! We do not understand how it could be true of him, but he understood; and we perfectly understand how it can be true of ourselves. When he is compelled by the perversity of his enemies to affirm his greatness, with something like the boasting which he hates, he is carried away from us. We lose sight of him on the misty summit of the mountain, the first steep of which we are painfully climbing. But when he calls himself, "less than the least of all saints," and even "the chief of sinners,"

he is beside us. We clutch the skirts of his cloak, and hail him as "Brother Paul." My brothers and sisters in littleness, take heart of hope: be exalted in your humiliation, and remember that the least of the Gadite heroes was equal to a hundred.

"Ah!" you say, "in that last sentence you have admitted the truth, and robbed us of a consolation that we were feeling all the time could not belong to us. All these men were exceptional men: every one was a hero, even the least; and there is the whole point of the text. But we: we are just ordinary people; and how can one ordinary person be equal to many? That would make him extraordinary forthwith."

Wait a moment!

The least of the Gadite heroes was a hero: and the least Christian is a child of God, conscious, reconciled, a citizen of the Kingdom of Heaven. And do you recall another occurrence of the word "least" in the Bible which I have already quoted? Jesus is speaking of John the Baptist, the last hero of the ancient faith: the crowning glory of the long line of Hebrew prophets, than whom there was none greater born of woman; yet He goes on to say: "He that is least in the Kingdom of Heaven is greater than he": greater in privilege, greater in possibility; the recipient of fuller truth, the wielder of more perfect weapons. Don't you see that an ordinary man in living contact with Christ is ordinary no longer? Don't you see that all things are possible to him that believeth? Is it not plain to you that every Christian is potentially a hero? has only need to call upon the resources that are surely his to be equal to a hundred or a host. Put on the whole armour of God, every piece is yours; and having done all, stand, praying with all prayer; and what force is there in the universe by which you may be overcome? Arrayed in this gear, a trembling girl may front the legions of an empire and defeat them: holding the hand of God and calling Him "Father," may walk through hell and never flinch. The thing has been done a thousand times. When of old the Christian maiden stood before the Cæsar, and declined to sacrifice to him; when, finding that he could not break her will or cloud her faith, the tyrant consigned her to the gladiators or the lions, which conquered? When Nero burned Christians as torches, and with his minions played their devils' games in the Roman gardens, lighted by these ghastly lamps, was that not hell? But who conquered, the imperial demon or the pure souls, who did not flinch, but passed through flame to God? The least was equal to a hundred: was greater than the world.

Do not fear being little. Do not say "I am the least, and therefore do not count." That is unbelief, not in yourself, but in God. I was touched the other day to hear that a friend, who is in sadly broken health, which precludes his engagement in the Christian service he loves, was lamenting that he was of no use to anyone in the world. That is all a mistake. God oftentimes finds it possible to do more with a sick man than with a hale one; and when our infirmities are of His appointment,

we may trustfully expect that it will be with us, as with the apostle, who said in such case: "When I am weak then am I strong."

Even in health many of us are cast down because of the meagreness of our abilities and the narrowness of our sphere. It should be kept in mind, however, that circumstances may at any time arise in which commonplace abilities, faithfully employed, may possess high romantic value. In a reading-book we used when I was at school was recorded the story of "a little Dutch hero." Every little Hollander, of course, is instructed in the importance of the dykes, which keep back the sea from the low-lying lands. Upon their stability and integrity the life of the community depends. One evening, after sundown, a boy was returning home alone, when his attention was arrested by the trickling of water. He discovered a tiny leakage in the dyke by which he was walking, and stopped it instantly by thrusting his finger into the hole. He hoped, naturally, that some passer-by would give alarm and bring relief. But the chill night fell, and no one came. He stuck to his post. In the morning he was found benumbed and half dead. But his great work was done. The least was equal to a hundred. For if the trickling water had worn a wider channel, and the sea had come in, a hundred thousand men could not have stayed the flood of death.

In this case the lowly doer was not unconscious of the greatness of his deed. And the deed was recorded. But in innumerable instances humble fidelity accomplishes great things unawares, which no earthly history records. In one of his sermons Ward Beecher tells of an obscure blacksmith, who forged a chain, destined to be the cable of a ship. His commonplace, routine task was well and truly done. Years after, when the smith had forgotten his work, and haply was himself forgotten, a good ship lay at anchor, wearing out a night of storm, off a dangerous coast. The strain was tremendous. The cable held. A faulty link would have meant a hundred deaths. Every link was sound. The smith was a hero in that hour. The least was equal to a hundred.

Again and again it appears in religious history that the least, and the least likely, being plastic to the touch of God, is used to accomplish greatest work. I suppose that in all Palestine, when Jesus was journeying from Judæa to Galilee, there could not have been found a person less likely to prove a successful evangelist than the light-minded woman who came out from Sychar to draw water as He sat wearied by Jacob's well. But despite its sinfulness, her heart was accessible to the Saviour's appeal, and when she hastened into the city, full of wonder, and reverence, and joy, and bore her simple testimony with a carelessness of criticism or derision that proved her sincerity and carried conviction, she did more for religion in an hour than a hundred rabbis had done in many days.

In spiritual concerns, greatness depends not so much upon the magnitude of the agent as upon the forces which, by the grace of God, he is enabled to employ. A loaded waggon stands upon a slope. A strong

man, stripped to the waist, harnesses himself to it, and pulls till his muscles stand out in bosses, and the veins upon his brow are nigh to bursting. He cannot budge it an inch. Near by, a train of fifty heavier waggons stands upon rails. At the head of the train is a man with his hand upon a lever. He is a weakly man, bent, and slightly built, but he presses his lever, and without strain or distress glides away with his mighty load. His train is in line with one or other of the great cosmic forces: he gives the force freedom, and his work is done. This thing has its analogue in the spiritual sphere. "Hitch your waggon to a star," cries Emerson. It is fine, thrilling counsel. One's heart exults to hear it. I look up at the great stars holding their course across the sky. I look at my too heavy load. I estimate my puny and insufficient powers, and I would fain "hitch my waggon to a star." But how precisely shall I effect the attachment? Who will provide me with the harness? And I do not find that for the plain man Emerson has a plain answer. Christ brings us more thrilling counsel. He would have us link our souls to the Master of the stars. God in Christ appeals for our hearts' love and trust. And if these be given, if the great attachment be effected, if it be our will to move in line with the Divine purpose, God's force is our force, our work is God's work, and it will be done, "not by might, nor by power, but by My Spirit, saith the Lord." Then the old word concerning the Gadite heroes will be an understatement of the blessed truth about ourselves. "He that was least was equal to an hundred, and the greatest to a thousand."

GEORGE HAWKER.



## THE MORAL VALUE OF LOVE TO CHRIST.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—  
EPIHESIANS vi. 24.

**T**HIS is a most fitting conclusion to the sublimest of Paul's epistles, in which he has spoken as "from out the soul of light" on the great doctrines of the Christian redemption, tracing that redemption to the eternal purpose of the Father as its source, to the death of Jesus Christ as its efficient cause, and to the faith of the believer as its subjective medium. The keynote of the epistle is the phrase "in Christ." In Him we are brought into the circle of the Divine life, enriched with all spiritual blessings, and inspired and strengthened for all duties. View the matter from whatever side we will, the essential thing is to be one with Christ. As giving us a summary of the epistle in a few words, the apostle here speaks of the love of Christ as the crown of all our duties, the secret of all our strength, the mainspring of all our joy. "Grace be with all who love." Consider then the meaning, the range, the validity of the principle here affirmed.

I. *The Apostolic Benediction: Its Meaning and Force.*—Grace is pre-eminently a Christian word, not, indeed, that it was coined by Christ or His apostles, but used in a deeper sense, with an elevated and transfigured meaning. To the Greek the word was almost synonymous with beauty. He employed it to denote, on the one hand, an object or an action that was naturally pleasing or graceful, or, on the other, the feelings which could appreciate such an object and the disposition which would lead to such an action. Christ has transferred the term from the region of natural affection to the sphere of religious life, and rendered it expressive of the feelings entertained by God to men—the free, unmerited love shown towards us in our sin and the self-sacrifice whereby He has secured our restoration to Himself. Grace, in this sense, is the most prominent characteristic of the Christian religion, which is pre-eminently a dispensation of grace.

When the apostle uses the word here as a Christian formula, he virtually pronounces God's benediction on men. He expresses approbation and goodwill, conveys the assurance of peace and prosperity, and repeats from the higher Christian standpoint the words of the old Jewish priests: "The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."

The Christian Church, on whose functions and privileges he has descanted, exists as an institution to secure the highest good of men. Its members are elected of God. They have received the adoption of sons, and obtained an eternal inheritance. They are sealed with the Holy Spirit of promise, are quickened together with Christ, and are growing up to the stature of a perfect man in Him, and at length they will be presented unto the Father without spot or blemish, that they may partake of His glory. That (in imperfect outline) is the purpose, as it will finally be the result of grace. When, therefore, Paul says "Grace be with you," he invokes on us the possession and enjoyment of all the blessings he has described.

(1) Thus grace denotes participation in the gifts of grace—the benefits conferred by it. It "bringeth salvation." Sinful men reap its fruits when, on their repentance, they are freed from condemnation, and are "accepted in the beloved." The woman who was a sinner partook of that grace when, notwithstanding her past guilt, Christ frankly forgave her and bade her go in peace. Saul of Tarsus partook of it when he was changed from the fiery persecutor of the Church into its zealous advocate and defender, and became its noblest evangelist. Grace it is which brings us from death to life, and secures for us a title to the inheritance of the saints in light.

(2) The benediction implies participation in the spirit of grace. Grace be with you as it was with Christ. From Him as the fountain it must flow into us. The infinite love which formed a part of His character must enter into and form part of ours. The grace we receive must in-



spire and control our life. Think what Christ was in this respect. "Though He was rich, yet for our sakes He became poor"—His voluntary humiliation and submission to death—for even on this point we are commanded to "let the same mind be in us" which was also in Christ Jesus. Think of Him as He healed the sick and cured the maimed, as He spoke words of hope to the miserable, and summoned the very outcasts to repentance. Think of that fine insight which enabled Him to see into the heart of the publican, and called into play the powers of a Divine life, which drew to Him by a subtle and irresistible sympathy the fallen and the tempted, whom He pointed to a recovered home of righteousness and peace. "He welcomed the prodigal, rescued the Magdalene, and took the thief with Him to Paradise." He turned with a glance of love to the recreant Peter, sent him in his desolate grief a special message to meet his special need, and then restored him to his apostleship. That is the grace of Christ. It recalls to our mind an image of divinest beauty, on which we gaze with mingled reverence and delight. And the apostle says: "May that grace, may the spirit of that blessed power be yours, that you in your measure may be like Christ, sent into the world to bless it even as He was sent."

(3) The phrase implies participation in the power of grace. It points to heights which of ourselves we cannot reach, it demands a strength we do not of ourselves possess, and victory over temptations we cannot resist. Apart from Christ we can do nothing. "By the grace of God I am what I am." It enters the soul as a secret and triumphant power, centring our affections on Him who is the altogether lovely, giving fixity to our purpose and steadfastness to our will, converting our weakness into strength, and making available for our help the resources of God Himself. This grace is the only power of any worth to us. Our own resolutions and efforts are fickle, inconstant, ineffective, and leave us gazing hopelessly at the calm heights which tower above us, and from which alone we can see the King in His beauty, and the land that is far off, but one touch of His power can invigorate our palsied limbs, make the blood course freely through our veins, and stir within us the animation of new life. At His royal word the cripple rises from the ground and walks. The wearied and baffled devotee no longer crouches helplessly at the foot of the golden stair that leads to the Throne of God, but rises, step by step, till he reaches the very presence chamber of the King. That is the work of grace.

II. *The Men upon Whom the Benediction is Pronounced.*—"All them that love our Lord Jesus Christ." Practically we have here the apostle's definition of the Christian Church. It consists of those who love Christ. Love to Christ is the point of supreme and essential importance. The Roman Catholic lays down one set of conditions as necessary to membership and the Episcopalian another. Some men insist on the necessity of an orthodox creed and others on the importance of a well-ordered ritual. Another class will tell you that the only thing you

need be anxious about is your life. Morality—external morality—is with them the one thing needful. Each of these positions has in it some degree of truth, but not one of them affords a fair or adequate test of discipleship, neither does adherence to one or all of them prove us to be the recipients of grace. The apostle's test is sounder and more comprehensive. It takes all that is of worth in the others, and will lead to the results at which they severally aim but cannot secure.

Men, even good men, differ greatly in their theological beliefs and ecclesiastical polity. One is a Calvinistic, another an Arminian; one a Sacramentarian, another a mystic; one a State Churchman, another a Nonconformist; one a Presbyterian, another a Congregationalist or a Baptist. And when we discuss these differences on purely intellectual grounds, it seems hopeless to think of removing them. But there is something in which all these good men are agreed, and when they come into the presence of Christ, it inevitably asserts itself. Their differences remain, but dwindle into a place of secondary importance. Here estrangements vanish and discords are healed. They are alike sharers of one life. They are loyal to one Lord, and that makes them His. The love of Christ is the life of the Christian man. This is to him the jewel in the casket—the diamond whose value outweighs even the gold setting in which it is preserved. Accuracy of creed, ritual, and morality create but the semblance of life—the form which may be beautiful and symmetrical, but which is nevertheless dead. Love comes and breathes into us the inspiration of life, and there is formed a man after the image of God.

