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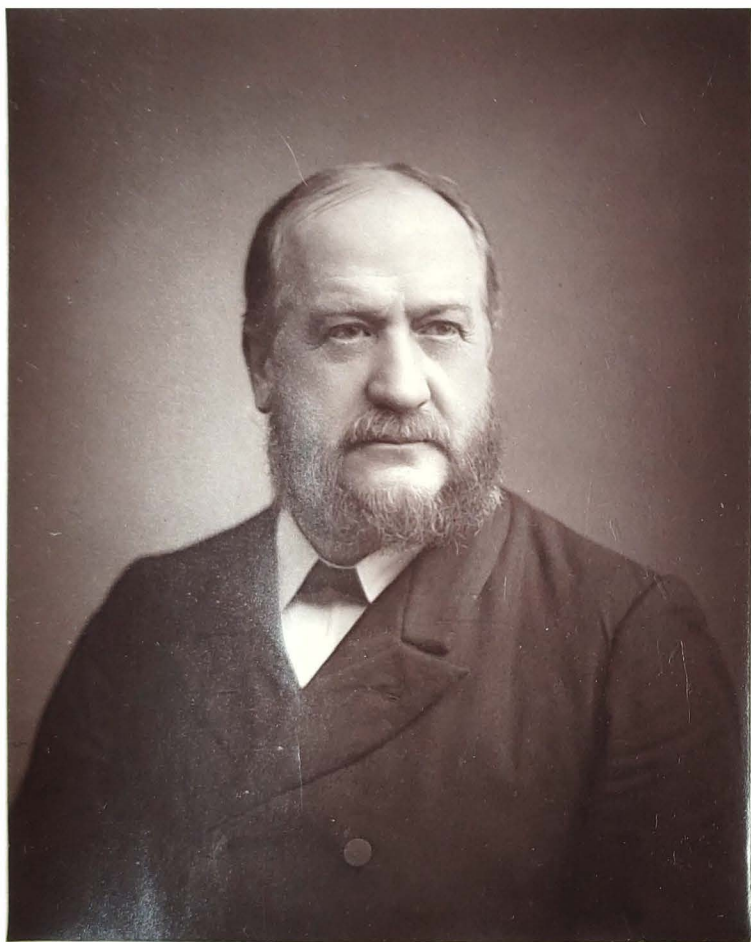
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THE

BAPTIST MAGAZINE

For 1891.



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*W. Henry Roberts*

THE  
BAPTIST MAGAZINE

FOR  
1891.

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Editor—REV. JAMES STUART.

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THE  
BAPTIST MAGAZINE

JANUARY, 1891.

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REV. R. HENRY ROBERTS, B.A.

WE are glad to present to our readers the portrait of one whose name and face are well known in the meetings of the denomination. Mr. Roberts, like many other ministers in the metropolis, is a native of the Principality. He was born in Carmarthen in 1838, where his father (still happily living) carried on a prosperous business as an ironmonger, and, serving well as a deacon, "gained for himself a good standing, and great boldness in the faith which is in Christ Jesus." There was no English Baptist church in Carmarthen at that time; but for several years an occasional English service was conducted in the Tabernacle on Sunday afternoons. The minister was Hugh William Jones, who was a thoughtful and effective preacher; in his best days he was truly a "master of assemblies," his pathos and eloquence stirring the thousands at the Open-air Association gatherings, "as the trees of the forest are moved with the wind." Such was the man whose powerful ministry left an indelible impression on the youthful mind and heart of the subject of this sketch. Mr. Roberts began to preach when a mere lad, and after spending some time in the Carmarthen Presbyterian College, which opens its doors to students of all denominations, and having had frequent opportunities of exercising his gifts as a preacher, he applied for admission into Bristol College, and was admitted in 1857. He was a tall, slim, merry-eyed stripling, bright and hopeful, having the

power of making friends and of "grappling them to his heart with hooks of steel." The Rev. T. S. Crisp was then president, and Dr. Gotch (so recently taken from us) was the classical and mathematical tutor. Like many of the Bristol *alumni*, Mr. Roberts has often expressed the obligations under which he was laid to Dr. Gotch's influence and teaching, and especially to his Greek Testament class. We doubt whether Mr. Roberts would speak of himself as a hard student then, but it is an evidence of his industry that during this period he became a graduate of the London University. Before the expiration of his college course he was invited to the pastoral charge of the church in Bootle, near Liverpool, where he settled in 1861, and where he laboured for eight years, winning for himself a reputation as a preacher of considerable power and promise. Never was a young pastor more happy in his work; he gathered around him a people who were most devoted to him. The little church in that suburb on the banks of the Mersey became a centre of light and holy influence; and there were numerous calls for the services of the minister among the churches of the Lancashire and Cheshire Association.

But his life-work was to be done in London. An invitation came to him from the church at Notting Hill, where the Rev. James A. Spurgeon had ministered for some time. There was a commodious but barn-like iron building; it had formed a part of the Exhibition building in Hyde Park, and had been bought for the use of the denomination by the late Sir Morton Peto, a name that must ever be gratefully associated with this and other Baptist churches in London, as also with our beloved Missionary Society. After much earnest and prayerful deliberation, Mr. Roberts accepted the invitation to Notting Hill, where he has laboured for twenty-one years. The old chapel has disappeared, and a beautiful edifice, which is nearly paid for, stands in its place. It has not been an easy position to occupy; but our friend has seen in difficulty only "a thing to be overcome," and in a quiet unostentatious manner he has faithfully discharged the duties of the stewardship entrusted to him. He has rendered good service to the London Baptist Association, to the Baptist Board, of which he has been the president, and to the Missionary Society, as a member of the Committee, as an advocate of the claims of the Society in Exeter Hall and in different parts of the country, and as the

preacher, a few years ago, of the annual sermon in Bloomsbury Chapel. His voice has also been often heard in the meetings of the Baptist Union. No preacher attracts a larger audience to an early morning service in connection with our autumn assembly; and the crowded hall, as in Huddersfield, has often responded to his powerful appeals.

Invitations to other fields of labour have been addressed to him, but he has been until now loyal to Ladbroke Grove. One of his ambitions has been to see a suitable chapel erected, and to have the cost defrayed. If he had become personally responsible for the outlay he could not have been more anxious for the discharge of all obligations; and his desire has been nearly gratified, only a comparatively small balance of the debt remaining. He has also aimed at the building up of a vigorous active church, and, with the help of faithful deacons (of whom the late Dr. S. Manning was one), he has succeeded in a measure large enough to awaken gratitude, but not to satisfy the love and zeal of a devoted heart. Like many other London ministers, Mr. Roberts has been often pained by the removal to other neighbourhoods of church members and families who were useful; but he has also the joy of welcoming new helpers, and he has with him now a people who are loyal to him as he has been to them, and who are his fellow-labourers in the Gospel of Christ.

He is a conscientious, painstaking worker, and never offers to his congregation that which has cost him nothing. How many young ministers cease to be students! but our friend has always been a student; he has kept up a close acquaintance with his Hebrew Bible and Greek Testament, and he makes sure first of all that he understands the meaning of the text he handles. There are not many volumes of sermons on his shelves; but the best critical commentaries are there, and they have been well used. *Strength* is, perhaps, the most prominent characteristic of our friend's thought and style. There are touches of beauty, gleams of poetry; the argument is made luminous by apt illustration; but the deepest impression produced on the mind is that of robustness and strength. The preacher is no superficial rattler, but a thinker, who is not satisfied until he sees through his theme, tears out its heart, and unfolds its hidden truth and beauty. There is, also, in his preaching a vein of humour; and the close attention which his criticism and careful reasoning generally

demand is relieved by the smile which a bright interjected remark awakens. We have heard of a little girl, a member of his congregation, who said to him one Saturday afternoon, "Oh, Mr. Roberts, I hope you will say something funny to-morrow."

He has a good voice, and when he is carried away with what is called the *hwyl*, some of his hearers in Wales have been reminded of the tones of the great preacher whose ministry he attended in his youth. He is commonly most deliberate when he begins his discourse; and those who remember his rapid delivery in his younger days are struck by the contrast. By discipline and training and resoluteness of will he has attained a self-command that is complete.

There are in him many qualities which eminently fit him for his work as an assiduous and useful pastor. Possessing social and conversational gifts of no mean order; exercising a magnetic power over the young; genial, kind, sympathetic; taking a deep interest in all that concerns his people, it is no wonder that they love the man as deeply as they appreciate his ministry.

It has been announced that, in accordance with the unanimous vote of the Council, he is to be nominated to the Vice-Presidency of the Baptist Union. We doubt not that his brethren will gladly accord him this honour, and will welcome him in due time to the highest position which the denomination can offer. May the Lord of the Churches, who holds the stars in His right hand, endow him with all needed wisdom and strength, that he may for many years engage in the service which has been already so greatly blessed, and which he is so qualified to render!

It has been a source of intense gratification to him that one of his brothers, Dr. Frederick Roberts, of Harley Street, a staunch Nonconformist, is serving our Missionary Society as the medical referee; and also that his eldest son, Rev. J. E. Roberts, M.A., is now the assistant minister to Dr. Maclaren, of Manchester.

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CENTENARY OF THE BAPTIST MISSIONARY SOCIETY.—We direct the attention of our readers to the announcements made in the accompanying number of the *Missionary Herald* in reference to this important celebration. We shall have a subsequent opportunity of discussing it, but in the meantime must express our fervent hope that the response to the appeal of the officers and Committee of the Society will be as generous as they have a right to expect.



## HOME RE-UNION.\*

OUR subject for discussion is one which must touch all Christian hearts, and move them to varied feelings, some sad, as when we mark the confession of dis-union embodied in the word *re-union*; some glad, as when we note with thankfulness and hope that such a discussion as the present is desired, and contrast the conditions under which we meet with those which obtained in 1662 when the Act of Uniformity was passed. The word "home" is always tender. It is used in our title mainly to set bounds to our theme. It forbids us to wander abroad to consider any dreams of re-union between East and West, or between Anglican and Greek, or Lutheran, or any other foreign community. It is, however, far more than a mere term of delimitation. It reminds us that this national home of ours is divided; that the English-speaking family is riven, and riven by differences in that religious life which should be our mightiest and holiest bond of unity. It reminds us that the Christian Church which is meant to be a spiritual home is broken up into detached communities, so that, being one family and having one Father, we are still unable to dwell together in one earthly house. Thank God, we know

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Some months since I was favoured by the Rural Dean of Spitalfields with an invitation to attend the periodical Church Conference, over which he presides, and to open a discussion on "Home Re-union." The following pages contain the address which was delivered in response to that request. The only alterations consist of a few added sentences, which, as nearly as I can remember, give the substance of two or three extemporised remarks which were made in course of reading. I do not feel at liberty to sketch the proceedings which followed, but must put on record the great kindness and high-toned courtesy with which I was treated by the assembly. The speaking on both sides was very straight and frank. The topics dealt with were Social Amenities, "Holy Orders," the Sacraments, Episcopacy, &c. On all these matters we had the views of High, Broad, and Evangelical Churchmen, whose divergences were not concealed. It was made evident to all that the priestly and sacramentarian ideas wrapped up in the phrase, "Historic Episcopate," were of vital import, and therefore such as no man who truly believed them could surrender, and none who disbelieved them could admit. It was stated that my position as a Nonconformist guest on strictly Church ground was unprecedented, but I trust it will not remain unique, for estrangement can only be healed as we cease to be strangers to one another, and spiritual fellowship is a condition precedent and not a consequent of intellectual harmony and corporate re-union among Christian men.

that this is wrong. We aspire to alter it. We are not entirely despondent of success. May our conference tend to clear away at least some of the things which hitherto have hindered.

Two thoughts should give us hope, in spite of all the difficulties with which the subject is surrounded. One is that, in spite of many external divisions, all Christians are one in the sight of God by virtue of their vital union with Himself in Christ. The other is that the organic and manifest expression of this union is an object of desire to Him who is enthroned as Head over all. When on earth He prayed concerning His disciples, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me" (John xvii. 21). This prayer reveals His eternal will and purpose. It cannot, therefore, fail of eventual fulfilment; and, in all our yearnings after unity, we are in sympathy with Him whose thoughts stand fast for ever.

But this prayer, which gives a rock foundation to our hopes, is fitted, also, to preach patience and caution in our efforts. It presents unity as an object not easily obtainable, and as a ripe development of spiritual progress. In the same prayer Christ pleaded "that they may be perfected into one, that the world may know that Thou didst send Me." Unity will, therefore, be the crowning evidence of Christianity, the final and invincible apologetic, but it is also the crown of personal maturity among disciples individually. Individual and collective growth are subtly and vitally dependent upon each other, alike in the Church and in the State. Society can only be compacted together in proportion as men attain to those virtues which render civic life tolerable and desirable, and fellowship a boon; but average men—I do not speak of exceptional, epoch-making men—can only grow up into nobility and moral health when their social conditions give room and encouragement to progress. The perfect society will be the crown of perfect manhood. A perfect society of imperfect men is unthinkable, and personal perfection in a faulty society has never been attained except by Jesus Christ. Christ's prayer, therefore, for Christian unity will only be fulfilled as men grow up into the fulness of wisdom and knowledge and holiness of life, and simultaneously become compacted together in the bonds of peace and intelligent goodwill.