To love Christ is, therefore, a matter of first importance. When we do that we have nothing to fear and everything to hope. The grace of God is ours, and all the strength and blessedness which that grace implies. We do indeed read of the necessity of faith, without which it is impossible to please God. But there is no contradiction in this, because love implies faith. I cannot love Christ unless I know that He loves me. My love to Him is but the response of my heart to His love. It is a reflection, not an original beam; an echo, not the mother tone. It is like the opening of the flowers to the rays of the sun, and could not exist apart from what I believe and know of our Lord.

III. Such, then, are the conditions on which this benediction is ours. Let us show that they are adequate. It must be remembered that love to Jesus Christ is not a vague, dreamy sentiment, an empty enthusiasm, which evaporates in talk or fails to touch the will. It is not a thrill of ecstasy, or even a burst of rapturous devotion, but something more profound and practical. It is love to a Person, whose character is clearly revealed, and to love Him is to love His character—to love the truthfulness, the holiness, the benevolence, the boundless mercy which dwelt in Him. It is, moreover, love to Him as our Lord, so that we revere His authority and obey His will. "He that hath My Commandments and keepeth them, he it is that loveth Me." And,

finally, it is a love sincere and unfeeling, without admixture of selfish alloy. It grows with our spiritual growth and strengthens with our strength. It has in it, as our text implies, the element of incorruption. The power of such an affection is evident.

(1) It creates harmony of will with God—the dispenser of grace. Christ came forth as His Messenger, to rebuke men for their transgressions, to call them to repentance, and to confer upon them a Divine peace. He evermore did the Father's will, upheld the authority of His law, and promoted His rule. To receive Christ is by that very fact to submit to God—to take His side, both against ourselves, if need be, and against the world. The more we love Christ, therefore, the more shall we enter into the sphere of the Divine rule, and be of one mind with our Father in heaven.

(2) It assimilates us to the image of Christ. For we naturally desire to become like a Being whom we regard with reverence and affection. We look up to Him with a veneration which no other can excite, we see in Him our highest ideal—the very perfection of beauty, and as we gaze with rapt eye and loving heart our features are touched with transformation, and the countenance glows like that of the prophet who had been with God.

(3) Love impels us to service. For Christian love is essentially grateful—based (as we have seen it to be) on our recognition of Christ's love to us. We are more deeply indebted to Him than we know, so deeply that we can no longer claim to be our own. We belong to Christ, and, therefore, obey Him, not simply because of His authority, but because of His grace. He rules us by His love, and when He bids us do anything for His sake, He appeals to an invincible motive: we cannot deny Him. Reason does but make known the precepts of Christ so that we may understand what they are. Conscience can but sustain their authority, and tell us that we ought to obey them. But love surrounds them with a Divine and attractive radiance, and makes them glow with life. It creates the impulses requisite to obedience, supplies us with moral stimulus, and bridges over the chasm between inclination and duty, between earth and heaven, between self and God. The law of Christ may seem to others hard and stern, but to those who love Him:

“It yet doth wear the Godhead's most benignant grace,  
Nor know we anything so fair  
As is the smile upon its face.”

Rightly, then, did Paul declare: “Grace be with all them that love our Lord Jesus Christ in sincerity.”

The principle of this apostolic benediction can never become antiquated. Meditation upon it is never untimely, but it has an especial value as we approach the end of the year, and the sombre reflections associated with it. Standing as we do on the border line of the old and the new, “we look before and after,” indulge in retrospect and forecast, that we may

equip ourselves afresh, go forward with unfailing strength, and reach the goal at which we aim. In looking back we see much to humble us. Life has not, indeed, been altogether a failure. There is much in it that excites our gratitude, and inspires us with hope. Poor as our work is at its best, God has enabled us to make some progress, and to render some slight service to the world. He has enriched our lives with manifold blessings, and given to us a measure of happiness far beyond our deserts. Our path has not always been over bleak moorlands, through marshy swamps, and up steep mountain sides. There have been days of "halcyon calm," of bright sunshine, as well as of cloud and storm. The greatest failure has been with ourselves. Memory, perhaps, tells us of gross negligences, of culpable mistakes and sins, of spiritual indifference and torpor, of ingratitude and self-indulgence, of avarice and ambition. And so far we "backward cast our eye on prospects drear." We look forward and know not what awaits us. The future is shrouded from our view. It may bring toil and care and trial, enfeebled health, severance from friends, and bereavement, for somewhere within its mists "there sits the shadow feared of man," to be encountered by us all. Yes; but that is only one side of the picture, and we must look at both. Amid our regrets and doubts and fears hear we not the tones of a calm, strong voice, "Grace, grace be with you"? Those mistakes and sins grace will freely forgive, and Christ, the dispenser of grace, bids you "go in peace and sin no more." He will so deal with them that they shall not harm you. The memory of them shall humble you and chasten you, while your gratitude for the Divine mercy shall fill you with a deeper sense of blessedness. The future need not be peopled with forms of terror, for Christ is with us. Life is in His hands. All things are under His control. Grace is the principle of His rule, and everything shall be in accordance with its demands. Let no man say: "I am weak, despondent, and helpless; I am ignorant of the way, know nothing of its dangers and perils, tremble lest I should be overpowered by wild beasts or hordes of robbers." Say, rather: "I live, yet not I; Christ liveth in me. What I know not He knows; what I cannot do, He can do; and the things that seem against me will have to reckon with His power and grace, and through Him I shall triumph over them. 'In all these things we are more than conquerors through Him that loved us.'"

JAMES STUART.



MESSRS. J. M. DENT & Co. (29 and 30, Bedford Street, W.C.) have sent out DEVOTIONAL SERVICES for Public Worship, prepared by Rev. John Hunter, D.D., in an abridged edition. It contains thirteen General Orders and Litanies and Prayers of Intercession, omitting the marriage and funeral services and the ordinary prayers and collects. Many will be glad to have the abridgment, and will find profit in the study of it.

## THE DISCONTINUANCE OF THE "BAPTIST MAGAZINE."



WITH the December number, the BAPTIST MAGAZINE will, for a time, at least, and in its existing form, be discontinued. It passed into the hands of the present proprietors fifteen years ago. They believed that it had, throughout its long history, rendered valuable services to the churches of our denomination and to the various societies and institutions connected therewith, and that it could render still further service which could in no other way be so well supplied. They were well aware that with the large increase in the number of religious periodicals of a general character, which appeal to a much wider constituency than any denomination can furnish, and with the establishment and wide circulation of weekly denominational organs, and of various localised magazines, it had become increasingly difficult to maintain a sixpenny denominational monthly on anything like a remunerative basis. But as the Magazine has always had distinctive features of its own, and was heartily appreciated by those who were acquainted with it, they felt that an effort to continue it ought to be made, and they accordingly undertook the task. Nor do they regret having done so. The Magazine has met in many quarters with the most gratifying appreciation, and testimonies to its value have come, not only from many of the foremost leaders of our own churches, but from men who have no formal connection with them. But the constituency has been less extensive than had been hoped and than the Editor and proprietors had every right to expect. If the pecuniary support accorded to the Magazine had been more adequate, if its circulation had corresponded to the perhaps too kindly estimates which have been expressed again and again of its merits, both in literary notices and private letters, there would have been no insuperable difficulties to encounter. But this, unhappily, has not been the case, and the proprietors have, therefore, resolved that the Magazine shall for the present cease to be issued. Whether the publication may, in another form and under other conditions, be subsequently resumed they cannot yet say, but their interest in the work of our churches and their desire to advance that work in every way open to them is as great as ever. Various suggestions have been made by friends who are interested in the Magazine, and deplore the idea of its discontinuance. But for the present no definite plans have been formed, while for the rest we must follow the leading of events. It will be within the remembrance of many of our readers that the "United Free Church (of Scotland) Magazine," edited by two of the ablest theologians of our day, ceased to appear twelve months ago. We are happy to know that it has been resuscitated under the same editorship, but with more favourable conditions, and that it is likely to achieve a success more commensurate with its merits. Possibly a similar renewal may await our own venerable organ.

The Editor cannot close this statement without first of all expressing his gratitude for the kind and courteous treatment he has invariably

received from the proprietors. They began by making his editorship a *sine quâ non* of their efforts to resuscitate the Magazine, and to extend the interest in it. They have throughout generously placed in him the fullest confidence, and have invariably left him—even in the most delicate and critical matters—a free hand. His greatest reward has been in the satisfaction they have never failed to express at the conduct of the Magazine. His association with them has been an unalloyed pleasure. From many of the subscribers to the Magazine he has received continuous marks of kindness which he will ever cherish as a precious memory. Special thanks are due to those who not only subscribed themselves, but sent copies of the Magazine to village pastors and evangelists, by whom they were read and passed round among their people.

The Editor would also express his grateful sense of indebtedness to the various writers—many of them brethren in the ministry—whose contributions have enriched his pages. Some of the most valuable of these contributions have appeared without their authors' names, and the men who deserved credit for them have not in consequence received it.\* It is an honour to the denomination to have in its ranks writers like those who have made the BAPTIST MAGAZINE a literary success, and won for it the respect of many impartial and competent judges.

With the printers and publishers the Editor's relations have been of the friendliest order, and it is a matter of mutual regret that circumstances should render their continuance impracticable.

### THE TRANSITORY AND THE ABIDING.

THE joy of earth is fleeting,  
 The bliss of heaven remains;  
 More sweet than earthly music  
 The angels' glad refrains;  
 And hearts of saints upraising  
 Find vent in sweetest song,  
 And lips of saints and angels  
 The praise of heaven prolong.  
 O Christ, who art for ever  
 With those whom Thou dost love,  
 Thou art the theme inspiring  
 The choirs who dwell above;  
 The love that brought Thee earthward,  
 The love that stooped and died,  
 The pardon won for sinners  
 When Thou wast crucified.  
 Be Thou our theme who linger  
 Where Thou dost sorrowing dwell;  
 And teach our hearts to love Thee,  
 Our lips to praise Thee well;  
 And when we come adoring  
 To where Thou ever art,  
 One song shall rise exulting  
 From one united heart.

—*The Greek Offices Book.*

\* For several years past one friend has written the bulk of the Notes and Comments. Several others have helped with reviews.

## THE LIFE OF CANON LIDDON.\*



ANON LIDDON, who died fourteen years ago, was distinctively a great preacher, according to the late Dean Milman the finest in England. Dr. Bright called him a vitalising preacher. "He had the power of vitalising Scripture events, and bringing them into close relation with the present." Lord Acton considered him to be "the greatest power in the conflict with sin and in turning the souls of men that the nation possesses." He was, of course, more than a preacher, and exercised a power in private life corresponding with his great position at St. Paul's. The reverence and affection in which he was held reminded not a few of the devotion of Oxford men in the early stages of the Tractarian movement to Newman and Keble. Liddon was an almost life-long friend of Pusey's, and subsequently his biographer and successor in the leadership of the party—a fact which accounts at once for the strength and weakness of his position. He was nourished in an ecclesiastical atmosphere, looked at every question from a purely ecclesiastical standpoint, and while reverent, unworldly, and intensely in earnest, was narrow and illiberal in many of his views. Like many others of the same school, he was in early life under Evangelical influences, and it is curious to read that he regarded Tractarianism as a supplement to, rather than as a substitute for, evangelicalism. He would not allow that there was any essential antagonism between them. He held various positions, as Vice-Principal of Cuddesdon College, Vice-Principal of St. Edmund Hall, Oxford, Student of Christ Church, Prebendary of Salisbury, Canon of St. Paul's, and Ireland Professor of Exegesis. He might, if he would, have obtained still higher preferment, as on several occasions he resolutely declined bishoprics, among them apparently London, Lincoln, and St. Albans, which he was urged to accept. He published his first volume of sermons in 1865, under the curious title, "Some Words for God," afterwards simplified into "University Sermons." In 1866 his fame was carried far beyond its former limits by the delivery of his Bampton Lectures on "The Divinity of Our Lord," which at once attracted general attention, and marked him out as the most brilliant and masterly apologist of the day. For these Lectures there has been a continuous demand, 25,000 copies having been sold up to the year 1880, and about 800 every later year to the time of Liddon's death. They present a fair specimen of his style of preaching, except that they are longer and more elaborate in their reasoning than his ordinary sermons (the last lecture took him an hour and forty minutes to deliver). Even yet they have a pre-eminent

\* "Life and Letters of Henry Parry Liddon, D.D., D.C.L., LL.D., Canon of St. Paul's Cathedral." By John Octavius Johnston, M.A. With Portraits. Longmans, Green & Co. 15s.

value in certain phases of the controversy with Rationalism and unbelief. Some thirteen or fourteen volumes of sermons and addresses illustrate his pulpit power, while the Explanatory Analysis of the Epistle to the Romans and of the First Epistle to Timothy show how careful, searching, and accurate was his study of the sacred text. His sermons on Old and New Testament characters are masterly in their portraiture—their analysis of motive and their exhibition of the conflict of emotion in crises of decision. As a preacher he had much of the subtlety and charm of Newman, allied with a passionate earnestness of expression and a force of eloquence to which Newman could lay no claim. It is singular to note how the Evangelical element dominated Liddon's preaching, though his sacerdotal and sacramentarian theories frequently and needlessly crop up. He was a man who lived in the realm of the unseen, and had a semi-ascetic appearance. He spoke as one who had gazed on the forms of the Eternal beauty, and caught the tones of the Infinite love. He brought to bear upon the various questions of the day principles that he had learned in communion with God—motive powers supplied by the Cross of Christ, and lived ever in view of the great day of account. He exemplified his own saying that the minister of Christ should be filled with the thought of the greatness and worth of every human soul, and the thought of allegiance to an ever-present Lord. No wonder that such a man's preaching, aided as it was by a singularly lucid and beautiful style, by the arts of brilliant rhetoric, and the resources of classic and patristic scholarship, should profoundly move the vast audiences to which it was addressed, and that to hear Liddon under the dome of St. Paul's was one of the great experiences of life in London. It was no uncommon thing to see in those audiences groups of Nonconformist ministers, nor is it uncommon to find a row of Liddon's books on their shelves. Canon Liddon expressed in several ways his sense of the value of our Free Church contribution to the national life, though he would never recognise the validity of our ministry. Dr. Dale, whom he profoundly esteemed, and with whom he occasionally corresponded, was to him a simple layman. He had from early times, to say the least, a kindly weakness for Rome, and though he would not enter her communion, he practised habitual confession, and attended Mass and other Romish services on the Continent. While he was Vice-Principal of Cuddesdon he was pained by the strong Romeward tendencies of some of his students, whose difficulties as to remaining in the Church of England he tried to remove. But he was himself suspected by the Evangelical party in Oxford. The chapel was too gaudily decorated. A cross was placed over the altar, the "celebrant" stood in front of the altar, not at the end. Music was performed at the time of the administration. There was great ceremony about washing out the vessels, etc. So great was the excitement that Liddon felt it prudent to resign, and in this step Bishop Wilberforce fully acquiesced.

Liddon was a stern and uncompromising champion of the retention of



the Athanasian Creed, and, indeed, threatened, when Canon of St. Paul's, that if it were mutilated he would resign his preferments and retire from the ministry of the Church of England. After the Purchas judgment, he and Canon Gregory told the Bishop of London that they could not submit. He was equally opposed to the Public Worship Regulation Act, though he sought to restrain the more fiery spirits among the Ritualists from the excesses in which many of them indulged. Instances of his ecclesiastical bias are numerous. In Edinburgh he deplores that St. Giles is cut up into three meeting houses, belonging to the Established Church. "I left the church, feeling a deep and unutterable aversion for a system whose outward manifestations are so hatefully repulsive. Thank God, the Church of England is very different from the Kirk of Scotland." He contributed in 1882 to some fund connected with the "Episcopal Church of Scotland," but would not serve on the committee unless the word "Episcopal" were removed. "To talk of the Episcopal Church is like talking of a two-legged man. Apart from the Episcopate, the Church of Christ does not properly exist, and when in Scotland she consents to call herself 'Episcopal,' she implies that the self-organised Presbyterian communities, whether Established or non-established, are really parts of the Catholic Christian Church, which only differ from herself, as the phrase goes, in the question of Church government. If this were the case, the position of Episcopalians in Scotland would be a sinful because a schismatical one; they would be making an uncalled-for division in the fold of Christ." Dr. Liddon took a thoroughly pessimistic view as to the evils which would result from the abolition of University Tests, and there are fewer sadder episodes than that which darkened the close of his life in connection with the *Lux Mundi* controversy. He was startled to find that the younger High Churchmen had been captured by the Higher Critics, and was especially distressed at the attitude of Mr. Gore, now Bishop of Worcester. "*Miserable* about Gore's Essay (he writes). It takes the heart out of all one's hopes for the Pusey House." He looked upon criticism as a temptation to "purchase the goodwill of the barbarians by repeated subsidies." Gore's Essay was a capitulation at the feet of the young Rationalistic professors. The cloud that settled on the life of Dr. Dale, because of the supposed estrangement of many of his old friends, on account of their differences on the Home Rule question, was slight indeed compared to this. There is a pathos in the narrative of Liddon's last visit to Oxford, to which no one can be insensible. He was as a stranger among his old friends and pupils, overpowered by a painful sense of loneliness—found that the subject which lay nearest to his heart was boycotted. He knew that if, e.g., he accepted the See of St. Albans, he could no more depend on the sympathy and support of the young High Churchmen any more than on that of the Low and Broad. "I should be practically without friends. *Lux Mundi* is a proclamation of revolt against the spirit and principles of Dr. Pusey and Mr. Keble." We think

that Liddon misjudged the position. None the less, there was a moral grandeur in the stand he made in his last sermon in the pulpit of St. Mary's, and the last sermon he preached anywhere.

Mr. Johnston has many of the best qualifications of a biographer, but does not possess Liddon's lucid and attractive style. He might perhaps have presented other aspects of the great preacher's character, and let us occasionally see him in undress. The concluding chapter, by the Bishop of Oxford (Dr. Paget), is a frank and reverent appreciation of his illustrious friend. "His splendid gifts were used with conscientious and persevering diligence; few men worked harder." But it is hinted that he suffered from being "singularly free from great burdens of administration or government." In every position he occupied he was without the restraint that is involved in every charge of chief authority. And so it came to pass that, with all his brilliance and force of character, with all his humility, earnestness, and chivalrous devotion, he lacked the touch that can only be given by the full weight of responsibility in the highest places of the field.

W. H.



## OUR BAPTIST OUTLOOK.\*



ALL Baptist principles stand the test of advancing intelligence, and of the tremendous march of culture and civilisation? I reply: They are the only principles that *can* stand the test. For they build on Christ, the solid Rock, and on that conception of a spiritual church, against which He Himself has said that the gates of Hades shall not prevail. In that conception of a spiritual church, we find our strength, our warning, and our inspiration. If we hold to that, we cannot fail to grow and to triumph. We may be very weak and ignorant in other respects, but this principle ensures success. When I think how little Peter and James and John, on the banks of the Jordan at the beginning of Christ's ministry, knew about Christian doctrine, I am amazed that they should have been counted among His disciples. If you had asked them about the deity of Christ, or about His atonement, they would not have understood the meaning of your words. But they heard His command: "Follow Me!" and they obeyed. In that act of obedience was latent the whole Christian scheme. They knew nothing of the deity of Christ? But what right had they to submit themselves unreservedly to Him, if He were a mere man like ourselves? Their following Him was an implicit and unconscious confession of His deity. They knew nothing of the atonement of Christ? But were they not conscious sinners, who had submitted to John's baptism of repentance and of faith in Him who was to come, and, in following Christ, did they not show that they looked to Him as the promised Messial, the Lamb of God that taketh away the

\* From an address by Augustus H. Strong, D.D., LL.D. (see p. 385).

sins of the world? All Christian doctrine was implicit in their obedience. That doctrine was vague and undefined, unconscious and unformulated, but it was none the less real. It was like solid matter in a state of solution, so transparent as to be invisible, yet ready at a shock to be precipitated and crystallised into definite forms of belief, as when Peter afterward made his great confession: "Thou art the Christ, the Son of the living God."

So our Baptist principle of a spiritual church contains, latently and logically, all the substance of Christianity, and it has power to regenerate the world. It has all the power that truth alone can possess. But truth, apart from Christ, the Spirit of truth, is an abstraction, and not a power. Our people have believed in the converting power of God; and just in proportion as they have given and prayed and laboured, the Spirit has been poured out upon them, and their witness to the truth has been followed by great gatherings. . . . As education advances, there is a demand for decorum in worship and attention to outward order, which the earlier stages of religious life tend to neglect. The æsthetic instinct may be overcultivated, and may become a hindrance to piety. But, with increasing culture, there is a growing disposition to express religious thought in impressive forms. The arts of music and of architecture may become helpers to religion. The Puritan worship was bare and hard. It took little account of the love of God, or of the beauty of His works. Ritualistic churches are making headway, partly at least because they clothe the truth in a fitting garb, and appeal to the heart, as well as to the head. Taste is a divine gift; the bride in the Messianic psalm had garments of needlework; the New Testament appropriates all that was vital and beautiful in the Old; the worship of the New Jerusalem has in it a responsive and even a liturgical element. We give over to the minister too much of our public service; he should be rather the leader of the congregation. We can keep our young people more easily if we add to our worship more of dignity and impressiveness, and if we make our places of worship beautiful, as well as homelike. Christ is the Master of the universe; He will make even the arts to serve Him; regard for outward form is not incompatible with the humble and contrite heart, and with the indwelling in that heart of the living Redeemer. A spiritual church means, as we have seen, two things: first, the indwelling of the Spirit of Christ in regenerate souls; and secondly, the outward expression of their union with Christ in His death and resurrection. We express our relation to Christ by the New Testament organisation and ordinances. But we need also to express it by holy lives, and by actual oral testimony. To a considerable extent, and especially in our older and more educated communities, we have fallen into the sacerdotal notion that our ministers are to do our preaching for us; forgetting that, in the early church, when Christians were scattered abroad, they, and not the Apostles, went everywhere preaching the Word.

Not sermons, but individual voices of private members of the church, are to evangelise the world. Wherever and whenever we have done this hand-to-hand work, our increase has been great. When we cease to believe that men around us are lost, cease in private to urge them to come to Christ, the glory will depart from us. The church that ceases to be evangelistic will soon cease to be evangelical; and the church that ceases to be evangelical will soon cease to exist. If we settle down in ease and idleness, content to enjoy the fruits of Christianity without giving our Christianity to others, we, too, will be dealt with as were those wicked husbandmen who failed to render returns to the owner, and whose vineyard was taken from them.

We have been a democratic people, and the masses have flocked to us. Now that we are gaining wealth and social position, there is danger that we shall forget the poor and the oppressed. We need more fully to recognise, not only our unity with all Christians, but our unity with all men. We are our brothers' keepers, and nothing human should be foreign to us. The *laissez-faire* or let-alone principle is only a surviving selfishness and barbarism. We are bound to moralise competition, and to bring men out from their isolation into community and brotherhood of Christ. I do not mean that *churches* should take sides in labour agitations or in political campaigns. But I do mean that *church members* should listen to the exceeding bitter cry of the submerged classes; should demand protective legislation for those to whom heartless capitalists will not grant a living wage. In the saloon that entices to drink, in the crime which that drink causes, Christian men should see their Master's call to stand for the weak against the strong. We have been losing ground because we have been too intent upon our own concerns to care for the interests of our neighbour. A true Baptist should be a man of public spirit. He should not only strive to rescue individual men from the slough of vice, but he should devise measures for draining that slough and making that vice impossible. In other words, he should labour for the coming of the Kingdom of God in society, as well as in the church.

Our faith, moreover, is measured by our giving. Judged by our numbers and by our wealth, our Baptist gifts, however large they may seem, are pitifully small. Our total gifts to home and foreign missions are not one cent a week for each member. The church is like Dives in the parable, clothed in fine linen and faring sumptuously every day, while the sick and hungry world at its doors, like Lazarus, receives only the crumbs from the bountifully provided table. In the time of the great Indian famine there were relief agents to whom were entrusted great sums of money with which to feed the hungry, but who kept that money for themselves, while hundreds of starving creatures died under their very eyes. God has given us wealth, that we may relieve the spiritual famine of the world. He has made us stewards of His bounty; and for every dollar entrusted to us He will require us to give account. Shall we

keep for ourselves, or spend upon our own pleasures, what belongs to the perishing? What should we think of the professed Christian who, when the bread was passed to him at the Lord's Supper, should keep it all for himself, and refuse to pass it on? When the Lord multiplies the loaves to feed the five thousand, shall the Apostles keep the loaves to themselves, and pile them up till they form such a barricade that the five thousand are hid from sight? And shall John be excused from distributing, simply because Peter will not do his part? Ah, my brethren, this is a matter between each one of us and Christ! Each one of us is charged with maintaining and extending a spiritual church, by our giving, as well as by our witnessing and teaching. And not our brethren, but only Christ, is our Example, our Lawgiver, and our Judge. For He cometh, for He cometh, to judge the earth! The judgment of nations takes place in time; for nations belong only to the present order of things, and have no eternal existence. Denominations also are judged in this world; since the divisions between them are incidents of our present imperfect knowledge, and when that which is perfect is come, then that which is in part shall be done away. Meantime, we are held individually responsible for the forward march of the denomination which to us most fully embodies and represents the truth of Christ. A retrograde movement of that denomination may be the consequence of our illiberality, our laxity, our indifference. We cannot say with the heedless French monarch: "After me the deluge!" The judgment which comes to a denomination in time comes to the members of that denomination in eternity. If we confess Christ and His truth before men, Christ will confess us before His Father and before the holy angels. If we deny Him, He also will deny us.

The faith in a second coming of Christ has lost its hold upon many Baptists in our day. But it still serves to stimulate and admonish the great body, and we can never dispense with its solemn and mighty influence. Christ comes, it is true, in Pentecostal revivals and in destructions of Jerusalem, in Reformation movements and in political upheavals. But these are only precursors of another and literal and final return of Christ, to punish the wicked and to complete the salvation of His people. That day for which all other days are made will be a joyful day for those who have fought a good fight, and have kept the faith. Let us look for and hasten the coming of the day of God.

I rest my Baptist faith upon the New Testament demand for a spiritual church; and I rest my Baptist hope upon the historic fact of our past faithfulness to this fundamental principle. "If any man serve Me, him will My Father honour." These words are as true of the denomination as they are of the individual Christian. And what is meant by serving Christ, our Lord Himself intimates when He requires that "all men should honour the Son, even as they honour the Father." We have tried to honour Christ, and Christ has honoured us. Our future as a denomina-

tion, if we are but faithful to Christ's word and to our past history, is as sure as the promises of God. It is not a question whether our principles are correct, so much as it is a question whether we are true to our principles. I believe that the great body of Baptists still are true, and therefore I believe that our denominational outlook is still promising. Though we have suffered a comparative check in our onward movement—and our increase is not what it once was—the very knowledge of the fact which this council of war gives to us may, by the help of Christ's Spirit, be made a stimulus to such labour and liberality and prayer that we shall press forward as never before. We were once but a little flock, yet it was the Father's good pleasure to give us the kingdom. If we are only meek, we shall yet inherit the earth.