If this law be true—and it will scarcely be disputed—there is no rational ground for opposition between collectivism and individualism. Whatever improves an individual improves the society of which he is a member. Whatever improves the laws and customs and organic form of society promotes the well-being of its members. The cotton planter and the cotton weaver are not rivals, much less opponents. The better the material grown in the field the better the fabric which can be made in the factory; and flourishing manufacturers in England mean prosperous cultivators in India and the United States. So, when we are working in our separate spheres, and under various names, to teach and discipline the people one by one, we are labouring for the future health and unity of the Church, in which individuals are woven together. In all our studies of truth, in all our witness-bearing to what we learn of Christ, in all our self-control, and in all our efforts to live truly, bravely, and lovingly, after the pattern of our Lord, we are making a most real and invaluable contribution to the health, strength, and future comeliness of that Church which is the Body of Christ.

Personally, I believe that this earnest culture of Christian life in ourselves, and in those within our sphere of influence, is of far more value than any work yet open to us in the direction of ecclesiastical rebuilding. I am afraid that before much building up can be done there must be a good deal of pulling down. The Church structures which stand in our midst to-day can no more be joined together as they now exist than a Gothic, a Classical, a Byzantine, and an Indian temple, if standing side by side, could be built into a single and harmonious piece of architecture by mere connecting walls of stone. Before the inclusive Church of the future can arise, some if not all our organisations must be removed, and at present none are quite prepared for demolition. Each thinks itself nearest in form to the primitive model, or, at any rate, to the primitive ideal, and therefore each deems itself worthiest to survive and become the pattern to which the Church of the future will be conformed. Unless each Christian body believed this of itself, its existence would become a conscious fraud, an organised impertinence. We are therefore bound to credit one another with this sincere self-estimate. But it is clear that all cannot be correct, though all may be honestly imbued with this conviction. Episcopacy, Methodism, Congregationalism, and Presbyterianism

cannot all be best expressions of the Divine Idea. It is conceivable that each has some good thing the others lack, and some defects from which the rest are free. But who is to decide all the questions thus called up? Where shall we find the intellectual grasp, the impartial spirit, and the moral authority necessary to dissolve and analyse these constitutions and recompose their best elements into a perfect form? I say at once that no human arbiter exists, or can be imagined to exist, in the near future capable of this stupendous task, and so potent in his sway over men's minds and passions as to induce all churches to accept of reformation under his instruction. The attempt to bring about such a cluster of ecclesiastical revolutions would either be a ludicrous failure, or a prolific cause of strife instead of unity. For such a business, higher forces than our own are required, and those forces are at work. Time, with its resistless law of growth and decay, is doing the work of selection and destruction. The churches are learning by experience and reflection to know their own defects, and, in these days of intellectual communism, truths and principles are becoming the common property of all. It is reasonable to hope, therefore, that, through the varied contributions of our manifold experience and thought, we are all progressing towards that oneness of faith and clearness of Christian knowledge which constitute maturity, and thus being gradually perfected into one. Our churches are not ready for an immediate euthanasia, but they are irresistibly being changed; and, under the governance of Christ, these changes must slowly bring them nearer to His Ideal, and so nearer to each other.

"Our little systems have their day,  
They have their day, and cease to be."

All things which can be shaken are being shaken, that only the stable and eternal may remain. The unfit are perishing, that the fitter may abide, and at last the fittest only will survive. Hot fires are trying all the works of human builders, and will burn until all wood, hay, and stubble are consumed; and then the gold, silver, and precious stones, liberated from all inferior materials, and preserved from every conflagration, will be brought together, and upreared by Divine skill into a perfect temple for the habitation of God.

In saying this, I have no wish to discourage direct endeavours after unity, but simply to recognise stubborn facts, and to dis-

countenance all presumptuous and premature attempts to obtain an outward uniformity by methods which ignore the law of life which reigns in the Church as in all social organisms. The results of vital evolution can never be forestalled by artificial manufacture. The failure of men to recognise this in the past has been one of the chief causes of division, and is now a potent hindrance to re-union. No attempts to secure union can succeed which are based upon scornful and superficial views of Church history; or which fail to reckon with the fact that, underlying all the errors and perversities of sectarianism, there is a mighty force of sincere conviction and of earnest piety, and that, together with a yearning for oneness, which is a sign of the times, there is a prevalent determination to contend for those several principles which to each Christian body are the ground and justification of separate existence. We may deplore disunion; we may allow that Christians in the past have been culpable as well as mistaken in many of their separations; we may be ready to denounce schism as a fruit, not only of error, but of sin. Yet no man of broad sympathies and clear insight can read Church history without seeing that, amid all the smoke and din of ecclesiastical strife, many giants have contended—men of mighty intellect and of lofty principles—men whose contention has been as pure and honourable as Paul's was when he resisted Peter face to face. So to-day, no one can have a wide or varied acquaintance with the Christian life in our times without confessing that the men of this generation are true sons of their fathers in integrity as well as in opinion. If our present divisions had all originated in proud perversity, and been maintained in unloving wilfulness, then re-union would be a simple matter of repentance on one side and restoration on the other. No doubt there are some who regard this view, which I repudiate, as a true account of Dissent. In the eyes of Rome we all, Anglicans and Free Churchmen, are alike wayward and disobedient children, whose instant duty it is to renounce our private judgments and return to her as the proper mother of us all. With those who take that view there can be no discussion. Until such a claim is withdrawn, it must be resisted or ignored as events require. Re-union at such a price is sheer intellectual and religious suicide. To forego all future use of private judgment is the most monstrous exercise of private judgment which a human mind can perform. Hence Home Re-union is

absolutely impossible in so far as the word "home" covers anybody or bodies which simply demand submission to themselves. Discussion is only possible between those who can meet with mutual respect as honest and well-meaning, though fallible, servants of Jesus Christ. While one party stands on its own tower and proclaims to all around, "Unity is a duty—*ergo*, it is your duty to forego your views and come to me," there can be no approach. The first conditions of profitable conference are that we honour one another's loyalty to our present principles and beliefs; that we agree all round to make Christ our meeting-point and not this or that ecclesiastical flag; and that we will neither ask nor make any concessions which involve unfaithfulness to conscience.

Without attempting at this stage to discuss specific differences between the Anglican and Nonconformist churches, I may remark that our non-acceptance of the recent invitation issued through the Archbishop of Canterbury was entirely due to the fact that the proposed basis of conference required a preliminary admission of certain principles against which our churches are a standing and historic protest. While these principles are sacred in your eyes, you are bound to exclude them from the region of debate; but their maintenance is in our eyes an insuperable obstacle to corporate re-union. The principles for which our churches have conscientiously contended, and for which our people have suffered so seriously in past generations, are still dearer to us than any human fellowship, dearer than English citizenship, and, I trust, they would prove dearer than even liberty or life, if by some scarcely conceivable means a choice between them should again be rendered necessary. If re-union, therefore, is ever to be hopefully discussed, it must be upon a broader basis than any which has thus far been proposed.

Leaving particular points of difference for treatment in the conference to follow this address, I shall mention only one great principle which, to the minds of Congregationalists, whether Baptists or Pædobaptists, is fundamental, and underlies all other issues. To our minds no unity is worth having which is not founded on the fullest recognition of the right and, indeed, the duty of every man to be fully persuaded in his own mind respecting the truths and duties of religion, and of every congregation to interpret the laws and teachings of Christ for itself. The evidence is conclusive that, prior to the Council of Nicea, no

secondary standard was imposed upon the general Church. Several churches had claimed and used the liberty to express their own beliefs in the form of a confession; and some had varied these expressions from time to time; but these churches were so far united, that their representatives could take part in a general Council, because no authoritative demand for uniformity of expression had hitherto provoked and compelled conscientious separation. The day which rendered variety unlawful murdered unity; and, in my belief, no really Catholic church has been visible since the fatal hour when the Council of Nicea imposed a creed on previously unfettered churches by a mechanical majority of votes. The word "re-union" thus carries us back to the Ante-Nicene Church before we can discover the ancient unity to which it alludes. Therefore, on historic as well as on theoretic grounds, I am persuaded that, before re-union can take place, we shall have to revert to the simplicity and freedom of thought and organisation which are conspicuous in the Apostolic Church. In those days faith in the Lord Jesus Christ was the only term of communion; believers were content to hold fellowship as learners in various stages of growth and education; and discipline was only exercised in matters of morality and Christian conduct, and opinions directly bearing on conduct. Are we ready for such a return to the freedom and spontaneity of ancient Christian life? I fear not. To many the mere thought of it is fraught with horror as a dream of anarchy and licence. Probably an instantaneous abandonment of all the artificial restraints and checks which churches have created would be disastrous, as the sudden abolition of long-venerated symbols might be regarded by the ignorant as an abandonment of all they are supposed to represent. Our several bodies, moreover, are doing needful work, and can only pass away with profit as their work is done. But I believe in the Holy Catholic Church; and I believe that, without laying violent hands upon ourselves or on each other, we shall all be compelled by the irresistible forces of growth to cast off everything which narrows and confines our thinking and restricts the area of fraternal intercourse and love.

If the first principles or moral limits of Christian union are recognised, there are many things which may be well and wisely done to secure such relations between our severed churches as may, in the language of the Lambeth Encyclical, "prepare the way for fuller organic unity here-

after." Whatever brings men of different churches together in frank and friendly intercourse must contribute to this progress. If we knew each other better we should love each other more, and fear each other's thoughts and methods less. Let us therefore, as individuals, seek to so bear ourselves towards Christians of every name that no blame for divisiveness shall rest on us, and that we may be promoters, not obstructers, of re-union. Above all things let us earnestly endeavour to learn Christ, to put off all the marks of unlikeness to Him, and to be clothed in the beauty of His Spirit. Let us pray for all who call him Lord, although they do not follow in our ranks. Let us watch for opportunity to do them good, and to unite with them as occasion may allow in doing good to others. So shall we best advance the purpose of our Lord when He prayed that we all may be "perfected into one," that the world may know that the Father sent Him to be the Saviour and Uniter of mankind.

T. VINCENT TYMMS.

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## THE ETERNAL GOD OUR REFUGE.

[A MEDITATION FOR THE NEW YEAR.]

"The Eternal God is thy refuge, and underneath are the everlasting arms : and He shall thrust out the enemy from before thee ; and shall say, Destroy them." —DEUT. xxxiii. 27.

THE work of Moses, the man of God, was well-nigh done. He had led the people of Israel, after their deliverance from Egypt, for forty years in the wilderness, during what would always be recognised as the "formative epoch" of their existence. He was their wisest counsellor, their ablest general, their most powerful intercessor. Through him God had made known to the Israelites His will, and formed them into a theocracy, a nation consecrated to God. No subsequent leader, whatever his genius or patriotism, could possibly be to them all that Moses had been. His position as their deliverer from the bondage of Egypt, and as their lawgiver, gave him an unique hold on their affections. To conceive of themselves without his presence would be a difficult and unwelcome task. Moses was not, however, allowed to enter the promised land. He



knew, and they knew, that he must leave them. Hence his long and touching farewell, in which he recapitulated the chief points of the Divine revelation, and the leading events of their history. And, inasmuch as "history is prophecy," he used those events for their warning and encouragement, pointing out the essential features of what would be from their knowledge of what had been. "And this is the blessing wherewith he blessed them before his death."

He first addressed himself to the tribes separately, according to their special position. Then he spoke to the whole nation, telling them of a blessing which they all needed, and all might have. He carried their thoughts directly to the fountain of all good, to its ever-living and all-sufficient source. The rills that trickle down the mountain sides, the streams that make fertile our valleys, the rivers that bear on their waters the ships of merchandise and war, must alike be fed by perennial springs, and no form or instrument of human good can be abiding which has not its source in the Eternal God; the stream of life, happiness, salvation, is from "a source more high" than our purpose and endeavour:—

"From God it came, to God returns,  
Not nourished by our scanty urns;  
But fed from His unfailing river,  
Which runs and will run on for ever."

The words were peculiarly appropriate to the Israelites in the crisis through which they were passing. The wilderness life was near its close, and the conquest of Canaan was immediately before them. They had to dispossess a people more numerous than themselves, a fierce and warlike people, who would struggle to the death in their own defence. The task was not an easy one; it was surrounded with peril, with possibilities of defeat and destruction. How could they face such dangers, and anticipate triumph? "The Eternal God is thy refuge. . . . He shall thrust out the enemy." God would be to them all that they needed. Their subsequent history clearly proved this. They found, as men everywhere have found, that their trust in God was abundantly rewarded, and that so long as they were faithful to Him, they lacked no good thing.

The words of the text are not less appropriate to us. Since they were spoken centuries have sped their course, kingdoms have vanished, generations have sunk into forgetfulness. But human life still goes

on, and is substantially the same as it was of old. Men are born into the world. They work, and suffer, and die. They still need support and consolation from a source outside themselves, and especially do they need it at such a season as this, when we are reminded of the flight of time, of the passing away of our days on earth, of the loss of friends, and, in many cases, of diminished powers and possessions. What will the future disclose to us? What will it bring? What will it exact from us? We stand on the threshold of the new year wondering, hoping, doubting, fearing. Is there not supreme comfort in the assurance, "The Eternal God is thy refuge"?

There are three distinct clauses to be noted, not one of which is a bare repetition of the other. The first states *what God is to us in His absolute and essential nature*—the refuge to whom we fly. The second speaks of *what He is in His watchful care over us, and His gracious work in us*—the everlasting arms sustain us. The third tells of *His providential work for us* in controlling the events and circumstances of life so that they do not harm us—"He thrusts out the enemy from before thee."

I. *God is in Himself our refuge*—or, as in the Revised Version—our dwelling-place. He is our home, our abode, our rest. We are wanderers upon earth, helpless, and forlorn; exposed at one time to the scorching rays of the sun, and at another to the gloomy perils of the night; to the fury of the tempest and to the rigours of the biting frost. But we are everywhere encompassed by the presence of the Eternal God. "In Him we live and move and have our being." By His very existence and His continual nearness to us He invites us to trust in and cling to Him.

*A refuge or dwelling-place is intended for shelter.*—Even in the most favoured climate men cannot always live in the open air. The rain falls heavily, the winds blow keenly, the storm rages, and darkness wraps the world in its folds. Home is a place of shelter, and there we can dwell in safety. In the world we have to encounter temptation and trial, disappointment and loss. Some are exposed to persecution and reproach, and worried by "the strife of tongues." Others are agitated by fears, and tormented by forebodings of wrath. But to all the Eternal God will be a shelter. We hide in Him, as in our homes, which are walled securely off from the cold world around us, and calmly "abide under the shadow of the Almighty."

*A refuge or dwelling-place is a place of rest.*—We abide there. It is the spot to which of all others we most fondly turn. To be a wanderer with no habitation of our own would be misery. Sweet, indeed, is the thought of home, with its suggestions of refreshment and rest, of wearied powers recruited, of returning strength and energy. “Abide,” said Christ, “in Me”; and to the counsel of our Lord our hearts answer as in the words of John Howe: “Lord, I have viewed the world over in which Thou hast set me, and have tried how this and that thing will fit my spirit and the design of my creation, and can find nothing in which to rest, for here nothing doth itself rest, but such things as please me for a while in some degree, vanish and flee as shadows from before me. Lo! I come to Thee, the Eternal Being, the spring of life, the centre of rest, the stay of the creation, the fulness of all things. I join myself to Thee. With Thee I will lead my life and spend my days, with Whom I am to dwell for ever, expecting when my little time here is over to be taken up ere long into Thy eternity.”

*Home is further a source of comfort,* a place of domestic happiness, in which we can unburden our souls of anxiety, grief, and fear; where we can tell out our sorrows and distress, sure of being met with sympathy, confidence, and affection. So God is He that comforteth us. He is the God of comfort. His consolations are not small. He shares with us His joy, and blessed indeed is the man that dwelleth in His house. Such are some of the thoughts involved in the idea of the Eternal God as our refuge.

II. *God, in His manifested sympathy, is our strong support,* upholding us in our actual experience of trial, and our constant fulfilment of duty. “Underneath are the everlasting arms.” The arm is an instrument of strength, that by which we exercise our power. God redeemed His people with a stretched-out arm; and in later years the prophet appeals to Him to defend them and lead them to victory in the words, “Awake, awake, put on strength, O arm of the Lord.”

We soon become faint and weary; our strength is exhausted, our spirits fail. The burdens of life depress us; its duties overtax our powers; continuance seems impossible, and to attempt it useless. But underneath us are the everlasting arms. God is ever near—near in His knowledge of our need, near in His watchful sympathy, near in His power to help. His arm, the instrument of His strength, will

sustain us, so that we shall not fall. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." "My grace is sufficient for thee; for My strength is made perfect in weakness." God, as the upholder of our life, will carry both us and our burdens. There is a beautiful parable in the simple story of the child of the old Puritan who tried to carry a book that was too heavy for him, and stumbled beneath its weight. The child stumbled, and wept in the bitterness of his sorrow. But his father caught him up in his arms, and carried *both* the book and the child. And so shall we be able to sing: "Blessed be the Lord who daily beareth our burden, even the God who is our salvation."

III. *God, in His providential rule, is the author of victory, working for us in His providence, and baffling the designs of our adversaries. "He shall thrust out the enemy, and shall say, Destroy them."* The reference is primarily to the Canaanites, with whom the Israelites had to contend for their inheritance; and though the latter were not spared from the toils of conflict, they found that the Eternal God who was with them was greater than all that were arrayed against them. His promise was fulfilled. The victory of the people was not complete, but the failure to make it so was due solely to themselves. They lost their faith and fidelity, and often had to be subjected to the discipline of defeat and disaster. They could be saved from their own weaknesses and sins only by servitude. But whenever the lessons of the servitude were learned it ceased, and their liberty was regained. God was true to His word, as He will ever be. He knows and will baffle our enemies, and will lead us to victory. We need not dread the future nor look forward to it with a heavy heart. All events are under God's control, and shall be subordinated to His gracious purpose. Come what may—poverty, sickness, temptation, desertion, bereavement, death—our safety, our progress, our happiness are sure. We need not fear though the earth should be removed and the mountains be carried into the midst of the sea. God is eternal, and His power and grace are ever the same:—

"I know not what the future hath  
Of marvel or surprise;  
Assured alone that life and death  
His mercy underlies.

“And if my heart and flesh are weak,  
To bear an untried pain,  
The bruised reed He will not break,  
But strengthen and sustain.

“No offering of my own I have,  
Nor works of faith to prove ;  
I can but give the gifts He gave,  
And plead *His* love for love.

“And so, beside the silent sea,  
I wait the muffled oar ;  
No harm from Him can come to me,  
On ocean or on shore.

“I know not where His islands lift  
Their fronded palms in air ;  
I only know I cannot drift  
Beyond His love and care.”

JAMES STUART.

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## PHASES OF MINISTERIAL LIFE.

### LETTERS TO A YOUNG MINISTER.

#### V.—BOOKISH SERMONS.

**M**Y DEAR FRIEND,—The evil against which I am anxious to warn you in my present letter is, in many cases, the exaggeration of a virtue. “Too far east is west”; and it is as easy to err by excess as by defect. Too much of a good thing may be as injurious as too little; and, in your study, your pulpit, and your visitation, it will require all your skill to preserve the happy medium. But, if you succeed in preserving it, your efforts will be amply repaid. From what I have said in a former letter, you know that I expect you to be a student. I am strongly convinced that no man—be his activity, his cleverness, and fluency what they may—can be a really successful preacher if he has ceased to be one; nor need he expect to live on his last year’s harvest or his last year’s meals. I have urged you—as a matter of duty to God and yourself—to keep your mornings free from intrusion. Let them, as a rule, be spent in your study, in hard and conscientious work. You must be determined to master the text of Scripture, both in the Hebrew Bible and the Greek Testament; and you should, at any rate, be conversant with two or three

of the best commentaries. There are other books—the great books of the world—with which you should be familiar. With the training through which you have passed, your abilities and opportunities, you ought to be a well-read man in natural science, in metaphysics and ethics, in history, poetry, and general literature. The assiduous culture of your intellectual life, both for its own sake and the sake of your ministerial efficiency, is a matter to which, as I take it, you are solemnly pledged. I will go further, and advise you carefully to read the best sermons, both of our own and of previous ages. You may be a good preacher without such reading. You will be far more likely to be a good preacher with it. It is weakness—often the weakness of a false pride—which leads men to despise the reading of good sermons. I remember one man who, with a feeling of intellectual superiority and an expression of supercilious scorn, affirmed that he never read the sermons of any man, but I never heard of anyone who cared even to listen to his. It would have been better for him if he had occasionally read the sermons of our great preachers—not, of course, for the sake of copying them, nor even to lay up a store of seed thoughts, but to discover the principles and methods which governed them in the structure of their discourses; to find out, if possible, the sources of their freshness and power, to learn something of their modes of argument, illustration, and appeal. Lord Tennyson has not been ashamed to read, with the enthusiasm of a devotee, the works of Homer and Virgil, of Danté, Chaucer, and Milton, of Crabbe and Wordsworth. Mr. Gladstone has “brooded” over the orations of Demosthenes and Cicero, of Edmund Burke and Daniel Webster; and, so far as I know, it is only a few inexperienced preachers who regard it as a mark of strength to neglect the models of their art.

You will, therefore, be in no danger of misunderstanding my meaning. I am in no degree recommending a life of literary indolence. But intellectual pursuits, even in the sphere of Biblical truth, are not everything. Study, however severe and discriminating, does not cover the whole range of your interests and your duty, and against all onesidedness and exaggeration you must be on your guard. A man who spends the whole of his time among books—though those books be the wisest and most admirable—will become cold and formal, an intellectual Dryasdust, and will lose touch with the toiling, struggling, and suffering world around him. Books are not the only sources of

knowledge, nor the only means of culture. How much we learn from contact with our fellow-men few of us are aware. It is good to have our opinions tested in the wear and tear of life. Criticism and contradiction will do us no harm. To be put on our defence is often the best way of acquiring clearness and consistency in our opinions. To listen to the other side of a question, to be made aware of the difficulties of other minds, to be compelled to look at matters from a fresh standpoint, is a discipline of which you need never be afraid. If you accept it wisely, it will be the making of you. And you will also find that no book can give a complete view of a subject, and that there are many things in life—powerful factors in our thought and action—which cannot be expressed in words. You might as well hope to gain a knowledge of the Alps by reading a guide-book, or to feel the witchery of mountain gloom and mountain glory by studying "Modern Painters," as imagine that you can gain an insight into the character and needs of men, and understand the play of their passions, the conflict of their emotions, and the determining forces of their conduct by a mastery of the finest treatise on human nature and the most thrilling exposition of Divine love. You must make your own observations of character, your own diagnosis of disease, so as to be able to apply the specific remedy. The physician of the body could not exercise the healing art without actual contact with men, and the physician of the soul is equally powerless. In the homes of your people you will meet with men who are neither students nor scholars. They have read little. But they are shrewd, clear-sighted, and full of practical wisdom. They may become teachers of great value to you.

Some men, to judge from their preaching, know only what they have learned from books. You can tell, without the slightest difficulty, what they have been reading. Even if they are not conscious or deliberate plagiarists, their mind, chameleon-like, takes the colour of their—for the time—favourite authors. In my youthful days I knew a preacher of some repute, of whom it was said that he might be a good Christian in his ordinary life, but that he was an obstinate Jew in his study and the pulpit, as he never got beyond the "Mosaic" dispensation. One part of his sermon reminded you of Robert Hall; another of "John Foster"; another of Dr. Chalmers; another of Horace Bushnell; and so he produced what some of his friends

described as "a Mosaic," but others irreverently called a piece of patchwork. He had plainly an eye for good things, and had probably a capital memory. But he rarely gave forth anything that was his own, and he was a debtor, possibly to Greeks and Barbarians, but certainly to every book on his shelves.

Professor Huxley is no model for us in his general beliefs or in his attitude towards theology. The tone and temper of his mind unfit him as thoroughly as did the late Mr. Darwin's for theological inquiry; but, as an exponent of science in its own sphere, he is unrivalled. Those who have listened to his lectures are invariably struck with the lucidity of his conceptions, the accuracy and force of his language, and the orderliness of his arrangement. His power is due in no small measure to the fact that he is no bookworm, but a patient observer of nature at first hand. He uses his eyes, his ears, and his hands as they must be used by all naturalists, and he knows exactly what he wishes to say and ought to say. Who that heard it will forget the withering scorn with which he asked one of his critics whether he had ever put the leaf of a nettle under the microscope, and why he did not see for himself rather than repeat what "they say"? We ministers may surely learn a lesson from this. The field of our observation is human life—life in its complexity and fulness, life in the home and the market-place, in its motives and its aims, its hopes and its fears—and all that is in man we must be able to look at in the light of the Divine purpose and the provisions of the Divine salvation. The minister should spend much time in his endeavours to know himself; he will not then be long in knowing others. He should also spend much time in communion with God, in the fellowship of the Spirit, who will reveal to him the things of God. Less reliance on books and more reliance on prayer and meditation is good counsel. It is possible to read too much and to think too little. Reading is easy and frequently degenerates into an indulgence—an indulgence which enervates the mind, perplexes and cripples the judgment, and enfeebles the will. Thinking is hard, but it is bracing and invigorating, and, in a sense, is the measure of our manhood. You do not want to be a fossil in the pulpit, or a dried-up mummy. You would gain neither happiness nor honour if your people had reason to say that your preaching was remote from their interests, unreal, a mere echo, or a parrot cry. It is no compliment



for a man to be told that his sermons are bookish. Rather than deserve such a censure you would do well to fling the greater part of your library into the fire, and trust to the Bible alone. The force of Cowper's distinction is still worthy of remembrance :—

“ Knowledge and wisdom, far from being one,  
Have ofttimes no connection ; knowledge dwells  
In heads replete with thoughts of other men ;  
Wisdom in minds attentive to their own.”

A COUNTRY PASTOR.

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## THE LINCOLN JUDGMENT, FROM THE STANDPOINT OF A FREE CHURCHMAN.