## SUNDAY MORNINGS WITH THE CHILDREN.

### XII.—CHRISTMAS DAY ON SUNDAY.

**I**N a few weeks we shall see an event (a coincidence, or falling together, as people call it) which can occur only every five or six years. Christmas falls on a Sunday, and we shall thus have on one day a double festival—the annual celebration of our Saviour's birth and the weekly celebration of His resurrection; that is of the two extremes—the beginning and the end of His earthly life. In spirit and aim these festivals are one, and there is no incongruity between them. Both are days which receive their deepest mark from the impress of Christ's hand. He has made them what they are, and given to them whatever they have of sweetness and light, their power to soothe and heal, to gladden and enrich us all. Sunday is, of course, more common, coming every week, while there is but one Christmas Day in the year, which therefore stands out with greater distinctness than an ordinary Sunday, and has very special features of its own. It plays a greater part in our social life, and lends itself more fully to the pleasures of hospitality. "Christmas comes but once a year, and when it comes it brings good cheer." It is a time of feasting, which in many instances unhappily leads to excess, and is more harmful than beneficial. It is a time of family reunion, when boys and girls who have been away at school return home for their holidays, when brothers and sisters who, some of whom are away at business or have homes of their own, come back once more to the old roof. It is a time when boys and girls receive presents of various kinds, according to their age and disposition and needs. There are pleasant games indoors, long country walks, and many other things to make the season memorable. When Christmas falls on a Sunday you cannot do everything you associate with the day, even if you think of it as necessary to its enjoyment. Much you may be told to put off "till to-morrow," because Sunday is a day for worship, devoted to the service of God, and is not intended for play or sport. Even this year on Christmas Day worship should not be neglected; then, as at other times, it should be our chief thought. Many things are suitable on an ordinary

Christmas Day which are out of place on Sunday. Probably you resent this, and think it hard that you cannot have all the games, the frolic, and romping that you expect on Christmas Day. But this is a mistake. Without the Lord's Day, and that which it celebrates, Christmas itself would not be of the benefit to us which it now is, and we should lose all that is brightest and most helpful in it. Not simply because fifty-two days of rest and worship must be more helpful to us than any single day can be, but because the event celebrated on the Lord's Day crowns the event celebrated by Christmas Day. Christ was born at Bethlehem in order that He might become a Man among men, one of ourselves, a sharer of our nature. He wished to pass through our varied experiences in infancy, childhood, and manhood, that so He might be able to sympathise with us in our sorrows and trials and temptations, and help us to become good and true, and prepare us for the most perfect happiness that God can give. The message of Christmas—which is peace and goodwill—never, indeed, grows old, and is never out of place, but unless Christ had died and risen from the dead, unless He had conquered sin so that the grave could not detain Him, that message would have been incomplete, and the blessing it is intended to give could never have been imparted to us. Christ would have come in vain. But now we know that the message holds good, and that Christ can fulfil for each one of us all that He promised us. At His birth He came to be one with us in our state of weakness and suffering, and to make our life upon earth a sweeter and more gracious thing, because of the infusion into us of His own Spirit and our following of His example. He thus came into our life at His birth, but by the power of His resurrection He takes us into His life, His perfect and heavenly life. By the one event He shared our poverty, by the other we share His riches; He rose in triumph over sin, and death, and hell; He ascended to the right hand of God the Father to receive, as our Saviour, authority and power. Jesus, the babe of Bethlehem, the sufferer on the Cross, the conqueror of death, is Lord of all. He is our continual Intercessor, and our Forerunner, and where He is there we also shall be. Surely it can never be untimely for us to think of this, and when Christmas Day falls on a Sunday we should especially think of it. There is one other thing we must notice. When Christmas falls on Sunday, it is on the last Sunday of the year, thus reminding us that another year has flown, that another stage of our earthly life is past, and we are so much nearer its end. This fact surely makes more welcome the message of the Lord's Day, with its promise of a life that shall never end—pure and perfect—and blends Easter and Christmas in deathless harmony.

Keble tells us how the light of Easter irradiates all the year, so that "Sundays by it more glorious break, an Easter Day in every week"—nay, all life becomes "one Lord's Day of holy joy." There is a similar idea with regard to Christmas in "Alice in Wonderland"—perhaps one of the strangest places in which we should expect to find it. The fairies are represented as saying to the little folks:

"We have heard the children say—  
Gentle children, whom we love—  
Long ago, on Christmas Day,  
Came a message from above.

Still, as Christmastide comes round,  
 They remember it again—  
 Echo still the joyful sound,  
 'Peace on earth, goodwill to men!'

Yet the hearts must childlike be  
 Where such heavenly guests abide,  
 Unto children, in their glee,  
 All the year is Christmastide.

Thus, forgetting tricks and play  
 For a moment, children dear,  
 We would wish you, if we may,  
 Merry Christmas, glad New Year!"

JAMES STUART.



### NOTES AND COMMENTS.



**UR EDUCATIONAL DEMANDS.**—Our position in regard to State education is well expressed in the speech of the Rev. J. H. Shakespeare, M.A., delivered from the presidential chair of the Metropolitan Free Church Federation. "We ask nothing for ourselves—no privileges, no subsidies, and no sectarian teaching. The Bible is not the book of a sect, but of the nation. I cannot imagine myself under any circumstances having a part in excluding the Bible from the schools, in admitting all history except the best history, every biography except the best biography, and in shutting out the one ethical text-book really suited to a child's capacity. Yet I freely admit that if the Anglicans say: 'Unless you teach the Catechism, you shall not teach the Lord's Prayer; unless you teach our doctrine of the Church and the Sacraments, you shall not teach the Ten Commandments,' then the awful responsibility of striking from the hand of the criminal, the profligate, and the drunkard the only Bible, which, in seven cases out of ten (if we are to accept the statistics available), he is ever likely to see, would be with them, and not with us." We are very much afraid that the alternative policy to that which Mr. Shakespeare approves will have to be adopted. So far as the State is concerned, we must be content with purely secular education. There is in many influential quarters an approximation to our position, although the Government seems as obdurate as ever, and the bishops as a body as unyielding. Certain High Church Liberals have formulated proposals which come a long way in our direction, and mark a considerable advance. Their plan is what is called "facilities all round," or "the right of entry" within school hours of the authorised representatives of all churches and sects. It is, when viewed in its most favourable light, a system of concurrent endowment, but in its working it would prove grossly unfair. In many parts of the country it would leave the Anglicans in sole possession of the field. The smaller sects and the people who hold an unpopular creed would be unable to avail themselves of such facilities, and we are already too familiar with the pressure which in a thousand quiet ways can be put on Nonconformist children to receive Church teaching. Besides which, it is unseemly that religious differences should be brought before children in their early years, and that



they should be familiarised with ecclesiastical and theological disputes. Such procedure would lead to confusion and perplexity. It is a saner course simply to inculcate those great principles of morality which are necessary for sound citizenship and efficient life of every type, and on which all are agreed.

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**THE DISFRANCHISEMENT OF PASSIVE RESISTERS.**—The Lord Chief Justice has decided, in answer to the appeal of forty Passive Resisters from Scarborough, against the decision of the revising barrister who disallowed their votes, that they are not entitled to a vote, and that therefore their names must be struck off the list of voters. How far this will compel overseers to disfranchise all Passive Resisters is not yet clear. It is, in any case, a serious decision, and cannot be accepted lightly. Whether it is in accordance with common sense is another matter. We venture to think that it is not. Passive Resisters do not refuse to pay the *Poor* rate, or any part of it. What they object to is not even the *Education* rate as a whole, but so much of it as is levied for distinctly sectarian purposes. If the *Education* rate is really to be regarded as a poor rate, then all those parents who send their children to State elementary schools supported by the State are so far paupers, and, as such, they are disqualified from voting, a point, we believe, that can be logically pressed. Passive Resisters value their vote, and claim it as a part of their citizenship; but they will lose it rather than be disloyal to their conscience. The position in which we are placed painfully demonstrates the fact that the education policy of this Government is, as Cardinal Vaughan boasted, "a triumph over Nonconformity." The *Guardian* is, not unnaturally, satisfied with the decision of the Lord Chief Justice, and declares that the doctrine of Passive Resistance to an unwelcome impost is full of subtle perils, and might be extended in other anarchic directions. We are fully aware of this, but the responsibility for Passive Resistance rests, not on those who have been constrained by their conscience to have recourse to it, but on the men who, in spite of all protests and warnings, without the consent of the country, and by the most dishonourable means in Parliament, passed an Act which is essentially unjust, and which their own most distinguished leaders had previously stated never could be passed.

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**THE PRESIDENTIAL ADDRESS TO THE BAPTIST UNION OF SCOTLAND.**—The Rev. J. T. Forbes, M.A., of Glasgow, delivered at the annual meetings of the Union an address on "Symbols and Service," which has been published in a penny pamphlet (William Asher, 164, Howard Street, Glasgow). We urge all our readers to procure it, and "read, mark, learn, and inwardly digest" its contents. Mr. Forbes uses the word "symbol" in the sense of creed, and discusses the relation of creed to life and work. He holds that, as Baptists, our position is that of the full and frank acceptance of Christianity as the religion of the spirit; that we emphasise, as Christ did, the personal relation of the soul to God, with all that that involves of independence to men and the liberty which allows neither church nor priest, neither rite nor symbol, to intervene. Our Baptist ancestors believed more implicitly than others in the principles of Protestantism, and followed them more fearlessly. We need to-day Baptists who understand the implications of their position, and

are ready to go forward unafraid. This conception of our life ought to have manifold effects. "It ought, *c.g.*, to set us free from bondage to the trivialities of ecclesiasticism, the spirit of which can be, sometimes, rampant in a dissenting church. It should save us—this life in the spirit—from making a fetish of anything, even of our congregational independency; from refusing to avail ourselves, for example, of the representative system, within the church and without; from treating a Puritan tradition, such as the deputation system, as if it were a command of Christ. If the Apostles had been hampered by the pedantry of church rules, it would have taken months, rather than hours, to admit the converts of Pentecost to communion. Let us bodily judge systems by their fruits. Judged by its fruits, the average church meeting, as it exists in many churches, stands condemned. Whom does it draw nearer Christ? Whom does it uplift and encourage and strengthen? It is in many churches a time of frequent and deep anxiety, of great and painful tension and strain. Let its business be committed to a representative body, the church being the final fount of authority; and let the members, when they meet, provoke one another to love and good works. The churches need to be lifted into the realm of the fellowship of the Spirit. The other matters—the way they choose to transact their business—are secondary; they are not ends in themselves. But this is an end, never to be forgotten, that through the church the manifold wisdom of God should be known. It must set forth Christ in its internal order and life." Mr. Forbes afterwards pleads for larger and more persistent activities in religious and social work.

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THE APPEAL OF THE U.F. CHURCH TO THE COURT OF SESSION.—The Scottish Courts have, as we expected, decided that they were bound to apply the Lords' decision without delay. The Free Church is, so far, master of the situation. Its spokesmen are as unsympathetic and uncompromising, and in some cases as vindictive, as ever, showing no disposition to yield an inch to their opponents, though many among the rank and file of the Church are opposed to this high-handed procedure. The inaugural ceremonies of the United Free Church College in Edinburgh were held in the old buildings, amid scenes of great enthusiasm, but Principal Rainy and his colleagues, together with their students, have since been evicted, and the buildings have passed into the possession of the "Wee Frees," with their eight students, half of whom are said to have been transplanted from Ireland, and their motley band of professors. The authorities of the Edinburgh University have courteously placed several rooms at the disposal of the dispossessed College, showing therein a very different spirit from that of the ejectors, who could easily have accommodated their old associates if they would, but seem to be lost to all sense of courtesy, to say nothing of justice. Lord Rosebery has also offered to the United Free Church Lord Stair's house, a building which he has lately had thoroughly restored. Public indignation at these proceedings has been freely expressed, and at the College meetings of the Free Church there was considerable disturbance, created, not by the U.F. students, but by a miscellaneous crowd from the University and from the general public who have gauged the moral of the situation very accurately. Enormous meetings have been held in Edinburgh in the interests of the United Free Church in the Synod Hall and the Waverley Market.

Ministers and delegates from all parts of the city were present, numbering close upon four thousand, and the utmost enthusiasm prevailed. It is evident that the members of the U.F. Church are determined to stick together, and to proceed in what they believe to be their divinely marked-out path, at all costs, and, as Sir Henry Campbell-Bannerman well said, they are more staunch and stubborn than the men of 1843, and show no symptom of yielding.

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**THE POLICY OF THE VICTORS.**—The piecemeal or tit-bits policy, as it has been called, of the “Wee Frees” is to claim possession, not only of the general property of the Church, the Colleges, the Assembly Hall, mission stations, etc., but of the eleven thousand churches and manses, not, however, immediately, but one by one, in a piecemeal fashion, as it suits their convenience. This course will be resisted by the United Free Church, on the ground that the judgment of the House of Lords requires the victors to take over the administration of the whole trust, or none of it. One report says that a move has been made to wrest from their present owners over one hundred churches (claims for forty-three have been intimated), though it is evident that they cannot be properly administered; but the Advisory Committee of the United Free Church has declined to give possession, and, where the titles are not in the names of the general trustees against whom the judgment of the Lords’ was given, will render all possible assistance to the churches in question in their resistance of the preposterous claims of the “Wee Frees.” It will be generally felt that herein they are acting wisely. But the prospect of so much strife and litigation is not a pleasing one, and the decision which has rendered it necessary cannot exalt our conceptions of “the majesty of the law.”