ON the 21st of November last, the Archbishop of Canterbury, together with a number of bishops acting as assessors, delivered judgment in the case of certain charges made against the Bishop of Lincoln. These accused him of ritualistic practices in the administration of the Communion, such practices being held to be contrary to the permitted order of the Church of England. This judgment, which occupied four hours in delivery, and many columns of closely-printed matter in the public press, has excited keen interest in Anglican circles, and is by various Church papers being eagerly discussed. It may be said: “Yes, this was to have been expected; but why should we meddle with the matter? It is some consolation, in our low estate as Nonconformists, that this judgment, and the points with which it deals, are to us of little moment. If we are spiritual men, we can worship God acceptably, we can decently and reverently administer the ordinances of Christ's Church, though we have no regard for the east side or the west side of the Communion table, or for the pose of the fingers when the benediction is pronounced.” I reply by a hypothetical case. Suppose that the questions discussed by this judgment had arisen in churches of the Congregational, the Wesleyan, or the Presbyterian order; suppose, further, that the Congregational Union, the Wesleyan Conference, or the Presbyterian Synod had been called to adjudicate upon them; then, as persons deeply interested in religious matters, we should, probably, have formed some definite opinions, approving or hostile,

upon the points at issue; but we should have felt that, beyond that, it was not for us to go, these several churches being at liberty to teach and to act within their own borders as they thought fit.

But the conditions of the case before us are very different. The Anglican Church claims to be the Church of the nation, of which we are a constituent part; she is sustained by funds, in the allocation of a portion of which we, as part of the nation, have a voice. And, further, she has those within her ranks who flatly charge us with heresy and schism because we refuse to come into her fold. That being so, we have a right to ask, both as Englishmen and as persons specially interested in religion: "What shall we have to be parties to, what shall we have to accept as integral to the worship of this Church, if, yielding to the charge of schism, we join her communion?" It is this two-fold position occupied by us that makes this judgment both interesting and important.

The charges made against the Bishop of Lincoln were seven in number. The first accused him of mixing water with the wine in the Communion cup, of using what is technically called the mixed chalice. The fact was not denied, and the judgment pronounced was that this mixing is allowable, provided only that it be done, say, in the vestry, and not in the church, as part of the service. The second charge was that the bishop, at the close of the Communion service, washed the plate and the cup, and ceremoniously drank the water and wine that remained. This charge was held not to be proved, though, if it had been, it would, apparently, not have been condemned. The third charge was to the effect that the bishop had stood, during the earlier part of the Communion service, at the west side of the table, and not at the north side, taking what is called the eastward position. This point is dealt with in a judgment that carries the palm for perplexing intricacy. In the end it is dismissed; the bishop may do as he pleases. The fourth charge was that, in the breaking of bread, the bishop had stood with his back to the people, in such wise as that what he did was hidden from them. For this he is condemned. The fifth charge was that the bishop had permitted to be sung a certain well-known hymn, entitled the "Agnus Dei," apparently, so said the complainants, as part of the Communion service. The judgment was that the use of the hymn is permissible, if the singing of it be not integral to the Communion service. The sixth

charge was that candles had been kept burning upon the Communion table when they were not needed for the purpose of giving light. The fact was admitted, and the Court declared that the practice was not illegal, because it was not of the nature of a ceremony. The seventh and final charge was that the bishop, at the close of the Communion service, did ceremoniously and conspicuously twice make the sign of the cross. Upon this count it was declared that so to do was to add a new and distinct ceremony to the observance of the Communion. The act was forbidden, and for it the bishop was condemned.

Thus to sum up: on four charges the bishop was acquitted, the matters complained of being held to be permissible; on two charges the bishop was condemned; and one charge was dismissed as unsustainable.

Such is the judgment which presently will go its way to add yet another precedent for ecclesiastical lawyers to interpret, and for ecclesiastics to pore over as though it contained the very secret of life.

Surely the feeling of a plain Christian man, on reading this deliverance, must be one of sad astonishment and questioning perplexity. Is it so, that the manner of administering the Supper of the Lord must be so intricate, so difficult, so thickly embroidered with ceremonial observances, that to discharge it properly a man must receive a long and elaborate education in positions, postures, robes, and manipulations? In the Gospels we breathe a sweet, fresh air, the dew sparkles on the grass; all is simple, direct, and human; there is no priest, no altar, no sacrifice; these were but the shadow of good things to come, for now Christ, a priest for ever, has appeared, and of necessity transmits His functions to none. But here the air is heavy with incense, robes flutter, the sickly light of candles contends with the day, and the good man who presides at the service, busy with infinite observances, is, perchance, nervously anxious lest he should have omitted one of them, or, by a wrong position, have lessened the value of an ordinance which, in its essence, surely lies between the soul of a man and his Saviour.

There pervades the subject-matter of this judgment a painful sense of triviality; this seems fairly to have oppressed the spirit of the archbishop himself, for, in closing his remarks, he declares that

the Court (*i.e.*, himself and his bishops) had felt deeply the incongruity of minute questionings and disputations, as tending to divert attention from the Church's great contest. He might well give expression to this most reasonable and refreshing complaint. For, from one point of view, the whole affair is out of place; stark worldliness, rampant unbelief, stolid indifference face us all; and meanwhile it is as though those upon whom falls the burden of offence and defence should be disputing amongst themselves as to the placing of a button or a shoulder strap, or else be busy engraving a sword-hilt or embroidering a flag.

But it may be said that, though the points dealt with look extremely small, in reality they are very important, because of the significance attached to them; they are test points, involving very much more than your uninitiated observer ever dreams of. This must be admitted, and pitiful it is that it should be so; for it means that the great questions as between the Sacramentarian and the Evangelical, instead of being frankly stated and openly discussed upon their own merits, are handled indirectly by inuendoes, inferences, and side issues. An eternal truth or its counterfeit is to be accepted or rejected upon such small occasions as the manipulation of bread, or the rinsing of a cup. Whether a man is a sacrificing priest or a Christian minister is to be decided by the permission or forbidding of a genuflexion. This is the sort of thing that involves us all in contempt; the great world looks on, and laughs cynically at this finessing, which tends to convert the disciples of Jesus of Nazareth into sinuous casuists, with whom simplicity has much ado to live.

In its effect this judgment will undoubtedly stimulate to fresh aggressions the ritualistic section in the Church of England. That may not be the largest body in her communion, but it is by far the most in evidence. Those who belong to it will feel that the main drift of the judgment is distinctly in their favour—indeed, they have already signified their delight with it; they now clearly understand that the highest ecclesiastical authorities look their way; and, though the archbishop, at the conclusion of his deliverance, pathetically bids all parties moderate their transports, and in future live together like good children, yet he may be quite sure that those who have gained the advantage in this wordy warfare will take good care to press it home, nor can anyone complain. We may expect then a new

development of ritualistic practices, approximating more and more towards the usage of the Church of Rome; which Church, by the way, looks on with undisguised satisfaction at a state of affairs which, turn out as it may, must surely bring fish into her capacious net.

This advantage gained by the Sacramentarians will, if they press it forward, inevitably tell in the direction of disestablishment. The rank and file of the English people will not be content to see the Episcopal Church gradually transformed into a left wing of the Church of Rome, whilst at the same time she enjoys the funds and the prestige which a national establishment supplies.

But, however that may be, there is one aspect of the matter that closely affects Nonconformists. The Ritualistic party—now invigorated by a fresh draught of the wine of freedom—controls many day-schools; and in them, with sharper emphasis than ever, creed and catechism will be taught, conceived in the extremest Sacramentarian spirit. But free education is quickly becoming a question of practical politics, and it is certain that this party will make a desperate effort to obtain increased grants from public funds, whilst the fullest liberty will be claimed as to religious teaching, the only protection for the non-church child being a conscience clause, which not seldom attaches a stigma to those who avail themselves of it. The position will be: "Hands off! ask no questions, but give us your purse." Are we going to stand tamely by, and see this scheme carried out?

Leaving these lesser but important questions, we come now to one which is the most important and final. In this judgment of the archbishop, we have incidentally set out a certain method of administering the Lord's Supper, and in the New Testament we have the original charter of its creation. How do they agree? Let us look. Here is an elaborately ornamented table, often called the altar; here are lighted candles and a cross; here are, it may be, acolytes swinging their censers; here is a robed figure carefully performing a series of ceremonies—he is detached from the people, a man apart; which way he shall stand, what he shall say, how he shall handle cup and plate, all is ordered. And now open the New Testament, and read the primitive record: "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and

gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins" (Matt. xxvi. 26-28). Clearly, these two occasions do not lie on the same plane, the atmosphere is different. To pass from the words of the New Testament to this function, surcharged with elaborate ritual, is like stepping from the Gospel of John into the Book of Leviticus; it is to go backward and disavow God's onward movement in the spiritual education of the race. We may fairly say, if the practices suggested by this judgment are integral to Christianity, if they are part and parcel of its full and proper administration, then Christianity can no more become the universal religion than Judaism. The world must still wait for something larger, nobler, more simple, and more spiritual.

At this point we are met by the theory of development. We admit, it is said, that the administration of the Lord's Supper, ritualistically interpreted, is a very different affair from the austere and unadorned order as set forth by the evangelists; but then it is the result of a legitimate process of development from that primitive root, fostered under the warm shelter of the traditions of the Church. And, indeed, in the archbishop's judgment, which is as elaborate as the ceremonials with which it deals, there are abundant references to the usage of the Eastern Church and the Western Church, and also a reference to the usage of the Church of Armenia. We are reminded of what Laud did, and what Cranmer said, and Ridley; but reference to what the Lord and His apostles did or said there is none. The omission is sadly suggestive. A number of the chief pastors of a great Christian Church are discussing the manner of the administration of an ordinance instituted by the Head of that Church, and yet, apparently, throughout the whole of their deliverance there is not one solitary reference to Him or to the principles of His Gospel. Do not these men love Christ? We may be sure they do. Then why do they not look to Him for some guiding principles? The answer is obvious. On all the points under discussion the Lord of Glory has not one word to say. If it were a question of truth, of purity, of eternal righteousness, then has He much to say, no man shall lack light and guidance; but if it be a matter of ceremonial, of minute observance, then even He declares, like Gallio to the Corinthian Jews: "If it be a question of words and names,

and of your law, look ye to it, for I will be no judge of such matters."

This appeal to development brings us to the very root of the whole business. Few men are competent to say what may have been the prevailing practices of Christian bodies in the past, for the voices of bygone ages are not harmonious; fathers of the Church often fell foul of one another with a hearty virulence, more suited to the senate than to the Christian assembly; they still carried about with them the stigmata of the heathenism and imperialism in which they had been bred. Councils, in which the Church was supposed to speak decisively, were not free from the taint of chicanery, intrigue, and violence.

But if these things had not been so, the question would yet remain, and it is one which any Christian man who stands before Christ should be able to answer: Are the Churches of Christ to be ordered and governed by tradition, are they to submit to a heavy burden of ceremonial observances, superimposed upon the original foundation as revealed in the New Testament? or are they continually to go back to the facts and truths as made known there, each age seeking to interpret them as in the very presence of the living Christ, and under the guidance of the Holy Ghost? Is Christ the master in His own house, or is the Church of to-day to refuse His living inspiration, and to seek amongst the records of her own past for the indications of her duty?

For us, at any rate, the answer should be clear. Upon us falls the most difficult but glorious responsibility of seeking, in all matters, whether of church order and discipline, or of practical conduct, to act out the principles of the Gospel in the light that surely comes to those who dwell in communion with the Lord and Giver of Life. No doubt this position of liberty has its perils—the noble perils of freedom; and when the spiritual life is low, men are sorely tempted to give up the strenuous endeavour to walk in the liberty wherewith Christ has made them free, relying, instead, upon precedents and fragments of Church history, and the verdicts of ecclesiastical courts. But to do that is to exchange the open air, the wide heavens, the sunshine, and the fresh beauty of life, ever breaking out into new forms, for a heavy atmosphere, narrow walls, tombstones, and candle light.

In our free churches, spiritual defects speedily manifest themselves; but it should be remembered that it is the defects themselves, and not the manifestation of them, that are so sad. If we are disorderly, if we are sickly, if we are half dead, the evil declares itself, and all the world knows it; and yet even this is more wholesome than that our life to God should be so encased with observances, so buttressed up with ritual, that these can remain intact, whilst the very life they are supposed to express has vanished; the Church becoming like a dead knight, who still sits his horse, held up by the stiffness of his armour.

With the Lord, a veritable real presence, ever in the midst, we need have no fears; only let us be true to Him, and as the years pass, bringing their new problems, there shall come with them new aptitudes and fresh grace for their solution. The admitted difficulties of the time should only keep us more closely to His side, who of God is made unto us wisdom and righteousness, as well as sanctification and redemption.

EDWARD MEDLEY.

Nottingham.

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### THE LATE PRINCIPAL ROOKE.

THE death of the Rev. T. G. Rooke, B.A., President of Rawdon College, though unlooked for by the denomination at large, was no surprise to his more intimate friends. Since his resignation of the presidency in September last, a resignation which the Committee were naturally unwilling to accept, there had been little improvement in his condition, and the gravest fears were entertained that if his life had been prolonged he would have been utterly incapacitated for work. From his earliest years Mr. Rooke suffered from delicate health, and even before the commencement of his college career at Regent's Park, he had, with a view to its invigoration, to seek a milder climate, and was absent from England for a full year. His strenuous and unflinching discharge of duty involved the conquest of difficulties to which many men would have succumbed.

A complete sketch of Mr. Rooke's life was given in the BAPTIST MAGAZINE of November, 1888. It is sufficient here to recall the fact that his father was a solicitor in good practice, and a deacon of



a Congregational church, who intended his son also to be both a solicitor and a Congregationalist. Mr. Rooke entered the Baptist denomination, and subsequently the Baptist ministry, as the result of strong conviction, and against the wishes of his father. Fidelity to conscience and to God was then, as ever afterwards, a ruling principle of his life. His career as a student was in every sense honourable, and, at the examination for the B.A. degree at London University, his success was brilliant. At his matriculation he had secured a higher aggregate of marks than any other candidate, and the second place in the examination for classical honours. At his first B.A. examination (or the Intermediate, as it is now termed), he took honours in Latin, French, and German, and the first place in English. At the final examination he took honours in classics and physiology, and would have obtained the prize in mental and moral philosophy had he not been disqualified for it by age. His year from home before he entered college was spent in Egypt and Palestine, which he again visited in the spring and summer of 1862, having spent the previous winter in Italy. His travels were turned to good account in his subsequent work as a preacher and a theological tutor, and the students at Rawdon, more, perhaps, than any others, reaped the benefit of them. Early in 1863, Mr. Rooke accepted the pastorate of the church at Sheppard's Barton, Frome, in which he laboured for fourteen years. His friendship with Mr. John Sheppard was an advantage which he highly appreciated; and, if we mistake not, the latest edition of Mr. Sheppard's "Thoughts for Private Devotion" was edited for the Religious Tract Society by Mr. Rooke. His pastoral labours, his educational and philanthropic work, and his influence throughout the churches of the Wilts and East Somerset Association were the outcome of a ministry rich in every element of intellectual and spiritual culture, and when Mr. Rooke left Frome it was amid universal regret.

It had not, in fact, been in his plan to leave, but he yielded to an overmastering sense of duty when he accepted the invitation of the Committee of Rawdon College to succeed Dr. Green in the presidency of that Institution. This post he held from 1877 until within a few months of his death, filling his duties with a firmness and kindness which won for him, the more he was known, the respect of the students, the committee, and the constituency of the college.

Mr. Rooke was an accomplished Biblical scholar, and had an exceptional knowledge of Oriental languages and literature. He was a clear and vigorous thinker, an earnest and powerful preacher, and was as much at home on the platform as in the pulpit. Those who knew him best loved him most. His ideal of ministerial life was high, some might think severe. He had early been impressed by the title of one of John Foster's sermons, "On the Superior Obligations of Christians," and an unwillingness to be satisfied with anything less than the very highest was with him a constant rule, and determined the forms and principles of all his work. In a letter to a friend at the end of June last, Mr. Rooke wrote, "The session just closed has been the very happiest and hardest working, all round, that I have spent at Rawdon. Nothing could be better than the tone and spirit of the house at this moment, and all things seem to speak of a blessing resting upon our enterprise." In the same letter, alas! he complained of a pain which threatened to make life a misery to him; and, referring to one who had been laid aside for some months from work, spoke of "the ruinous strain which modern life puts upon our public men." He must, in a large degree, have felt that strain himself. How one man can fulfil the manifold and conflicting duties of a president and theological tutor in our Nonconformist colleges it is difficult to imagine. Mr. Rooke conducted several classes (of juniors and seniors) in the Hebrew Bible and the Greek Testament, in Biblical, systematic, and historical theology, in apologetics and Church history, in homiletics and sundry other branches of study. He had the supervision of the college, and, until he was prevented by the state of his health, was expected frequently to preach on behalf of the college, often, of course, at a great distance from home. With such a multiplicity of duties, thoroughness is, even to the strongest and most capable man, out of the question, and it is a misfortune that a scholar of Mr. Rooke's abilities was not able to concentrate his attention on two or three subjects of the first importance, and in regard to them do the work of a specialist. As our colleges are at present constituted, it is probably impossible to effect such a change as has often been advocated, and, indeed, little can be done until our churches have a higher appreciation of the work of the colleges, and support them with a generosity larger and more general than they have yet displayed. The needs of the churches in relation

to the ministry are diverse. There is a demand for men of the most various types. But the level of ministerial education ought to be higher all round, and we need some men who are competent to discuss with intelligence and force the great questions of Biblical science. Such men require a special training. But it is only in a limited degree that our colleges can supply it. The marvel is that they do so much. The contrast between them and, say, the Free Church Colleges in Scotland or the English Presbyterian College in London, is most marked. More than one professor in these institutions has expressed his amazement at the amount of work exacted from our own professors. It is ultimately a question for the churches, and not a few of their leading members are impressed with the necessity of which we speak. Various signs indicate that we are on the eve of a better day.

Mr. Rooke, as is well known, was deeply interested in the criticism of the Old Testament, and took an enlightened and valid view of it. He saw it to be both legitimate and necessary. He welcomed its results, so far as they were solid and borne out by facts. He had the utmost confidence that truth and truth only could ultimately prevail, and that truth cannot be hostile to God or His Word. But he had no sympathy with the arrogance and flippancy which have too often been advanced in the name of criticism. He would not accept even the most ingenious hypotheses on the mere *ipse dixit* of some biassed critic. He knew the limits of criticism and insisted on their rigid observance. His position was, not blindly, but intelligently conservative, and it is a matter for regret that his engagements did not allow him to accomplish tasks in which he was deeply interested, and which few could have done better than he. In the inevitable discussions of the coming years, men of broad and accurate scholarship, devout faith, and evangelical fervour will be imperatively needed. Baptists are, from the very necessities of their position in regard to the supreme and exclusive authority of the Bible, deeply interested in such discussions, and bound to take part in them. Let us see to it that our students and ministers are fully equipped for their task, "workmen that need not be ashamed."

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## A WORD CONCERNING OURSELVES.

**I**N entering on the second year of his work, the Editor desires to express his gratitude, not only to the directors who have placed in him such generous confidence, but to the friends who in various ways have assisted him in his endeavours to make the BAPTIST MAGAZINE worthy of the denomination it represents. He has had, and will happily continue to have, the assistance of many of the best writers in the denomination, and the contributions promised for the New Year are as attractive, and will prove of as great service to the churches, as any that have at any time appeared. The estimate expressed of the value of the Magazine by many of our leading religious newspapers and literary organs is higher than we had ventured to anticipate, while friends in all parts of the country have written in the most encouraging terms. It is, therefore, not without reason that we look for a considerable increase in our circulation. Denominational literature is generally at a discount. The competition with which it has to contend is keener than at any previous time, and it is only by a resolute effort on the part of editor and contributors, heartily seconded by the efforts of our ministers, deacons, and members, that it can hold its own. The BAPTIST MAGAZINE has still an important place to fill in our denominational life. Its proprietors and directors have no personal ends to secure, their sole desire is to serve the churches and to advance the interests of Christ's Kingdom in accordance with the principles and methods laid down by Christ Himself for our guidance. The distinctive principles and practices of our Baptist churches may easily have attached to them a fictitious and exaggerated importance. But they are neither obsolete nor invalid. They must be maintained not only for their own sake, but because they afford us a special vantage ground in the controversies of the present day, whether with rationalism on the one hand or sacerdotalism on the other. It will still be our aim to discuss all questions in which our churches are interested—Biblical, ecclesiastical, social, and literary—from a strictly Evangelical standpoint, in recognition of the supreme authority of Christ as the Head of the Church, and with a view to the promotion of His glory. Will our readers do their utmost to help us by promoting the wider circulation of the Magazine? They may do so by intro-

ducing it to the notice of their friends, and commending it on the ground of the services it has rendered and will continue to render to our denomination in all branches of its work. Our publishers will be glad to forward the prospectus for the year, and also a few specimen numbers to those who are willing to assist in securing new subscribers

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## SUNDAY MORNINGS WITH THE CHILDREN

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### No. 1.—THE NEW HOME.

A COMPANY of friends, amongst which were several children, were travelling through a forest, and rapidly approaching the dwelling where they were to find a new home. As they drew near, they looked eagerly to discover what kind of a place it might be. They naturally desired to know whether they should find comfort and happiness or the reverse. Though full of hope, they yet wished to ascertain the truth. It seemed a noble building, but was enwrapped with a thick haze, so that they could not see it clearly. A friend who was seated with the children noticed their curiosity, and promised to tell them somewhat about it.

"I have reason to believe," he said, "that there are many rooms, and they are very different. In some the furniture is very costly and elegant, with soft carpets, pleasant couches, and curtains of beautiful design and colour. Some are almost bare; no comfort, no beauty to delight the eye, no music to charm the ear. Some are very pleasant without being grand, where sweet birds are singing, and from the windows there are most delightful prospects." "And shall we be able to make a choice for ourselves?" asked one of the children. The friend answered: "Well, not altogether. The appointment is with the master of the house, who does what he sees best, and is exceedingly wise in all he does." "I shall try and make friends with him," said one little girl, "and ask him to give me a very nice room." "You will be wise to do so," the friend replied, "for some rooms are very dreary; indeed, there are places down among the cellars where it is continually dark and gloomy; no light comes in, and there are toads and lizards and slimy things creeping about." The children shuddered at this; and one said: "I should not like that, but would get out and run away." "I do not think you could," the friend said; "you would not be able to open the door." "Then," said the lad, "I will entreat the master of the house not to put me in such a place; and if he should, I would send up a petition to him to remove me to a nicer room." Their adviser went on: "There are work and lesson rooms, and very much depends upon your obedience and diligence whilst in them, for you will probably all have to spend some part of your time at school. And there will be found rooms for play, for it is the wish of the master of the house that you should be happy; and there are sick rooms,

where little children lie in pain and weakness, and there can be no fun and enjoyment. There is one very dark and gloomy room, all hung in black, where there is sighing and sobbing, a room in which children die." And all the children said together they hoped they should not be placed in either a sick or a death chamber, and the friend lowered his voice, and solemnly said he hoped so too.

The children became very serious and quiet on hearing this, when one little girl broke the silence. "I know what I shall do ; I will ask as soon as I enter for the master of the house, and beg him to let me have a nice place." Then the friend said : "That is what I want you every one to do. He is very fond of little children. But you must give him your heart, and you must also trust him. You do not know what is good for you, so you must be willing that he shall place you just where he thinks best. Whilst telling him where you would like to go, you must be contented and satisfied with what he appoints you. You must do everything he bids you, and you will be wise to ask him to come and see you continually. For you will find, as you enter, that there is written up, in gold letters, 'I love them that love Me ; and they that seek me early shall find Me.'"

There, my dear children, now I have quoted that text, I have let you into the secret of my allegory. We are on the threshold of a new year. It may be compared to a new dwelling-place. Into that we enter, and may have to pass its hours in very varied scenes. During this year some will be rich and some poor ; some will be happy and some sad ; some will have sickness, and some will die. Jesus Christ is Lord over all. If you are wise you will seek Him frequently in prayer, asking that He will bless you ; that He will give you as much happiness and comfort as He sees well ; and if He sends affliction and sorrow, that He will make it work for good. At the very commencement give Him your loving trust, then all will be well. Let this be your prayer :—

" Give me a calm and thankful heart,  
From every murmur free ;  
The blessings of Thy grace impart,  
And make me live to Thee."

A young friend had once a very singular dream. He imagined that he was awoke in the middle of the night, and saw some being—he knew not whether a man or an angel—stand by his bedside, who said to him : "I am sent to tell what will happen to thee during the forthcoming year." The sleeper said—mark it was only a dream—"I do not wish to know," and shut his eyes. The visitor replied : "I am sorry you are unwilling, because I must do what I have been sent to do. Take this mirror, and look into it." The sleeper then felt his eyes touched and opened. But he knew well that it was in wisdom that God conceals the future from human beings, and that therefore it was best he should not see what was about to happen. He sprang up in bed, and awoke, and found it was a dream. Now, I feel assured that if it were given to me to tell you what would

happen this year, you would be curious to know, and deeply interested in what I revealed. We all should be. But wisdom teaches us that it is better for us that the future should be veiled. That veil will be lifted up day by day as time passes on, and we shall see all that God intends us to see. There will be almost certainly great changes during the new year. There will be sorrow and there will be joy ; there may be sickness, and there may be health. Death will almost certainly come and take away some one whom we love ; perhaps may take us away, and next New Year's Day we may be in eternity. All this is very solemn. Let us now seek the Master of the new year, who is Jesus Christ ; let us give our hearts to Him, and let us tell Him in prayer—and thoroughly mean it too—that we believe He knows what is best, and that we trust to His love to make all things work together for our good :—

“The New Year is bringing  
Weeping and singing,  
We lay aside fear ;  
Heaven's work ever by us ;  
Heaven, veiled, ever nigh us ;  
Our Lord always near.

“Amidst all its changes,  
He lives and arranges  
All things for the best ;  
So strive we for duty,  
In truth, love, and beauty,  
Whilst faith bringeth rest.”

J. HUNT COOKE.

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## NOTES AND COMMENTS.