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**POLITICAL LEADERS ON THE SITUATION.**—Sir Henry Campbell-Bannerman, at a Liberal meeting in Edinburgh, spoke out boldly on this absorbing topic, and gave a lead which other politicians will doubtless follow. He admitted that the judgment of the Law Lords, however lamentable, must be accepted, and pleaded that all parties in politics and religion should continue to minimise its effects. The country could not be left in its present predicament. “The judgment strikes at other Churches and other bodies beyond the bounds of the two communions immediately concerned, and here it comes into flagrant conflict with the essential and traditional spirit and genius of our people. This Scotland of ours is, above all, the home of spiritual independence. Spiritual independence is not only claimed and professed by the unattached Churches—it has always been proclaimed as essential to the State Church itself. We hold that a church is a living organism—and not merely an admirable mummy or automaton—and if it is to be living it must assert for itself its own control over its own development in doctrine and constitution. That is our theory in Scotland, an unquenchable spirit that is within us, whatever it may be in other countries, not perhaps sometimes very distant from our own. And if the law is declared to be otherwise, then we must look and strive to have such modification of it as shall loose the bonds of all Churches. But we cannot wait for that modification, which may, and probably would, be slow and deliberate. There is no room for delay. We have the immediate injustice which is palpable.

and must be dealt with—and there is the inevitable deadlock which will not brook delay.” Sir Henry hoped and believed that His Majesty’s Government would take a foremost part in bringing about a solution of the difficulty. He suggested the appointment of an Executive Committee to settle the adjustment of property, to secure congregational rights, to safeguard the claims of minorities, and to see that everything was done in view of the sacred functions for which all Christian Churches exist. Drafts of Bills by Mr. Black and Mr. Thomas Shaw have been published, which contain the outline of a feasible settlement. It has been announced, with an appearance of authority, that Mr. Balfour, who has not spoken on the crisis, intended to publish a letter on it, and later it was rumoured that he favours the appointment of a Royal Commission. This, however, will not meet the necessities of the case. In any case, it means delay. It enables the Government to shirk direct responsibility. How many Commissions have been appointed only to find their Reports set aside? The *Guardian* justly says: “In the case of the United Free Church, it is only speedy help which can avert disaster, and it would be wiser for the Government to make its own inquiries and act on its own responsibility.”

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NEWSPAPER OPINION.—One of the most curious indications of the popular feeling is the change which has come over the spirit of the *Scotsman*. We have more than once expressed our regret at the manifest unfairness of its discussions of the Church question, and at the virulence of its tone towards Dr. Rainy, against whom its editor has apparently some personal animus. A month ago we touched upon symptoms of this change, which is popularly explained in Edinburgh by the fact that the editor has been transposted for a time to the Sunny South, and left matters in the hands of the sub-editors, who have certainly taken a more reasonable tone than their chief, and are doing their best to stop the steady dropping of their circulation. The *Scotsman* has practically brought itself into line with the *Glasgow Herald*, the *Dundee Advertiser*, the *Aberdeen Free Press*, and the *Edinburgh Evening News*, and advocates a course which is at once wiser, more just, and more practicable. It approves of the policy of the United Frees in insisting on the administration of the whole “trust” or none, points out to the “Wee Frees” the limitations of their power, their incompetence to comply with the requirements of the Lords’ decision, and the dangers they will encounter if they persist in their high-handed and selfish plans. We trust they will not be so intoxicated by their success as to be blind to the demands of reason and right.

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A BAPTIST YOUNG PEOPLE’S UNION.—A desire has long been felt and often expressed that the young people of our churches throughout the country should be brought into closer touch with one another, and some time ago a committee was appointed to draw up a scheme to secure this end. At the Council meeting at Bristol this scheme was formally adopted. Its aim is to federate the various young people’s societies connected with our churches to bring them into vital connection with the Baptist Union, to promote their study of our history and distinctive principles, and to enlist their sympathies and co-operation in our life and work as a denomination. The methods by which the Committee will seek to carry out the objects of the

Union will be: (a) By compiling and keeping a complete register of Young People's Societies connected with Baptist Churches. (b) By encouraging and aiding in the formation of such societies where they do not already exist. (c) By arranging or holding public meetings for young people in different centres, either in connection with our own churches, or in conjunction with kindred organisations. (d) By arranging courses of reading for the study of the Scriptures, of Biblical literature, of books dealing with the culture of the devout life, and of Church history, especially that of our own and other Free Churches, or of any other subjects the study of which, in the opinion of the Committee, is in harmony with the objects of the Union. (e) By seeking to promote denominational objects in the constituent societies, and to lead the young people in our churches to take a keener and more intelligent interest in the reasons and purposes of our existence as a denomination. We cordially commend this new departure to the attention of our ministers and deacons, Sunday-school superintendents, and teachers, Christian Endeavour Societies, and Young People's Guilds. The object is one that ought to command universal sympathy and support.

**A SEVERE WINTER.**—The weather prophets have long warned us that we are likely to have a winter of exceptional severity, and at the time of writing the signs are all in their favour. Severe snowstorms are reported from every part of the country; traffic has been impeded, railway trains blocked, and much suffering necessarily caused. With the general slackness of trade, and the difficulty of finding work, the prospects before us are not cheerful. All that we can plead for here is that those who have it in their power to help should take a serious view of their responsibility, and remember that there is a very real sense in which every man is his brother's keeper. The Government and the various municipal authorities can do much to relieve existing distress by providing work that either needs to be done, or may be usefully done in the interests of the public. It is far better that men should work for what they receive than be simple recipients of charity. But when all this has been done there will still be a call on the churches to help. There are painful cases that do not come prominently before the public—people who are too modest to ask for assistance, though they sorely need it. These must be discovered, and the spirit of philanthropy must in every direction be actively at work. Humanity is one of the best tests of piety, and we know who it is that makes it the decisive element in the great day of judgment. We must act in this matter "for Christ's sake," "as unto the Lord, and not as unto men."



## LITERARY REVIEW.

**THE APOSTLES OF OUR LORD.** By the Rev. J. G. Greenhough, M.A.  
 Hodder & Stoughton. 5s.

MR. GREENHOUGH is making good use of his relief from pastoral duties in issuing successive volumes from the press. He here deals with a subject which is as attractive as it is important. The Apostles fulfilled in the promulgation of Christianity and the establishment of the Church a momentous and unique, but frequently misunderstood, function. Many exaggerated and erroneous ideas of their work which obscure its real glory

are still current. They were supremely witnesses of Christ, and had delegated to them none of the tremendous powers with which they are credited by Sacerdotalists, both Romish and Anglican. They were men of divers character, each supplementing the other, and each therefore played a distinctive part in the Apostolic work. Mr. Greenhough speaks of his book as "a comparatively small and entirely unambitious work," but it gives us the result of keen and vigorous thought, follows a plan of its own in discussing the calling and ordaining of the Twelve, and their characteristic features, the training and making of the Apostles under the teaching of Christ. The closing section is devoted to a study of various questions which a survey of the Apostolic work necessarily raises, such as Apostolic Succession, the Primacy of Peter, and the Apostle Born Out of Due Time. The Rev. J. Edwards, of Marlow, mentioned in the Preface, should be Rev. F. Edwards, of Harlow, whose valuable work, "These Twelve," was contributed many years ago to our own pages.

THE LIFE OF JAMES HOOD WILSON, D.D. By James Wells, D.D.  
Hodder & Stoughton. 7s. 6d.

No one acquainted with the recent religious life of Edinburgh could be ignorant of the ministry of "Wilson of the Barclay," as for many years he was familiarly called. He was one of the most successful pastor-evangelists in the Modern Athens, and made a deep impression on the life of the city. After a short ministry at Irvine, he was entrusted with the charge of the Chalmers' Territorial Church at Fountain Bridge, a mission commenced by Dr. Candlish and the congregation of Free St. George's, in which neighbourhood he found ample scope for his evangelistic and philanthropic efforts. He then, when the church was overcrowded with a membership of twelve hundred, removed to the newly-built Barclay Church, at no great distance from Fountain Bridge, and there he laboured assiduously until his death about a year ago. He was a good, solid preacher, a diligent pastor, devoting much of his time to systematic visitation, and a faithful "soul-friend." He displayed a Christ-like sympathy with the lost and degraded people, who are everywhere to be found, and did much rescue and reform work. He was a valued counsellor of young men, while for children he had a passionate love which won for him their intense and admiring affection. Stories are told of his great physical courage. He often quelled domestic and street riots. A drunkard who was brutally assaulting his wife was seized, shaken, and laid on the floor. When he rose he offered to fight. Dr. Wilson again laid him on the floor, and kept him there till he begged for mercy. The man gave up his drinking, and told this story years afterwards, when he was a respected foreman in a large factory. "The district had many 'characters.' One of these was 'Big Sam,' the boatman. His use of his fists had made him the hero of a large circle. One night Dr. Wilson was going home from the Assembly along with two brother ministers. Sam and his band, who were tipsy, were standing at the corner of Sempie Street. With his usual oath he told them to watch what he would do with 'the minister.' The two ministers from the country were much alarmed, but Dr. Wilson, being an athlete, knew exactly what to do. He went right up to him, pinned his arms to his side, and, looking him straight in the face, said, 'Now then, Sam, come along, what were you going to

do?' Sam wriggled, but could not free himself. His followers looked sheepish. When he was asked several times over, he muttered, 'Nothing.' His followers burst into a laugh, and Sam fell from his pedestal. Ever after he had a great admiration for 'the minister.' He came to the evening service, and the whisper went round, 'Dae ye see wha's in the kirk the night?' 'It's big Sam.'" It was no uncommon thing for Dr. Wilson to help little lads to carry their parcels, poor women to carry their bundles of clothes, old men to wheel their barrows. "When he found a drunken man, he thought pityingly of his family, and often took him home. He wrote his mother that he had found one on the Links whose head was bleeding. With great difficulty he got him home. He was an artist, and a fine sketch was on his easel. Dr. Wilson was greatly impressed by the startling contrast between the beautiful painting and the self-brutalised painter, covered with mud and blood, lying helplessly on the sofa and denouncing his home-bringer." Not in any technical sense a student or a great reader, Dr. Wilson accomplished a beneficent work, and this record of his life, written by one who knew him well, will be a guide and inspiration to many. Students for the ministry should make a special study of it.

**THE PAST A PROPHECY OF THE FUTURE, and Other Sermons.** By the Rev. S. H. Kellogg, D.D., LL.D. Hodder & Stoughton. 6s.

DR. KELLOGG, who, if we are not mistaken, was at one time a missionary in India, will be known to many of our readers as the author of a series of valuable lectures on "The Light of Asia and the Light of the World," and of another series on "The Genesis and Growth of Religion." He also contributed to the "Expositor's Bible" the volume on Leviticus. His sermons are marked by vigour, directness, and spiritual force. They are all on a high level, and deal with subjects of universal and abiding interest. It is impossible not to be impressed with their exceptional strength. There is in them nothing eccentric or startling, but on every page we find ourselves to be in the grip of a strong, independent mind, dealing with themes of transcendent importance. The apologetic sermons on "The Reasonableness of Miracle," "Difficulties of Unbelief," "The Question of the Ages," and "The Testimony of Christ to Himself" are in every way notable; while those which deal with the Second Advent are marked with reverence and sobriety, and possess many qualities which render them peculiarly timely in their discussion of a theme of which too many among us are apt to fight shy.

**THE MAGNETISM OF CHRIST. A Study of our Lord's Missionary Methods.** By the Rev. John Smith, M.A., D.D. Hodder & Stoughton. 6s.

THE Duff Missionary Lectureship on Evangelical Theology is one of the most useful institutions in the Free Church of Scotland, and the chair has never been more worthily filled than by Dr. John Smith, whose book is as attractive as its title. It is a discussion of the missionary principle—apart from the field of its exercise—as an essential element of Christianity, showing how the evangelistic spirit is wrapped up with the very conception of our faith. Dr. Smith discusses such matters as "The Methods of Jesus," "His Distinctive Method," "How He Drew Men to Himself," the Ministries He Established, His dealings with Individual Inquirers, with Questioners and Opponents. He devotes a chapter to "Christ's Use of Reserve,"

a subject well worthy of consideration, and one that may be used for very wise purposes, though it readily lends itself to abuse, and needs to be discussed—as it is here—with careful discrimination. All Christian workers will welcome this earnest and eloquent plea, and join us in the hope that it is by no means the last of the Duff Lectures which will be sent forth by a minister of the *United Free Church!*

**THE FOOTSTEPS OF THE FLOCK.** Scripture Studies for Every Sunday of the Year. By the Rev. G. H. Morrison, M.A. Hodder & Stoughton. 6s.

MR. MORRISON has rapidly risen to a place in the front rank of Scottish ministers, and has already enriched our homiletic literature by four or five volumes of exceptional worth. The studies here given are reprinted from the Scottish edition of the *British Weekly*, and no one who is familiar with them will be surprised that their separate publication has been called for. They have long seemed to us to form one of the most noteworthy features of that vigorous journal. The morning study is invariably based on some incident taken from the Old Testament, while the evening study is suggested by the New Testament. They are all admirably adapted, not only for their immediate purpose as helps to Sunday-school teachers, but for personal and family reading. Brief as they are, they deal lucidly with the salient features of every narrative on which they touch, and bring out its lessons in a very striking and memorable form. The originality, suggestiveness, and literary grace of the volume will win for it a cordial welcome.