**T**HE LATE DEAN CHURCH.—The English Church has suffered another heavy loss in the death of the venerable Dean of St. Paul's. Dean Church had been in feeble health for a considerable time past, but it was only within the last few weeks that his condition had occasioned anxiety to his friends. As the head of the great Metropolitan Cathedral he has more than justified Mr. Gladstone's appointment of him to that important post in 1871. He might, it is generally believed, have been raised to the very highest dignity in the English Church, Mr. Gladstone having wished him to accept the Archbishopric of Canterbury in succession to Dr. Tait. It was with great difficulty that he was induced to leave his quiet rectory at Whatley, in Somersetshire, for he was as modest and retiring as he was capable. He was in several directions the greatest scholar of his Church, and was the master of a singularly pure and graceful style. He had in an almost perfect form “the literary instinct” and “the literary touch.” He was a strong but not extreme High Churchman, laying stress for himself on ritual, but not enforcing it on others. The life-long friend of Cardinal Newman, he was not dominated by him, and was free from distinctively Romeward ten-

dencies. His mind was more evenly balanced than Newman's. Though not a prolific writer, his books have had an extensive, as well as a profound, influence. Finer sermons of their kind have never been preached than his "Gifts of Civilisation" and "Human Life and its Conditions." By no means eloquent, and with a feeble voice, his words were yet full of refined spiritual power. His other works, such as the monographs on Anselm, Bacon, and Spenser, and the essays on Dante and Wordsworth, have gained a place among our English classics. It is strange to think of St. Paul's without the presence of Dean Church and Canon Liddon.

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**THEOLOGICAL DEGREES FOR NONCONFORMISTS.**—One great injustice from which Nonconformists suffer in England is that they cannot obtain a theological degree in their own country, but must go to Scotland, to Germany, or to America for one. Assent to the formularies of the Church of England is required before a man can become a B.D. or D.D. The Associated Colleges—Congregationalist, Baptist, and Presbyterian—which have formed the "Senatus Academicus," have established examinations of great value, to pass which requires scholarship as great as that which elsewhere secures degrees. But no degree can at present be conferred, and a movement is on foot to obtain from the Government a Charter which shall invest the Senatus with the power to confer them. We trust that this movement will succeed. It should receive general sympathy, and be strongly backed up by Nonconformists of all classes. Those who possess the requisite scholarship should not, simply because of their Nonconformity, be deprived of its honours. If the demand be persistently urged it will, no doubt, be conceded. We are of course aware that some Nonconformists have a conscientious objection to degrees in divinity, but the objection is not very widespread, and we do not see that it should be allowed to interfere with what the great majority regard as a good and necessary step. There is surely no valid reason against examinations in theological as in other scholarship, nor against a certificate of proficiency in such scholarship, and this is all that a degree implies. Such a degree ought to be attainable without regard to peculiarities of belief, and given on the ground of knowledge and scholarship alone. Whether it should be independent of, or a sequel to, an Arts course is a question of detail which may easily be solved by full and frank discussion.

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**PROFESSOR CREIGHTON ON THE BAPTISTS.**—We have not been able to procure a full report of Professor Creighton's Cambridge lecture on the Baptist denomination; but it appears to have contained a fairly accurate view of our principles, and to have been marked by great candour. How far the Professor is wise in ignoring the present position of the religious bodies whose principles he undertakes to discuss is, to say the least, doubtful. The present is, of course, the outgrowth of the past; but it is not, and cannot be, a mere reproduction of it. No existing church is in every respect the exact counterpart of its predecessors, and it is with the life of to-day that we are mainly concerned. Professor Creighton admitted that there is in our position much to admire. He avowed that we are separatists from the Established Church for the sake of what we regard as



a sacred duty, and that adult baptism is practised as a means of restricting church membership to true believers, who have given distinct evidence of their repentance and faith. We cannot, however, receive this compliment at the expense of our Congregational brethren, who, equally with ourselves, have separated from the State Church at the bidding of their conscience. Nor, again, can we allow that our view of infant baptism is a minor matter not touching the essentials of our creed. We do not exalt baptism as a regenerating or saving ordinance, nor does it bulk so largely in our teaching as some imagine; but our views as to infant baptism enter into the very heart of our distinctive position; and the severance of the rite from repentance and faith, with which, in the New Testament, it is invariably associated, is, directly and indirectly, the source of serious harm. We, of course, believe in the visible Church, which should include all believers and no others, and, further, that all God's people should "pass their lives in this walled sheepfold and watered garden." It is certainly news to us that our system tends to exalt the piety of the lips above that of the heart, and we fearlessly affirm that neither the principles nor the practice of our churches warrant the affirmation. Neither do we assume anything like an infallible knowledge of the human heart. We administer baptism to those only whom we believe, in virtue of their profession and conduct, to be sincerely penitent and devoted to Christ, and are warranted in rejecting men only when their profession is belied by their conduct. But our judgment does not profess to be unerring. We will reply to the charge of excluding from the Church the little ones, whom Christ has bidden to come to Him, when Dr. Creighton proves that Christ or His apostles baptized them, and that the effect which the Incarnation has had on every human soul requires or makes suitable its baptism before its attainment of faith. We fail to see where our principles violate the requirements of common sense. If the New Testament is the authoritative charter of our faith and practice, common sense would rather insist on conformity to it.

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BAPTISTS AND CONGREGATIONALISTS: Can they unite?—The article on this subject in our issue for November last has drawn forth a frank and courteous reply from the Rev. P. T. Forsyth, which appears in the *Christian World* of December 4th. Our article, it will be remembered, was itself a reply to suggestions on the subject made by Mr. Forsyth. The writer of the article wishes us to say that he did not see Mr. Forsyth's reply until a few days ago, but that he quite agrees with him in doubting whether any suggestions on the subject can be considered very practical at present. He cannot plead guilty to not having exercised on Mr. Forsyth sufficient care, nor was he ignorant of the distinction between "baptism *unto* and baptism *upm* faith." He thinks that Mr. Forsyth fails to understand the force of the Baptist position, and that his reply does not touch the real questions at issue. He may return to a discussion of the subject, although he would prefer to have before him "the full essay of which the address was only a part," and which Mr. Forsyth hopes some time to publish.

THE LATE MR. W. B. VINCE.—It is with great regret that we have to record the death of Mr. W. B. Vince (the fourth son of our late friend, the Rev. Charles Vince, of Birmingham), at the comparatively early age of thirty. Mr. Vince practised for several years as a solicitor, and was well known as one of the lecturers of the National Liberal Federation. Three years ago he became assistant editor of the *Birmingham Daily Post*, and wrote many of its most effective leaders. He was also a contributor to the *Speaker*. His genial face, his ready humour, his quaint and memorable epigrams, reminded many of his friends of his revered father, whose memory is dear to all our churches. This, as it seems to us, untimely death will be a loss to the readers not less than to the editor of this magazine. We had anticipated our friend's help, as well as that of his brother, Mr. C. A. Vince, the Principal of Mill Hill School, during the present year. Mr. W. B. Vince had been greatly interested in his study of the conduct of the Nonconformists in the Revolution of 1688, and regarded that as the supreme crisis in the history of Nonconformity. Had his life been spared he would probably, in conjunction with his brother, have sent us one or two articles on the subject in the course of the next few months. Our readers will, we are sure, join with us in an expression of our respectful sympathy to Mr. Vince's family.

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THE POLITICAL CRISIS.—Although detailed discussions of political questions are scarcely within our province, we cannot refrain from expressing our admiration of the position taken by Mr. Gladstone in his repudiation of Mr. Parnell as leader of the Irish Parliamentary party. Never in the course of his long and distinguished career has he rendered to the country more invaluable, and, as many indications prove, more urgently needed service than during the last few weeks, and never has he stood so high in the esteem of all who honour principle rather than policy, and who care for integrity and honour more than for office and success. The merits of Home Rule are entirely independent of Mr. Parnell's character, and the question must now be discussed "apart from any individual name." But how any Christian statesman can maintain an alliance with him, after the recent revelations in the Divorce Court, we are at a loss to conceive. Mr. Parnell has in recent years been subjected to foul calumnies by many of those who are now goading him on in his resistance of Mr. Gladstone. Unproved charges were freely and recklessly hurled at him and association with him was denounced as disloyalty to the throne. Now, when his shameless vice and treachery are beyond dispute, and when he is persistently ignoring his immorality, never uttering in relation to it a word of regret or penitence, his quondam accusers are doing their best to keep him "master of the Irish legions." More pitiable still, the Prime Minister has, with a recklessness which is utterly unworthy of his high position, attempted to make capital out of the difficulties of the illustrious statesman whose determination to sacrifice everything rather than principle ought surely to have won the sympathy even of his sternest opponents. Lord Salisbury might, at any rate, have maintained a dignified silence, instead of which he showed a keen delight in Mr. Gladstone's difficulties, and endeavoured to aggravate the wounds

inflicted on him by Mr. Parnell's treachery. It seems incredible that the First Minister of the British Crown should have declared that he cared not whether Mr. Parnell wins in this conflict or is cast down. To him virtue and vice in political life are of no moment! Nay, he went further and made a still more contemptible avowal: "It may be a weakness of human nature, but perhaps I prefer the man who is fighting desperately for his life to the crew whom he made and are turning on him." This is on a par with his callous-hearted sneer as to the fire-escape, and his putting all his money on the Irish adulterer as the horse sure to win. It is a marvel to us that Lord Salisbury's followers have not indignantly protested against such barefaced flippancy in relation to breaches of the Divine law. The evil resulting to the character of the nation from such words is incalculable. Far graver issues are at stake than any political successes or failures, and as Christians we are bound to speak out where as politicians we might be silent. Mr. Newman Hall is opposed to Mr. Gladstone's Irish policy, but he nobly affirms, "I honour the great leader of the Home Rule party more than ever, for his sacrifice of party to principle, and his protest that morality is the basis of politics." This we believe to be the feeling of all Christian men to whatever party they belong.

ZENANA MISSION.—No branch of mission work is more important than that in the zenanas, and we are glad to hear of an extended interest in it. A correspondent sends us the following in relation to the Scottish Auxiliary:—"Mrs. Robinson, late of India, and Miss Nimmo, Secretary of the Western Branch of the Scottish Auxiliary of this Mission, have just completed a visit to most of our Northern churches, the object of which has been to awaken a greater interest in this branch of mission work, and to inaugurate the Prayer Union, which among our English churches has been a source of benefit and blessing. Addresses were delivered at Stirling, Perth, Pitlochry, Tullymet, Grantown, Elgin, Lossiemouth, Peterhead, Aberdeen, and Arbroath, where local presidents and secretaries were appointed for carrying on this work. The meetings everywhere were well attended, and the audiences sympathetic. Mrs. Robinson and Miss Nimmo are hopeful, both from the cordiality of their reception and the way in which the pastors expressed themselves in regard to their visit, that impressions have been made and work done which will result in permanent blessing to the cause of the Mission.

## REVIEWS.

THE PROPHECIES OF ISAIAH. By Franz Delitzsch, D.D. Vol. II.

A HISTORY OF THE JEWISH PEOPLE IN THE TIME OF CHRIST. By Emil Schürer, D.D. Division I., Vol. II. Translated by Rev. John Macpherson, M.A. Edinburgh: T. & T. Clark.

DELITZSCH is without doubt, as Professor Cheyne recently called him, "the greatest of all commentators on Isaiah," and even the original edition of his work (translated into English so far back as 1867 by the late Rev. James Martin, of Nottingham) remained on most points without a rival. The present

edition is in every respect greatly improved, and as an exposition ranks higher than its predecessors. There is no commentator who has a more piercing insight into his author's text, or gives a more graphic view of his surroundings. Delitzsch has surrendered more to modern criticism than in our opinion he need have done. He no longer contends for the unity of authorship, but admits the possibility (by no means the certainty) that some of the prophecies were written by disciples of Isaiah. He frankly states, but does not, as it seems to us, remove the difficulties in the way of this theory. We hope before long to deal with this question more fully; but in the meantime suggest to our readers that they will find in Delitzsch's statement of difficulties ample material for the refutation of his concessions. It is instructive to compare this volume with the original edition as translated by Mr. Martin.

Schürer's Vol. II. of the first division of his work deals with the political history of Palestine from B.C. 4 to A.D. 135. Of its immense research and erudition we have previously spoken.