**QUESTIONS OF FAITH.** A Series of Lectures on the Creed. By Professor James Denney, D.D.; Professor Marcus Dods, M.A., D.D.; Emeritus-Professor John Laidlaw, D.D.; Principal T. M. Lindsay, D.D.; Professor H. R. Mackintosh, D.Phil.; Professor James Orr, M.A., D.D.; and P. Carnegie Simpson, M.A. Hodder & Stoughton. 5s.

THESE lectures were delivered on successive Sunday evenings in Renfield Church, Glasgow, so long associated with the name of Dr. Marcus Dods, and now under the pastoral care of the Rev. P. Carnegie Simpson. They are seven in number, and are all devoted to themes of vital and permanent interest: What is God? Is Christ the Son of God? Did Christ Rise from the Dead? What do we mean by the Holy Spirit? What is the Catholic Church? Can Sin be Forgiven? Is there Life after Death? They are at once clear, concise, and robust, a convincing apologetic which to all who heard and to all who read them will be simply invaluable. Such lectures are called for by the intellectual conditions of our day, and by the doubts and difficulties experienced by young men even in Christian homes and schools, and it would therefore be a decided boon if the example of Renfield Church were widely followed.

**THE PRACTICE OF SELF-CULTURE.** By Rev. Hugh Black.  
Hodder & Stoughton. 3s. 6d.

WE hope that it may now be regarded as Mr. Black's intention to give us at least one volume annually. He has a peculiar fitness for addressing young men and winning their sympathetic interest. We are already indebted to him for more than one brilliant treatise, such as "Friendship," "Work," "Culture and Restraint," to which last "The Practice of Self-culture" is a fine sequel. It deals with



the practical ways in which the self can be equipped for service. Self-culture is not a complete ideal for human life, though it is a necessary part of our education, and increases the value of our contribution to the life and progress of the world. Mr. Black insists on proportional development, both physical and mental, points out the instruments of culture in relation to imagination, and heart, conscience, and spirit. The book is written in a singularly clear and beautiful style, and with real devoutness of spirit. Such addresses as these cannot fail to command the admiration and rouse the efforts of young men to make the most and the best of themselves, alike for their own sake and for the fulfilment of their obligations to God and the world.

**WHY DO I BELIEVE IN JESUS CHRIST?** By the Rev. R. B. Girdlestone, M.A.  
London: Hodder & Stoughton. 1s. net.

A SMALL volume, consisting of four lectures compressed into eighty-eight pages, delivered in connection with the Federation of the London Prayer Union to professional and business men. Condensed as they are, they are at the same time comprehensive and pointed, and give what we can honestly commend as a satisfactory bird's-eye view of the reasons for believing in Christ. They deal with the book of nature, with the Bible, with the mission of Christ, and the witness of the Spirit in pertinent style.

**DR. PARKER AND HIS FRIENDS.** By G. Holden Pike. T. Fisher Unwin. 6s.

MR. HOLDEN PIKE is an adept in work of this class. His bright, piquant, and well-informed chapters give us a vivid and accurate idea of the great preacher who built the City Temple, who exercised for more than thirty years a remarkable ministry in London, which has borne fruit in many directions, and laid the foundations of the ministry of his distinguished successor. Mr. Pike was a close observer of Dr. Parker's work, and was brought into intimate relations with him. He understood the genius of the man and could see behind his peculiarities the solid qualities which made him as true and good as he was great. Mr. Pike's diagnosis of this hero's mental and spiritual characteristics is exceedingly fine. Dr. Parker was a man of massive strength, a preacher *sui generis*, with unflinching freshness, and prolific in the thought that inspires thought. If it be the mark of genius that it lights its own fire, Dr. Parker was a genius. He lit other people's fires, too. Among his friends, as here described, are Dr. John Campbell, Thomas Binney, James Spence, John Rylands (of Manchester), Rev. J. De Kewer Williams, C. H. Spurgeon, and Henry Ward Beecher. Mr. Pike's portraits of these and other worthies are accurate and striking. The association of some of the men with Dr. Parker was lighter than with others, and perhaps they were not all friends in the strictest sense of the term. But they are all worth knowing, and Mr. Pike has narrated many facts about them, as well as about the central figure of this volume, which cannot be found elsewhere. He throws many a valuable sidelight on the religious history of the Metropolis during the greater part of the Victorian era.

**THE CHRISTIAN OPPORTUNITY.** Being Sermons and Speeches Delivered in America. By Randall Thomas Davidson. Macmillan & Co. 3s. 6d. net.

ARCHBISHOP DAVIDSON'S recent visit to America was a wise, as well as a bold, undertaking. From the purely ecclesiastical standpoint it has done much to

bind together the Episcopal Churches of England and the United States. Dr. Davidson was everywhere received with great enthusiasm, and the more generous side of his nature found free expression. These sermons and addresses abound in wise and timely counsel, which we should all do well to note. It may be questioned whether we in England have so fully learned the meaning of religious liberty as the Archbishop seems to imagine, nor would it be easy to reconcile some parts of the Faneuil Hall, Boston, speech with Dr. Davidson's attitude towards the English Education Act. Since his return he has enlarged on the virtues of "Establishment." Several years ago we referred in these pages to the opinions on this question of the great man whom the Archbishop himself eulogises in his sermon at Trinity Church, Boston. Will Dr. Davidson study the following from the late Phillips Brooks? "There are three things, I think, that hamper the mental activity and free thought of the working English clergy. One is the Establishment. No doubt, with the best men, as in Stanley's case, the Establishment seems to be the safeguard of liberality and an inspiration for tolerance, but with ordinary men I am convinced that it is simply a weight of responsibility, and makes them fear anything except most loyal adherence to what they call Church of England views. The second thing is the immense overwork of the clergy in externalities, especially in the care of schools, which is an enormous tax on time and absorption of thought. And the third thing is the Athanasian Creed. That Creed, explain it as they will, has in it the very spirit of a settled, unprogressive, and exclusive theology," with more to the same effect. Dr. Davidson deplores mistakes of his spiritual ancestry in the eighteenth century. It is sad to think that he is preparing a similar task for his successors, who will certainly deplore his attitude and that of the Bench of Bishops on this painful education controversy.

ON HOLY SCRIPTURE AND CRITICISM. Addresses and Sermons. ON THE CHURCH OF ENGLAND. By Herbert Edward Ryle, Bishop of Winchester. Macmillan & Co. 4s. 6d. and 6s.

BISHOP RYLE is the bearer of a name honoured in the Church of England, and in bounds extending far beyond it, though he is a very different man from his stalwart father, who acquired fame as Vicar of Stadbrook long before he was raised to the See of Liverpool. He has his father's evangelical fervour and profound piety, together with a breadth of scholarship, a wealth of resource, and a power of fearless investigation to which his father could lay no claim. In the smaller of these two volumes he has collected addresses delivered at different places during the past fifteen years. All of them bear more or less directly on the study of Holy Scripture as of supreme value, and show that there is nothing in the assured results of criticism to weaken our belief in its Divine authority and inspiration and in its power to answer all the needs of our spiritual nature. Such efforts as the bishop has made on these lines are urgently required, and should do much to remove alarm, and restore confidence in the unique power of the Bible. In the larger of the two volumes the bishop deals with the position of the Church of England as a Protestant Church, aiming to show what was involved in the Reformation settlement, and claiming for the Church of England all the notes of a Church of Christ. The bishop's position is that of a reverent-minded and devout Broad Churchman, resolutely opposed to

the pretensions and superstitions of Rome on the one hand, and to our own Free Church position on the other, although he looks with a kindly eye on Evangelical Nonconformity. "There is," he says, "more gladness to an English mind in the thought of a better understanding between the members of our Church and the members of the great English Nonconformist and Scotch Presbyterian communions than in the contemplation of any irresponsible coquetting with the Vatican."

A HISTORY OF THE ENGLISH CHURCH IN THE REIGNS OF ELIZABETH AND JAMES I. 1558-1625. By W. H. Frere. Macmillan & Co. 7s. 6d.

This volume belongs to the history projected by the late Dean Stephens of Winchester, and issued under his editorship, and subsequently under that of the Rev. W. Hunt, Litt.D. The Elizabethan period is universally recognised as one of the most important in the ecclesiastical history of England, following as it did the Reformation inaugurated in the reign of Henry VIII. and the shameful reaction under Mary. It was a time of decisive change—the formative period of the English Church—when a departure was made whose significance is not yet exhausted. Mr. Frere writes from a High Anglican standpoint, so that his views and judgments do not coincide with our own. Had there been less of a disposition to compromise with Rome, had the English Reformation been more thorough, as it was in Scotland, we should have been spared many of the troubles of more recent years. The origin of much that has disfigured the Church of England, and crippled her usefulness, may be traced to the days when Puritanism was regarded with as much disfavour as Romanism. The Puritan ideal has far more to urge for itself than Mr. Frere allows, and it had on ecclesiastical grounds as good a right to exist as the highest Anglicanism which had broken away from Popery, while on Biblical grounds its position was much firmer and more consistent. The policy of Whitgift, as opposed to that of Grindal, was hard, unsympathetic, utterly un-Christian, and unjust. Had he lived in the times of Christ he would—on the principles he followed—have taken part against Him with Caiaphas. The story of fines, imprisonments, and martyrdoms is pitiful, and it was due far more to Whitgift and other ecclesiastics than to secular statesmen, or even to Elizabeth herself. From the Anglican standpoint, Mr. Frere has made an able presentation of the case. But there is another side to it which must not be overlooked.

SIR WALTER RALEIGH. By Sir Rennell Rodd. Macmillan & Co. 2s. 6d.

THERE is no more fascinating figure in "the spacious times of great Elizabeth" than Sir Walter Raleigh. His introduction to the Court and rapid rise therein, his friendship with the Queen and her subsequent estrangement from him, his heroic adventures on sea and land, his chivalrous dash and daring, his relations with Cecil and Essex, the eclipse of his fortune, his committal to the Tower, the death sentence so capriciously granted by James I., his death so bravely borne, appeal to the imagination of all students of history. The story has more than the charm of romance. Sir Rennell Rodd has entered sympathetically into the spirit of Raleigh's life and character, and graphically depicted the surroundings of those memorable times. He has given us a monograph well worthy of its place in the "English Men of Action."

ADAM SMITH. By Francis W. Hirst. English Men of Letters.  
Macmillan & Co. 2s. net.

ADAM SMITH was more than a man of letters. His great work on "The Wealth of Nations" wrought a revolution in our social and political economy, and ultimately led to the establishment of Free Trade, which, so far as argument is concerned, is established on a firm and irrefragable basis. It will be a good thing if the electors of England who cannot all read that great and epoch-making treatise can be induced to study Mr. Hirst's monograph. They will find it a brisk, brightly written book, abounding in apposite information, and bringing up our knowledge of Smith to a point not previously reached. Mr. Hirst has had the advantage of the discovery a few years ago of Smith's Glasgow lectures on "Justice, Police, Revenue, and Arms"—lectures which are of great value in themselves, and absolutely refute the idea advanced by certain French writers that Smith was indebted to Turgot for the position he advocated in "The Wealth of Nations." There is no more interesting volume in this valuable series.

THE BIBLE A MISSIONARY BOOK. By Robert F. Horton, M.A., D.D.  
Oliphant, Anderson & Ferrier. 2s. 6d. net.

DR. HORTON is an enthusiast for missions both at home and abroad, and states frankly that, apart from its missionary aspect, Christianity would be for him no Gospel. In this work he establishes the proposition implied in its title-page, to which the book throughout is absolutely true. He writes from the standpoint of modern criticism, which is, as is well known, a source of widespread distress, many devout men feeling that, in view of certain supposed results, often recklessly announced, the Gospel itself is endangered and the continuance of missionary work impossible. Dr. Horton holds that the spirit of evangelism is not quenched by criticism. Were it so, he would be compelled to abandon it. "A method which robbed me of the missionary character of the Bible would rob me of Christianity itself." He consequently aims to show that, so far from weakening the power of Scripture in this direction, the modern method of study augments it. The missionary message for the world, as embodied in Christianity, was prepared by a natural historical development, and is therefore guaranteed by the science and the widening thought of our time. This fertile book is, we believe, the first which has been devoted to this specific subject, and so pregnant are its suggestions that it would easily bear expansion into a much larger volume.

SAMUEL RUTHERFORD. A Study, Biographical and somewhat Critical, in the History of the Scottish Covenant. By Robert Gilmour. Oliphant, Anderson & Ferrier. 3s. 6d.

THERE is an infallible charm in the memory of this great saint of the Covenanting times. It is matter for congratulation that edition after edition of his Letters is called for, and that we should have such appreciations of him as have been given by Dr. Andrew Bonar and Dr. Alexander Whyte, to the latter of whom this choice and welcome study of Rutherford is dedicated. There is ample room for the volume, as we need a compact account of Rutherford's life and work. Mr. Gilmour was influenced in his student days by Dr. Whyte's Bible-classes at Free St. George's, and has caught much of his revered teacher's spirit. He knows not only Rutherford him-

self, but the times in which he lived, and has been enabled to bring out the significance of the great struggle which was then being waged for the supremacy of Jesus Christ and the spiritual independence of the Church. The appearance of the book at the present crisis is peculiarly timely, and will help to remove the absurd misconceptions of Calvinism which have recently been expressed by the legal luminaries of the House of Lords, and show how it makes, not only men of grit, but men of sweetness and love, who have an evangel for all!

**QUIET TALKS ON PRAYER.** By S. D. Gordon. Fleming H. Revell Co. 2s. 6d. MR. GORDON'S previous book, "Quiet Talks on Power," has reached its thirtieth thousand—an indisputable proof that it has met a popular need. The present volume will be not less acceptable. It possesses the same freshness of style, boldness of faith, and power of practical application. Mr. Gordon believes in prayer, and shows us the grounds of his faith. He points out its vast importance, and deals faithfully with the hindrances that prevent its success. This is one of the books that make men feel ashamed of their spiritual lethargy and listlessness, their coldness and formality in prayer. It will act with the clear ringing force of a trumpet call to the faithful discharge of a sadly neglected duty.

**TWICE BORN, and Other Sermons.** By D. W. Simon, D.D.  
London: Andrew Melrose. 3s. 6d. net.

DR. SIMON'S systematic treatises on "The Redemption of Man" and "Reconciliation by Incarnation" would lead us to expect freshness and force in his preaching. He is an expert theologian and a ripe scholar, endowed with the faculty of spiritual vision and the power of dealing sympathetically and effectively with human need in its most essential forms. Several very striking discourses are here collected, not only the thoughtful and practical disquisition on regeneration, which gives to the volume its title, but those on "Obedience and Knowledge" (John vii. 17); "Spiritual Energy and Law," a specially memorable discourse; "The Beauty of God"; "The Church a Brotherhood"; "The Stone that Grinds to Powder." There is in Dr. Simon's style a power that arrests attention, puts the mind in possession of great and helpful thoughts, and quickens us to heroic endeavour.

**THE EPISTLE OF ST. JAMES.** With Introduction and Notes. By R. J. Knowling, D.D. London: Methuen & Co., 36, Essex Street, W.C. 6s.

DR. KNOWLING, who occupies the Chair of New Testament Exegesis in King's College, London, has gained a high reputation by his articles in various Dictionaries, and by his Commentary on the Acts in the Expositor's Greek Testament. The Westminster Commentaries, to which this volume is contributed, are intended for intelligent English readers who wish to see the Bible interpreted in the light of modern knowledge. Textual criticism and philology are dealt with only in a subordinate manner. Professor Knowling rightly takes the traditional view of the authorship of the Epistle, and in an Introduction of eighty pages ably discusses the various questions which fall under that head. The most recent literature has been studied, and the results of the study effectively embodied. The notes are terse,

pointed, and luminous, the work of a trained and accurate scholar and a concise thinker. On such controverted texts as v. 14 *et seq.*, he takes a sober and reasonable position, seeking to avoid "the falsehood of extremes," though, of course, he is more ecclesiastically inclined than we are. On the question of "The Brethren of the Lord" he takes the Epiphonian view, according to which they were sons of Joseph by a former marriage. We prefer the Helvidian view, which makes them brothers of Jesus, because sons of Mary. The Commentary is a valuable addition to our exegetical literature.

**HYMNS FROM THE GREEK OFFICE BOOKS.** Together with Centos and Suggestions.

Rendered by the Rev. John Brownlie. Paisley: Alexander Gardner.  
3s. 6d. net.

MR. BROWNLIE is an expert in work of this class, and has laid all hymnologists under great obligations by his original verses and his translations of hymns from East and West. There is much to be said for his contention that the East has supplied the hymnody of the West with much of its finest enrichment. The Church of the East possesses a noble and varied service of praise, though it is marred by a too profuse worship of the Virgin Mary. The following specimens will be acceptable to our readers :

" O Christ, who art the peerless Light,  
Come with Thy presence ever bright,  
And from the Father's Throne above  
Descend to hearts that own Thy love.

Thy Cross no shame to mortals brings;  
The world with joy its glory sings;  
And men, O Christ, before Thee bow—  
All hail Thy resurrection now.

Ah Thou, our Lord, the Shepherd good,  
Upon that Cross poured forth Thy blood,  
And with Thy last expiring breath  
Didst save Thy flock from endless death.

And Death of all his power is shorn,  
And men to joy and peace are born,  
For from their sins' oppressive sway  
Forgiveness bears their souls away.

Glory to Thee, O God, we bring,  
And to the Son, our Heavenly King,  
And to the Holy Ghost always,  
Now, and throughout the endless days."

" My sin was very great,  
Its burden bore me down,  
I dared not lift my eyes to God,  
So much I feared His frown.  
And sore my conscience smote,  
And all was sad within,  
For I had turned away from God,  
Who loved me in my sin.

I said, 'I'll tell it all,  
The sin, the grief, the pain,  
Mayhap He'll pardon my offence,  
And take me back again.'

And then my heart was glad,  
 To think it might be done,  
 If I but cast myself upon  
 The merits of His Son.

I said, 'Ah, God, receive  
 The sacrifice I bring—  
 A broken and a contrite heart,  
 That is my offering;  
 And for His sake who came  
 To bear the Cross of pain,  
 Forgive the error of my life,  
 And take me back again.'

'Twas then the heart of love,  
 That I had wounded sore,  
 In loving accents spake to me,  
 And bade me grieve no more;  
 And spake the word of grace  
 That made my spirit whole;  
 And now the pain and grief are gone,  
 For gladness fills my soul."

THE CAPTIVE CITY OF GOD; or the Churches Seen in the Light of the Democratic Ideal. By Richard Heath. London: Arthur C. Fifield, 44, Fleet Street. 2s. 6d. net.

MR. HEATH'S dissertation is based upon researches which have been made in many directions as to the present position of the Christian Church in relation to the people. It is an array of facts which are familiar to most of us, though perhaps their importance is fully grasped by few. The indifference of vast masses of the population, largely to the churches, and partly to religion itself, is, in any view we may like to take of it, a source of great anxiety, and we must all sympathise with every honest effort to bring about a better condition. Many of Mr. Heath's suggestions are valuable, though he is somewhat one-sided, and his tone is, on the whole, too pessimistic. The Churches are not so bad as he paints them.

SCOTLAND IN THE TIME OF QUEEN MARY. By P. Hume Brown LL.D. Methuen & Co. 7s. 6d.—JOHN KNOX. His Ideas and Ideals. By the Rev. James Stalker, D.D. Hodder & Stoughton. 3s. 6d.

THESE two works deal with different aspects of the same period. Mary Queen of Scots was a fascinating figure, but the period of her reign has, apart from herself, an interest of its own. Dr. Hume Brown knows it well, and graphically describes its physical features, its treelessness, its bad roads and the difficulties of travel, its general poverty, its hard social conditions, its religious degradation and the strange abuse of the churches and churchyards, the inevitableness of the Reformation under Knox, educational efforts, and other such points. Dr. Stalker's volume is dedicated to his students, from which we infer that its contents have been delivered as lectures, and is published in view of the Knox Quatercentenary in 1905. It is a comprehensive survey of his life, with a brief account of his writings, the ends at which he aimed, and the means he employed to fulfil them—a strong and timely book.

A STUDENT'S HISTORY OF SCOTLAND, by David Watson Rannie, M.A. (Methuen & Co. 3s. 6d.), is another book dealing with the story of the Northern part of the Kingdom. Mr. Rannie is no worshipper of Mary Stuart, nor will he accept either Calvin, Knox, or the Covenanters as infallible. He has produced a capital manual.

SCOTTISH LIFE AND CHARACTER. Painted by H. J. Dobson, R.S.W. Described by W. Sanderson. A. & C. Black. 7s. 6d. net.

THE twenty full-page illustrations in colour are admirable reproductions of famous paintings or engravings representing various sides of Scottish life—mainly in the lowlier walks. Mr. Sanderson knows and loves his country well. He touches sympathetically on the religious side of their character, their church life, their inheritance of the Covenanting spirit, their love of home, their farms and home industries, their amusements, their mountain solitudes, their seafaring, their superstitions, and the various other elements which make them what they are. This will be a handsome presentation volume.

THE MODERN PILGRIMAGE FROM THEOLOGY TO RELIGION. Being Some Essays in That Direction. By Robert Locke Bremner. London: Archibald Constable & Co. 6s.

THESE avowedly "pagan" essays are written from a purely naturalistic standpoint. Mr. Bremner reveres the spiritual elements of Christianity, and apparently desires to maintain them in their unalloyed purity, but he seems to us to cut away the solid foundations on which they rest, and is in danger, after having given up so much, of being compelled to surrender all. Apart from its partial and dangerous premisses, this is a well-informed and well-written book, one that, at any rate, will provoke, if it does not satisfy, thought. It points out by its very antagonisms the direction in which the modern "pilgrim" should move.

A BACKWARD GLANCE. The Story of John Ridley, a Pioneer. By Annie E. Ridley. James Clarke & Co. 5s.

JOHN RIDLEY was—to judge from his portraits—a distinguished-looking man—one who would attract attention wherever seen. His character was not less remarkable. His chief title to fame rests on services he rendered to South Australia in the early days of its colonisation. His invention of the reaping machine, the "stripper," by which great wheatfields could be quickly harvested when hand labour was scarce, contributed very largely to the prosperity of the infant colony. He was a skilled scientist, and had the genius of invention, and it is pleasant to know that his genius was fully recognised. He was from his early days profoundly interested in the study of theology, and became a disciple of Maurice—a friend of such men as T. T. Lynch and Samuel Cox. Miss Ridley may be congratulated on the production of so valuable a life of her venerated father—a man whom it is good to know.

THE CRUSADERS: A Story of the War for the Holy Sepulchre. By the Rev. A. J. Church, M.A. Seeley & Co., 38, Great Russell Street. 5s.

MR. CHURCH'S annual historical volume is one of the pleasant features of



the Christmas season, and scores of boys and girls are indebted to his delightful stories for their acquaintance with many of the most decisive events and greatest epochs in the history of the world. The story of the Crusaders has an unending fascination, and here it is told in an ingenious and attractive form. Mr. Church puts the story into the mouth of that mysteriously legendary person, the "Wandering Jew," who narrates his own history before he enters on the chief task for which he is here summoned. The characters and doings of Peter the Hermit, of Duke Godfrey, of Saladin, of Richard Cœur de Lion, Edward I., and Louis IX. of France are well drawn. The Eastern and Western atmospheres have been admirably caught, the barbarities of mediæval warfare, the coarseness and cupidity of the soldiers, as well as the sincere faith and devotion of those who were truly soldiers of the Cross, are distinctly shown, and the whole story moves with the vitality of a living picture. Mr. George Morrow's full-page coloured illustrations must also have a word of praise.

**THE MINIATURE LIBRARY OF DEVOTION.** — Messrs. Seeley & Co. publish under this title a series of brief passages, in small shilling volumes, from the writings of the Christian Fathers, three of which volumes have already appeared—**ST. AUGUSTINE**, Bishop of Hippo; **ST. JOHN CHRYSOSTOM**, Archbishop of Constantinople; and **JEREMY TAYLOR**, Bishop of Down. The selections have been made with discrimination and care, and will be very helpful in the devotional hour. Naturally, many extracts from Augustine are taken from his Confessions and Homilies, though other of his works are also utilised. Only good can result from an acquaintance with so profound a thinker and illustrious a saint. The extracts from Chrysostom are perhaps more eloquent than those from Augustine, and we are conscious of the power of a great orator. He was a man of large-hearted charity, with less of the ecclesiastic about him than Augustine. Of Jeremy Taylor there is no need to speak at length. His "Holy Living" and "Holy Dying," as well as many of his sermons, are among the greatest and best of our religious classics.

**MESSRS. SEELEY'S** new edition of **EDINBURGH**, by Robert Louis Stevenson (6s.) should command a ready sale. It contains some of Stevenson's best writing, and makes "Auld Reekie," with its traditions and legends, live before us. The illustrations, especially those of the old town, are as bright, clever, and piquant as we have ever seen.

**SEVEN SORTS OF SUCCESSFUL SERVICES.** Suggested Solutions of the Sunday Evening Problem. By the Rev. James L. Hill, D.D. New York: E. B. Treat & Co. 4s.

THE problem of the Sunday evening service is becoming as urgent in Great Britain as it has long been in America, and ministers in all parts of our country are discussing methods by which they can restore to it its former place in our church life. The number of "oucers," as Mr. Gladstone called them, has greatly increased in all congregations, and in many places there are counter attractions which are undoubtedly hurtful to our Christian work as a whole—secular lectures, concerts, lantern missions, and the like, none of which can do the work that as Christian men we are pledged to.

Dr. Hill has made a thorough study of this book. He has discussed the subject before ministers' meetings, and has been in correspondence with people in every part of America. Had we space at our disposal we would gladly give a minute account of this most useful volume. We shall, unfortunately, have to be content with a hearty recommendation of its contents, and with urging our ministers especially to secure the book and master it. It is a courageous, all-round discussion of its momentous subject.

MESSRS. MACMILLAN must be gratified by the continued demand for *THE GOLDEN TREASURY OF SONG AND LYRICS*, arranged by the late Francis T. Palgrave (2s. 6d. net), a new edition of which has just appeared, making something like the fortieth. We have here all that is best and most characteristic of our lyrical poetry before Tennyson. To read it is an education in itself, and those who do read prize "*The Golden Treasury*" as one of their most cherished possessions.

OUR young readers who do not already possess them will be fortunate if they receive as Christmas presents, or purchase for themselves, *ALICE'S ADVENTURES IN WONDERLAND* and *THROUGH THE LOOKING GLASS*, in the choice editions which Messrs. Macmillan have just added to their "Illustrated Pocket Classics for the Young," at 2s. each. What marvellous things Alice found, what strange, yet charming, people she met, what healthy, rollicking fun she and her adventures afford us! How much innocent happiness those children miss who do not know her. And the illustrations, too—how many nurseries have they filled with delight! In a somewhat larger form there reaches us *THE STORY OF SYLVIE AND BRUNO*, also by Lewis Carrol (3s. 6d.), containing the portions about the two fairy children from the two original volumes of "*Sylvie*" and "*Bruno*" woven into one consecutive whole. No one will ever complain that this story is too long. It is as enchanting as "*Alice*." Mrs. Molesworth's new volume—and Christmas would to multitudes of little folks scarcely seem like itself without a book from her—is *THE RUBY RING*, a ring that was not only valuable in itself, but had the power of working wonderful things, as Sybil found during her visit at the farmhouse and among the gipsies and fairies. Its greatest triumph was to work a happy change in the disposition of an ill-tempered, discontented, disobedient girl. How many of our little friends would like to possess such a ring? If they read this book they will know how to secure one.