**THE BOOK OF ISAIAH.** By the Rev. George Adam Smith, M.A. Vol. II. Isaiah XL.—LXVI. London: Hodder & Stoughton.

MR. SMITH'S brilliant volume on what he terms "Second Isaiah" raises questions which would require for their adequate discussion a volume as large as his own. There is very much in it for which we are profoundly thankful, and we do not envy the man who could rise from its perusal without a conscious increase of his intellectual and spiritual treasures, especially in the direction of a more intense and glowing admiration of the contents of these marvellous prophecies. Mr. Smith's keen critical powers, his large historical knowledge, his seer-like penetration, and his fascinating style invest his exposition with a charm of which he has almost a monopoly. What Delitzsch is among critical and exegetical commentators, Mr. Smith is among popular expositors. Rarely have prophecy and history been made to illustrate each other more simply and effectively than in this volume. The importance of the Exile in its influence on Jewish thought and religion is shown with a clearness and force which will awaken in many a feeling of surprise. The expositions entitled "The Four Herald Voices," "God: a Sacrament," "The Righteousness of Israel," and the chapters which deal with "The Servant of the Lord," are remarkably terse, luminous, and, for the most part, conclusive. The translation of the Hebrew text is throughout rigidly faithful, and forms not the least valuable part of the volume. On the question of authorship, Mr. Smith regards the last twenty-seven chapters as distinctly non-Isaian. Nor does he believe them to be the work of any single man. "We are justified," he says, on page 21, "in coming to the provisional conclusion that Second Isaiah is not a unity, in so far as it consists of a number of pieces by different men, whom God raised up at various times before, during, and after the Exile, to comfort and exhort amid the shifting circumstance and tempers of His people; but that it is a unity, in so far as these pieces have been gathered together by an editor very soon after the return from the Exile, in an order as regular both in point of time and subject as the somewhat mixed material

would permit." We are not blind to the force of the difficulties which the traditional view has to encounter, and we have 'no sympathy with the denunciation of modern critics as essentially faithless and dangerous men. The questions they have raised in regard to the composition of Isaiah are mainly literary and historical, and leave untouched its vital and spiritual value. In their bearing on the person and work of our Lord, chapters xl.—lxvi., whatever their authorship and date, must always be a great evangelical prophecy, and we can get rid of their supernaturalism and their Messianic teaching only by blotting them out of the memory of men. At the same time we do not think that Mr. Smith has proved his point. He has slurred over difficulties of an opposite character to those which he has so forcibly exhibited. He does not show how the work of later writers came to be universally accepted as the work of Isaiah, when a book bearing that prophet's name must have been in circulation. He says, indeed, that if the twenty-seven chapters had been by one man his name would certainly have come down to us. But this argument from diversity of style is slender and precarious. It is often positively misleading, and we certainly think that if these chapters had not been the work of Isaiah they would never have been allowed to gain currency as his. His name was held in too great reverence to permit such liberty to be taken with it, nor is it at all likely that a man or men of such transcendent genius and commanding spiritual power, and of such undoubted inspiration as we see in these sublime chapters, would have remained unknown. Mr. Smith utterly fails to show that Jewish tradition is in favour of his views. His argument on page 23 that the Book of Isaiah did not reach completion till after the Exile, because its original place in the Canon seems to have been after Jeremiah and Ezekiel, does not get rid of the real difficulty nor account for the tacking on to Isaiah of predictions which were not his. And there is not a passage in the Talmud which associates the Book of Isaiah with Hezekiah and his company ! Our review is, as we are aware, painfully incomplete, but it at least indicates the lines on which Mr. Smith's position may be met, and we hope on some subsequent occasion to deal with the question more fully.

**A COMMENTARY ON ST. PAUL'S EPISTLES TO THE EPHESIANS, PHILIPPIANS, COLOSSIANS, AND TO PHILEMON.** By Joseph Agar Beet. Hodder & Stoughton.

MR. BEET had the good fortune to gain the ear of Biblical scholars in the first of his series of commentaries, and each of his succeeding volumes has increased his reputation as a thoughtful and accomplished expositor. His latest commentary is devoted to the prison letters of the Apostle Paul—the epistles written during the first captivity at Rome. These epistles, written to the Ephesians, the Philippians, the Colossians, and to Philemon, are related not only as to the place and date of their origin, but by their similarities of thought and expression, and it is evident even to a cursory reader that they form a distinct group. Mr. Beet's method comprises a full discussion of the various *prolegomena*, the questions connected with the authorship, the date, the text, the versions, and the original readers of the epistles ; a translation designed to bring

out with accuracy and force the precise meaning of the original, and notes critical and explanatory. It is of course impossible—and, if it were possible, would be unwise—for a commentator to ignore the work of his predecessors, especially when among them are such men as Meyer and Hofman, Ellicott and Lightfoot. But every commentary should have its own notes of distinction, and such notes are unquestionably possessed by Mr. Beet's volume. He is a decidedly independent thinker and not a copyist or a slavish follower of others. He has carefully weighed every sentence and every word of the sacred text, and taken the utmost pains to illustrate its meaning. He has further sought to reproduce the Apostle's conception of the Gospel and of Christ "in order thus to reach the actual teaching of Christ and those unseen realities He came to reveal to men." Hence his commentary is a specific contribution to systematic theology, and has also an apologetic value. The appended dissertations, especially those on Paul's conception of the Church and of Christ, are peculiarly valuable. They form a powerful protest against sacerdotalism on the one hand and rationalism on the other. Mr. Beet is one of those robust men who, while deploring narrowness and schism (properly so called), believes that the divisions of the Church have been on the whole an immense gain. He goes so far as to affirm that "divisions caused or made needful by man's imperfection and sin are God's way of purifying and perfecting His Church, and thus leading it to a higher unity." The issue of a work like this ought to lead to a more intelligent and worthy appreciation of these marvellous epistles.

**THE PULPIT COMMENTARY. ROMANS.** Exposition by Rev. J. Barmby, B.D. Homiletics by Rev. J. Radford Thomson, M.A. London: Kegan Paul Trench, Trübner, & Co.

THE characteristics of this great work, which constitutes a library in itself, have been so frequently described in our pages that it is unnecessary further to enlarge on them. The treatment of this, in some respects greatest of St. Paul's epistles, is reverential, scholarly, and adequate. Mr. Barmby's exegesis is lucid, and at times masterly, and his part of the work is the most valuable. Some of his positions are to our thinking too strongly anti-Calvinistic, and it by no means follows that, because his conception of Paul's doctrine "logically" leads to universalism, the doctrine itself does so. But Mr. Barmby is no dogmatist, and sees that there are other considerations than pure logic. Many of the homilies are good. They are written by Revs. C. H. Irwin, S. R. Aldridge, T. F. Lockyer, and R. M. Edgar. We are glad to see Mr. Aldridge among the contributors. His contributions rank high. Taken altogether, this must be pronounced one of the best and most useful volumes of the series.

**THE EPISTLE TO THE GALATIANS.** With Introduction and Notes by the Rev. E. H. Perowne, D.D. **THE REVELATION OF ST. JOHN THE DIVINE.** By the late W. H. Simcox, M.A. Cambridge: At the University Press.

THESE are the two latest volumes of the "Cambridge Bible for Schools and Colleges." Dr. Perowne (brother of the new Bishop of Worcester) has com-

pressed into his pages a series of exceptionally terse, lucid, and suggestive notes, which will answer all the ordinary purposes of a commentary, in a spirit worthy of the great evangelical doctrines of which the Epistle to the Galatians is a charter. Mr. Simcox—whose death all Biblical students deplore—wrote the substance of his Prolegomena and Notes six or seven years ago. He regarded the Apocalypse as written between A.D. 68 and 70. The interpretation he adopts is the didactic, the aim of the book being to teach the Church how to prepare for the coming of the Lord. The Appendix, on the supposed Jewish origin of the Apocalypse, is a powerful and conclusive refutation of Vischer's strange theory which has recently gained fresh currency in England in consequence of Dr. Martineau's adoption of it in his "Seat of Authority in Religion." Mr. Simcox's admirable manual fills a place hitherto unoccupied, and may be most warmly commended.

LECTURES AND PAPERS ON THE HISTORY OF THE REFORMATION IN ENGLAND AND ON THE CONTINENT. By the late Aubrey Lackington Moore, M.A., Honorary Canon of Christ Church, &c. London: Kegan Paul & Co.

MR. AUBREY MOORE is known to have been one of the ablest men of the *Lux Mundi* school, a distinguished student both of science and history. For some time he acted as assistant to Canon Bright, and in that capacity delivered several courses of lectures on the Reformation, the substance of which we have in this volume. It is to be regretted that we have the substance only. Mr. Moore's own notes were fragmentary and incomplete, and though supplemented by notes taken down by his pupils, they are scarcely in a condition in which he would have cared to publish them. Mr. Coolidge, of Magdalen College, has edited the volume with great care, and done all that was possible for its completion by the preparation of notes, references, and lists of authorities. Mr. Moore's standpoint is so emphatically High Church that we are necessarily out of sympathy with him. His distinction between the Church and the Sects is offensive. His insistence on the so-called apostolic succession, and his charge of schism against all who reject it, are puerile. Even if he could prove the exclusive continuity of the English Church with the Pre-reformation Church, the dispute would be still unsettled, for that Church had departed widely from the New Testament ideal, and its development was in contradiction of its original type. Mr. Moore is shocked at the awful teaching of Geneva; for Luther he has no liking, and he evidently regards Tübingenism as the logical outcome of his principles. The lectures, with all their drawbacks, set before us a tolerably full and forcible statement of the High Anglican theory of the Reformation, and on this ground we strongly recommend our readers to master them. They also indicate some of the chief points on which ecclesiastical controversy for the next few years is likely to turn.

SPIRITUAL DEVELOPMENT OF ST. PAUL. By the Rev. George Matheson, M.A., D.D., Minister of the Parish of St. Bernard's, Edinburgh. Edinburgh and London: William Blackwood & Sons.

It is not necessary for the appreciation of a book that we should entirely agree

with it. The perusal of this, as of all Dr. Matheson's works, has been to us a source of profound pleasure, and it is impossible not to admire the ingenuity, the freshness, the originality, and the frequent spiritual force of the work. But there are many points on which we should hesitate to give our assent. The idea of tracing the Apostle's spiritual development, of watching the progress of his Christian experience as depicted in his own writings, is a good and, to a large extent, a novel one, and it is needless to say that the book abounds in valuable and impressive pictures. But the work as a whole leaves on our mind the impression that Dr. Matheson has read into many of the words of Scripture a purely modern meaning. We are not, *e.g.*, sure that the Pastoral Epistles can be fairly described as "Broad Church Epistles" (p. 304). Nor does it seem probable that Paul went into Arabia to win forgiveness by personal expiation. As little can we believe that the Apostle's vision of a universal Kingdom of God was suggested by the thought of the mighty Roman Empire. Moreover, even after he had grasped the idea of a permanent Kingdom of God on earth, Paul's citizenship was none the less in heaven, and his expectation of Christ's advent none the less keen. There is an ingenious interpretation of the phrase, "one born out of due time," as one who was born not too late, but too soon; too soon for the full revelation of Christ and its results. If the merit of a book can be tested by its capacity to make men think, this work will rank high.

**THE HOLY BIBLE.** Narrow Edition. In Four Vols. London: Samuel Bagster & Sons, Limited.

ONE of the most convenient and useful editions of the Sacred Scriptures yet issued. Its size,  $5\frac{1}{2}$  inches by  $2\frac{1}{2}$ , will commend it to many. The volumes can easily be carried, as needed, in the pocket. The paper is good, and the type and printing all that can be desired. The Narrow Bible is sure to be in great demand.

**JOSEPH: Beloved, Hated, Exalted.** By F. B. Meyer, B.A. London: Morgan & Scott.

MR. MEYER published a series of lectures on the Life of Joseph many years ago, but the volume now before us is substantially a new work, larger, and in every sense more complete. It is based on a close study of the sacred text, and is throughout thoughtful and discriminating; full of fine spiritual feeling and ethical force. Its practical applications are admirable. The motto prefixed to Chapter XI., and attributed to E. B. Browning, is from Bailey's "Festus"; and it is wrong to class Rossetti among singers who died before they were thirty. If the reference be, as we presume it is, to D. G. Rossetti, he was born in 1828, and died in 1882.

**A VISION OF SAINTS.** By Lewis Morris. London: Kegan Paul & Co.

WE so recently devoted an article of considerable length to the poems of Mr. Lewis Morris that we must be content for the present with little more than the bare mention of his new work, "A Vision of Saints." It attempts "for the beautiful Christian legends and records that which has been so often done for



the mythology of Greece," and is thus a worthy sequel to the "Epic of Hades." The saints whose virtues are celebrated belong exclusively to no church or creed. Our readers will turn with pleasure to the eulogy of John Bunyan. Mr. Morris handles his blank verse with great skill. He displays considerable force of imagination and frequent richness of melody.

**A MODERN APOSTLE.** Alexander N. Somerville, D.D., 1813—1889. By George Smith, C.I.E., LL.D. London : John Murray.

A FEW months ago we reviewed a volume of Dr. Somerville's evangelistic addresses, with a brief memoir prefixed. But this larger biography was needed, and will be warmly appreciated. Dr. Somerville's work was almost world-wide. We question whether any other minister or missionary has travelled so extensively, or spoken in so many different countries, as he, and everywhere with marked success. He was a bright, genial, earnest, and heroic man. It was good to know him, and will be good to read these delightful records of his delightful life.

**THE PHILOSOPHY OF PREACHING.** By A. J. F. Behrends, D.D. London : R. D. Dickinson.

ANYTHING less conventional or more cultured than Dr. Behrend's Yale Lectures it would be impossible to conceive. They are neither an empty echo of the voice of his predecessors, nor a clever dressing up of the worn-out advices of rhetoricians and homilists. Every chapter has passed through "the alembic of experience." We do not assent to all the author's views, but his book is a magnificent vindication of the functions of the Christian preacher, and no man who reads it can be content without endeavouring always to be at his best, and "daily self-surpassed."

**THE BLIND MAN'S CREED ; and other Sermons.** By Charles H. Parkhurst, D.D. London : R. D. Dickinson, 89, Farringdon Street.

AMERICAN sermons are like English sermons in one respect, that there are among them good, bad, and indifferent. Dr. Parkhurst is too able and scholarly a man to send forth anything which is either bad or indifferent. These specimens of his ministry are indications of a power which must be at once instructive and inspiring. There is a freshness in their style without any miserable straining after originality.