WE have received from the Religious Tract Society *THE APOSTLE PETER: Outline Studies in His Life, Character, and Writings* (by W. H. Griffith Thomas, B.D. 3s. 6d.), a work which will be of great service both for private meditation and for use in Bible-class work, and even in the pulpit. Part I. is occupied with incidents in the life of the Apostle from the Gospels and Acts. Part II. is a homiletic analysis of the first and second Epistles. The work throughout displays a minute acquaintance with the sacred text, and summarises its teaching in a concise and happy fashion; and as our literature on Peter is by no means superabundant, it will successfully fill a niche of its own. We have also to acknowledge two volumes of "*The World's Great Preachers*"—*SELECTED SERMONS OF HUGH LATIMER*, Bishop and Martyr, and *SELECTED SERMONS OF GEORGE WHITEFIELD*, each with Introduction and Notes by Rev. A. R. Buckland, M.A. (1s. each). We cannot

too heartily commend this admirable project, which will bring the finest specimens of sacred oratory within the reach of all classes, and direct attention to truths whose proclamation was never more essential than it is to-day. From the Religious Tract Society we have also received FRIENDLY GREETINGS (2s. 6d.), COTTAGER AND ARTISAN (1s. 6d.), LIGHT IN THE HOME (1s. 6d.), THE CHILD'S COMPANION (1s. 6d., 2s., and 2s. 6d.), OUR LITTLE DOTS (1s. 6d., 2s., 2s. 6d.). These various annuals are well adapted for their purpose. Nothing could be better for general distribution.

**THE BROWN FAIRY BOOK.** Edited by Andrew Lang. Longmans, Green & Co. 6s.

THIS is the ninth of Mr. Lang's fairy books. In previous years he has given us the Blue, the Red, the Green, the Yellow, the Pink, the Grey, the Violet, and the Crimson, and will soon be at a loss for a title from colours. But, happily, his supply of stories is apparently inexhaustible, and he gathers them from every conceivable quarter. Here we have some originally told by Red Indians, by dwellers in the Bush in Australia, by Kaffirs in the wilds of Africa, by Persians, by Laplanders, Brazilians, and people in different countries in Europe. Looking at the stories for what they pretend to be—emanations from Fairy Land—we find them delightfully interesting, though now and again they are a little weird. Searchers for a moral embodied in them may not always be successful, though those who can read between the lines will be rewarded even in this sense. Mr. Harold Ford's illustrations give a rare charm to the book.

MESSRS. CASSELL & Co. have sent out a new quarto edition of **THE LIFE AND WORK OF ST. PAUL**, by the late F. W. Farrar, D.D., Dean of Canterbury, uniform with the handsome biographical edition of the "Life of Christ" issued some twelve months ago at the amazingly low price of 10s. 6d. net. It is profusely illustrated, and contains a series of special full-page plates, which will be found of the utmost value as aids to the interpretation of the text and the understanding, both of the narratives of St. Paul's life and of his Epistles. We are acquainted with no other popular book in which the illustrations are at once so numerous and so excellent. It goes without saying that all who have it in their power will possess themselves of it. Messrs. Cassell have also sent out in their Pocket Editions (2s. and 3s.) Robert Louis Stevenson's **TREASURE ISLAND** and **ISLAND NIGHTS' ENTERTAINMENT**. The former is the favourite of Stevenson's works among boys (it has been reprinted more than forty times), and will always retain its hold because of its vivid description and exciting incident; the latter, containing the **Beach of Falesa**, the **Bottle Imp**, and the **Isle of Voices**, displays, in our judgment, choicer workmanship, while the symbolism running through a great part of it has a profoundly ethical value.

MESSRS. GEORGE BELL & Sons continue to publish the "York Library," which we have already commended for its convenient size and its admirable get up (2s. net cloth, 3s. leather). We have now before us Volumes II. and III. of the works of Ralph Waldo Emerson, Volume II. containing **English Traits**, the **Conduct of Life**, and **Nature**, while in Volume III. we have **Society and Solitude**, **Letters**, **Social Aims**, and **Addresses**. These will be followed in

due course by the fourth and concluding volume. Emerson is one of the authors that no man interested either in literature or in individual, social, or religious progress can afford to neglect. In some respects less distinguished than Carlyle, his general attitude to life was more sane, and his teaching more spiritually helpful and suggestive. Much of the best of our present thought in the sphere of religious ethics is due to his influence. Many of his positions we, of course, reject—he is at times vague and apparently inclined to pantheism, though he possibly meant no more than Divine Immanence, and it is a good and bracing exercise to read him. In the same library appear *THE ESSAYS OF ELIA AND ELIANA*, by Charles Lamb, where, in the compass of 520 pages, we have the best and most characteristic of this delightful and ever-lovable essayist's writings, and Fanny Burney's *CÆCILIA, OR MEMOIRS OF AN HEIRESS*, in two volumes, with a useful preface on her characteristics and her relation to and influence on her own age from the pen of Annie Raine Ellis, who also supplies a series of notes which, at certain points, considerably help the understanding of the text. Another enterprise of these spirited publishers is "Bell's Miniature Series of Great Writers" (1s. net). Two have appeared—viz. *CHAUCCER*, by Rev. W. Tuckwell, and *COLERIDGE*, by Richard Garnett, C.B., LL.D. For use in schools, and for those who wish to obtain a clear and definite general acquaintance with these distinguished writers, nothing could be better. Everything essential is touched upon, and each volume is well illustrated. The four portraits of Coleridge are specially welcome.

MESSRS. JAMES CLARKE & Co. have published *POEMS FROM THE FRENCH OF MADAME GUYON*, Translated by William Cowper, with Prefatory Essay by D. Macfadyen, M.A. (3s. net), a charming little volume in every way, bound in olive limp leather, with gild edges, and containing choice and musical expressions of a pure and rapturous soul, in contact with the beauty and grace of God. Cowper's friend, the Rev. W. Bull, rendered a service to the Christian Church when he secured the publication of these noble lyrics. They by no means express Cowper's own feelings. Mdme. Guyon was a devout mystic, and knew little of the fears and distresses which made havoc of Cowper's peace. Some of the lyrics are too emotional and too familiar in their tone, but supply much which in our day is sadly lacking. Mr. Macfadyen's essay is a model of sympathetic and discriminating criticism. The same publishers have sent us four volumes in the "Freedom of Faith" Series, beautifully bound in green leather, price 1s. 6d. net—*INSPIRATION IN COMMON LIFE*, by W. L. Watkinson; *A REASONABLE VIEW OF LIFE*, by J. M. Blake, M.A.; *PRAYER*, by Wm. Watson, M.A.; and *COMMON-SENSE CHRISTIANITY*, by C. Silvester Horne, M.A. We have read the whole of these with great interest. They are exactly the sort of book to put into the hands of thoughtful men who have been troubled by the prevalent spirit of doubt and lost their clear vision and firm faith. They all reach a high average of literary and spiritual power, and are worthy of unreserved commendation.

MESSRS. ARCHIBALD CONSTABLE & Co. publish *SCIENCE AND IMMORTALITY*, by William Osler, M.D., being the Ingersoll Lecture, uniform with Mr.

William James's "Human Immortality." 2s. 6d. Dr. Osler gives a lucid and forcible statement of the general attitude towards immortality among the three classes whom he describes as Laodiceans (lukewarm), Gallionians (who care for none of these things), and the Teresians, who, like St. Theresa, have a passionate longing for immortality, in which he himself is a believer, saying that, like Cicero, he would rather be mistaken with Plato than be in the right with those who altogether deny the life after death.

MESSRS. ADAM & CHARLES BLACK are in good time with WHO'S WHO, 1905 (7s. 6d. net), WHO'S WHO YEAR BOOK (1s. net), and the ENGLISHWOMAN'S YEAR BOOK (2s. 6d. net), each of which is in its own way indispensable to journalists, politicians, librarians, secretaries of societies, and public men of all classes. The brief biographies of notabilities in every sphere and rank of life are of undoubted interest and value, and even of those workers who are unknown to fame it is well to know something. The tables in the "Year Book" contains lists of societies, churches, clubs, railways, newspapers, magazines, etc. The "Englishwoman's Year Book" is a mine of information respecting employments and professions, medicine, science, literature, art, music, public work, homes, hospitals, and charitable institutions generally. Women who have to work for their living will find it immensely valuable.

MR. JOHN MURRAY sends out a popular edition of LUX MUNDI, at half-a-crown, making the fifteenth, or including the reprints the nineteenth. It is remarkably well got up, and should enter upon a lease of still greater popularity. It contains the valuable preface to the tenth edition, and Bishop Gore's masterly sermon on "The Christian Doctrine of Sin."

MR. JAMES ROBINSON, of Manchester, publishes three volumes of sermons on Scripture Characters—MEN OF THE OLD TESTAMENT: Cain to David; MEN OF THE BIBLE: Some Lesser Known Characters; and WOMEN OF THE BIBLE: Rebekah to Priscilla (3s. 6d. each net). The sermons are by various authors who are already well known as contributors to Mr. Robinson's previous series on the Parables, the Miracles, and the Sermon on the Mount. Among the writers are Dr. George Miligan, Dr. Alfred Rowland, D.D., Rev. J. G. Greenhough, M.A., Dr. Townsend, Rev. J. Morgan Gibbon, etc. The sermons are necessarily of varying excellence, but they seem to be all good, and will doubtless meet with wide acceptance.

MESSRS. BAGSTER & SONS are publishing a series of charming little books under the general title of "Christian Ideals." Five of these are already before us: THE CHRISTIAN KNIGHT, by Robert J. Drummond, D.D.; THE CHRISTIAN WORKMAN, by John C. Lambert, D.D.; THE CHRISTIAN CITIZEN, by Rev. Alexander Ramsay, B.D.; THE CHRISTIAN PERSONALITY, by Alfred F. Garvie; THE CHRISTIAN AT HOME, by James McMurchy, D.D. (1s. each). Though they are among the tiniest of books issued, they are gems of sacred literature—of quite priceless value for young men. We bespeak for them a large circulation.

MESSRS. GEORGE NEWNES' "Thin Paper Classics" has been enriched by the addition of THE TRAVELS OF MARCO POLO, THE VENETIAN (3s. 6d.).—Marsden's Translations and Notes, revised by Thomas Wright, are given, with further

revision, together with a series of maps, a list of contemporaneous events, and a very complete index—features which add greatly to the value of a classic which is prized in every part of the world. Polo's travels in Armenia, Persia, Arabia, and Tartary, his missions and achievements, and especially his account of Kublai-Khan, furnish exceptionally good reading, such as the world will not willingly let die.

We have received from Mr. Wm. Heinemann *THE PRODIGAL SON*, by Hall Caine (6s.). With the limited space at our command, it is impossible for us to offer anything like an appreciation of this story, which, by its title, reminds us of our Lord's pearl of parables, and is intended, as we gather, to supplement its teaching on the ground that it is perplexing, and cannot be accepted as an example of conduct among men. The perplexity surely arises from not distinguishing between different spheres and relationships of life. Mr. Caine is right in insisting upon the rigidity of nature, and certain inevitable consequences; we believe with Christ that there is a Gospel for sinful men which will ensure to them a real forgiveness and a real salvation.

MESSRS. OLIPHANT, ANDERSON & FERRIER have published in a separate booklet *THE STORY OF THE SCOTTISH COVENANTERS IN OUTLINE*, by D. Hay Fleming, LL.D. (1s.), originally written as a preface to the late Rev. J. H. Thompson's "Martyr Graves of Scotland."

THE activity of our friend, the Rev. F. B. Meyer, B.A., is phenomenal. He is not only one of the most active workers in pulpit and on platform, but is also a prolific author, and has created a considerable F. B. Meyer library. His latest work, *THE DIRECTORY OF THE DEVOUT LIFE* (Morgan & Scott, 2s. 6d.), contains some twenty chapters as an exposition of our Lord's Sermon on the Mount, thoughtful, terse, and thoroughly practical, answering well to its title. Ministers might study it as an example of how to expound and apply the Scriptures.

MESSRS. MORGAN & SCOTT have brought out a revised and enlarged edition of *SACRED SONGS AND SOLOS, Twelve Hundred Pieces*, compiled under the direction of Ira D. Sankey—words for 4½d., music and words for 5s. In its new form it is by far the best work of its class. It contains, not only all the old favourites in the earlier editions, but hymns by Dr. G. Matheson, Dr. Monsell, T. T. Lynch, Dr. Walsham How, etc. The classification is good. This will become the standard book for evangelistic services in our churches.

MR. H. R. ALLENSON sends us *SOME VIEWS OF MODERN THEOLOGY*, by Edward W. Lewis, M.A., B.D., sixteen sermons on vital beliefs of Christians (3s. 6d.), suggested by Mr. Blatchford's questions to ministers. They are frank and fearless utterances, informed by a keen intelligence and an earnest purpose, sermons that bring a man face to face with reality.

*THE CRITICAL REVIEW of Theological and Philosophical Literature* (Williams & Norgate, 1s. 6d.) is a decidedly good number, though it has reached us too late for fuller notice.