**SHARPENED ARROWS AND POLISHED STONES.** By C. W. Bibb. London : Hodder & Stoughton.

THIS work is further described as "A Collection of Scripture Texts and Illustrations for the Christian Worker and the Home." It will be specially valued by preachers and teachers. Some of the illustrations are very old friends, a few are not much to the point, but the majority are good, and will be cordially welcomed as means of letting in the light.

FAMOUS MEN OF SCIENCE. By Sarah K. Bolton. Hodder & Stoughton.

SKETCHES, written in a simple and forcible style, of the chief leaders of science, among whom are Galileo, Sir Isaac Newton, Linnæus, the Herschels, Sir H. Davy, Sir C. Lyell, Louis Agassiz, and various others. A capital gift-book.

THE SIX INTERMEDIATE MINOR PROPHETS. By George C. M. Douglas, D.D.  
Edinburgh : T. & T. Clark.

DR. DOUGLAS (Principal of the Free Church College, Glasgow) has given us one of the best manuals in the series of Handbooks for Bible-classes. Introductions and notes are alike clear, compact, and suggestive. His position is distinctly conservative, and seems to us in every view more tenable than any other.

THE BIBLICAL ILLUSTRATOR. Philippians and Colossians. By Rev. J. S. Exell, M.A. London : James Nisbet & Co.

MR. EXELL'S diligence in collecting all the best things which have been said by preachers and expositors on the texts of the different books of Scripture will tend to destroy the diligence of his readers, unless they use these vast stores of thought and illustration wisely. The amount and variety of material are marvellous.

BIBLE STUDIES. (i.) Israel and Judah ; (ii.) The Gospel of St. John. The International Sunday School Lessons for 1891. By G. F. Pentecost, D.D.  
London : Hodder & Stoughton.

DR. PENTECOST has done no better work than in the new series of his Bible Studies. Sunday-school teachers will find them fresh, racy, and inspiring. They are full of what seem to us model lessons.

LYRICS. Selected from the Works of A. Mary F. Robinson (Madame James Darmesteter). London : T. Fisher Unwin.

A WELCOME addition to Mr. Unwin's delightful Cameo Series. Madame Darmesteter's verse is among the choicest products of our English muse, pure and sweet as a spring morning, and musical as the song of birds. She lacks neither fancy nor imagination, and her rhythm is for the most part faultless. A robust Christian faith would no doubt overcome her occasional melancholy. Such lyrics as "Music," "To a Dragon Fly," "Thanksgiving for Flowers," are specially memorable, as in another way are "Sacrifice," and "God in a Heart." The lesson of the sonnet, "God sent a Poet to reform His Earth," is one that many of us need to learn.

IN CLOVER AND HEATHER. By Wallace Bruce. Second Edition. Edinburgh : William Blackwood & Sons.

WE are glad to welcome the second edition of a volume of lyrical poetry which we have already commended for its delicacy and depth of feeling, its racy humour and its musical expression. A good many additions have been made to this edition ; the best of which are "Inch-Cailliach, Loch Lomond," and "Anniversary of Burns and Hogg."

## SELECTIONS FROM THE POEMS OF JEANIE MORISON.

William Blackwood &amp; Sons.

MISS MORISON'S poems are of various form and merit. But we have in this selection specimens of her best work. We strongly prefer her lyrics and ballads—such, for instance, as “John Brown of Priesthills Wife,” “An Invitation to the Woodlands,” and as a fine expression of a child's wonder, “Will there be Whips in Heaven?” The more directly religious poems, such as “The Life Hid,” and the sonnets, “Waiting to be Gracious,” and “Ye are the Light of the World,” should obtain general favour.

REGENT SQUARE PULPIT. Sermons by the Rev. John McNeill. Vol. II.  
London: James Nisbet & Co.

VIGOROUS descriptive power, broad genial humour, apt illustration, and telling appeals to the conscience appear on every page of Mr. McNeill's sermons. The second volume is fully equal to the first.

THE OLD TESTAMENT SCRIPTURES, by Henry Harris, B.D. (London: Henry Froude), is a calm and reverent plea for liberty of investigation in Old Testament criticism.

DEVOTIONAL SERVICES, prepared by the Rev. John Hunter (Glasgow: James Maclehose & Sons), are in their fourth edition. They have been greatly enlarged, and we think improved. We do not use such services, but if we did, we should prefer these to any other we have seen.

## RELIGIOUS TRACT SOCIETY'S BOOKS.

WE have much pleasure in calling attention to the latest publications of the Tract Society, every one of which is a welcome addition to our popular literature. Our only regret is that we are unable at this season to give them such thorough notice as they deserve. “The English Reformation of the Sixteenth Century,” by the Rev. W. H. Beckett, forms vol. vii. of the Church History Series. It is clearly and tersely written, and is quite a model handbook on the Reformation under Wycliffe. Its maps are a great aid, especially in enabling us to realise the number and strength of the monastic institutions; and its portraits of Tyndale, Cranmer, More, Latimer, &c., are also helpful. The seventh volume of “Short Biographies for the People” contains admirable lives of Peter Waldo, Charles Simeon, Dr. Calamy, Archbishop Ussher, Whately, Sir James Simpson, &c.—a marvellously fine series. “The Pioneers of Electricity,” by J. Munro, is valuable, not only as showing the progress of science, but as exemplifying the union of the profoundest knowledge and the simplest Christian faith, as in Faraday, Maxwell, and various others. The two volumes of the Leisure Hour Library, “Foundry, Forge, and Factory,” by W. J. Gordon, and “How London Lives” (same author), are perhaps as interesting—we used the word advisedly—as any books of the season. We know not where to find a better insight into the principal trades and manufactories of the country, and certainly few of us have previously known so much of the way in which London is fed, cleansed, lighted and policed, and

of the way in which the Post Office is worked. "What to Read." Part IV. Sunday Readings in Prose. Edited by Rev. Frederick Langbridge, M.A. A most useful selection. "Modern Discoveries on the Site of Ancient Ephesus," by the late J. T. Wood, and "Early Bible Songs," by A. H. Drysdale, M.A., are the latest addition to the "Bypaths of Bible Knowledge." It would be superfluous to commend a popular account of Mr. Wood's remarkable discoveries or point out their importance to Bible readers. Mr. Drysdale's expository powers give to his book decided value. "Romance of Real Life" is true to its title. The incidents narrated are reliable. The illustrations are capital. We should also like to commend the Society's Pocket Books and Almanacks.

THE BAPTIST HANDBOOK (Alexander & Shephard) for 1891 is to hand. It is full of information with regard to our churches and their ministers; our colleges, missionary and other societies. The memoirs of deceased ministers are well written, and will have the effect of stimulating those who remain to "work while it is day." Dr. Booth has taken the utmost possible pains to ensure accuracy.

### LITERARY NOTES.

THE announcement made by Messrs. T. & T. Clark, as to the discontinuance of their "Foreign Theological Library," will be read with feelings of sincere regret. For forty-five years the issue of four annual volumes has continued with unbroken regularity, and in many ministerial households the subscription of one guinea has had precedence over almost all other demands. Messrs. Clark have certainly a right to believe that the whole series has exercised a healthy influence upon the progress of theological science, and indeed there are few publishers to whom the churches and the ministry are more deeply indebted. We are glad to know that they will still, as occasion offers, publish translations of the best German and French works.

SOME of our readers may have observed a statement to the effect that our friend, the Rev. J. T. Marshall, of Brighton Grove College, Manchester, has long been engaged in studies on the composition of the Gospels, which have led him to results of an interesting and, indeed, startling kind. We have seen the introductory article, which is, we believe, to appear in the January number of the *Expositor*. Mr. Marshall aims to prove the existence of an Aramaic Gospel embedded in our present Gospels. The common matter of the synoptists was, in his view, taken from a *written* source, from Aramaic *logia*, which were translated into Greek. This theory is directly opposed to that of *oral tradition*, popularised in this country mainly by Bishop Westcott; and if it is proved to rest on a sound basis—as is more than possible—it will solve many perplexing questions and form a most valuable contribution to apologetic and critical science. The question is largely one for experts, but we believe that Dr. Cheyne, Principal Edwards, of Aberystwith, Dr. Marcus Dods, and several other of our foremost Biblical scholars have expressed themselves as deeply interested in Mr. Marshall's papers, and regard them as of the highest importance.



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Louis Kuby,  
Robert Fraer,

THE  
BAPTIST MAGAZINE

FEBRUARY, 1891.

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MR. ROBERT GRACE,

SECRETARY OF THE PARTICULAR BAPTIST FUND AND THE  
WIDOWS' FUND.

THE gracious endowments by which the Church on earth is enriched emanate from the risen Saviour, and are conveyed to their favoured possessors by the energy of the Holy Ghost. "There are diversities of gifts, but the same Spirit," and competent men and women are thus continually brought to the front to fill the offices essential to the welfare of Zion. This is readily admitted in reference to those occupying prominent positions as missionaries or preachers of the Gospel; but it, perhaps, requires fuller recognition and enforcement in the cases of others whose mission is administrative rather than directly spiritual, who nevertheless, by their insight, tact, and "patient continuance in well-doing," have so much to do with the perpetuation and progress of the religious institutions without which Christianity as an organised system could not exist. In days gone by, the Tabernacle in the wilderness owed its symmetry and beauty to the skill of artificers, to whom special ability was imparted by the Spirit of God; and surely at the present time a prudent and pacific deacon, or the courteous and far-sighted secretary of a charitable or denominational society, should be regarded as a choice gift of the grace of the Great Master, and as the fruit of the

love of that "one and the self-same Spirit, who distributes to every man severally as He wills."

There is, moreover, danger of our forming too low a spiritual estimate of ministries of the latter order. Devotion to Christ is multiform in its manifestations, and persistence in well-considered routine in the high interests of His Kingdom is surely as fragrant to Him as great public displays of enthusiasm in His service. *Laborare est orare*. Loyal and loving work is another form of worship. The consecration of practical capacity and energy to holy purposes is a most effective expression of the life of godliness in the soul.

With these convictions we pen a brief sketch of the "brother beloved" whose portrait is before the reader.

He is the son of the Rev. Robert Grace, who claims precedence by seniority before all the rest of the long array of ministers whose names appear in the current edition of the "Baptist Handbook." Nearly threescore and ten years have rolled by since he commenced his public labours, and there is a pathos in the fact that one is still with us who was the friend and contemporary of the great and gifted men in the earlier decades of the century, whose names are little else than traditions to us who are living so near its close. Though never called to occupy a position of distinguished prominence, few have won more personal affection and esteem. His days of service have long been over; but in his prime he enjoyed the reputation of a chaste and thoughtful preacher and a lucid and effective writer.

The subject of this sketch was born at Southsea, but his boyhood was passed at Addlestone, where his father, after short periods of ministerial work at Niton, in the Isle of Wight, and Aldborough, in Suffolk, was for several years pastor of the Baptist church. The lad in due course was entrusted to the Rev. Thomas Schofield, who conducted a high-class academy in the neighbourhood. To this dear friend his pupil still confesses himself indebted, not only for the education he acquired, but for the wise and kindly counsel and encouragement given during his school days, and subsequently in the earlier years of his manhood. When still young he commenced the active business of life in our great City. Considerable notice was at once taken of him, at first for his father's sake, though his own frank and amiable disposition quickly gained him the esteem of a large number of Christian friends.

He attached himself to Maze Pond Chapel, and the influence that transcends all others in power was ere long brought to bear on his character. He declared himself a believer in Christ, and when little more than sixteen years of age was baptised by the Rev. John Watts, and admitted into the fellowship of this ancient and honourable community. For circumstantial reasons his membership was subsequently transferred to the church at Denmark Place, Camberwell, at that time the wealthiest and most influential Baptist cause in the South of London. Dr. Steane was in the zenith of his popularity and usefulness. The experience of years had mellowed and chastened his thoughtful and scholarly ministry, but it was still characterised by earnestness and vigour, and evinced a paternal grace and gentleness which attracted and retained the love and loyalty of his large and attached congregation. Associated with him was a select, if somewhat exclusive, circle of refined and cultured friends, who may, perhaps, be described as the *élite* of the Baptist denomination at that period. In what veneration these were held by their younger brethren it is difficult now to realise; and in bestowing their regard upon one who was much their junior they must have deviated not a little from their wont. Mr. Grace was, however, admitted to their friendship and fellowship. Great kindness was shown him by his genial and far-sighted pastor, through whom he also became acquainted with many eminent ministers, who were then in the forefront of the Baptist denomination. Thus early in his Christian life he began to acquire the peculiar knowledge of our principles and practices, which has stood him in such good stead in more recent years.

Few comparatively are familiar with the Particular Baptist Fund, or aware of the immense service rendered by it to our section of the Church of God. Founded in 1717 by the managers of six churches in London and Westminster, its funded capital now amounts to £22,050, in addition to several valuable investments in freehold property; and its annual disbursements exceed £3,000. It assists some 110 of our poorer churches, located in twenty-two English and ten Welsh counties, by grants of money to augment the stipends of their pastors. Personal exhibitions are also made to aged ministers and others in peculiar need or distress. Young brethren, on settling, receive donations of books; and to one of our colleges a considerable



sum is year by year voted. It is managed by the pastors of the churches at present connected with it—some eighteen in all; by messengers whom these churches are empowered to elect and send “to concur in transacting its business”; and by a limited number of gentlemen, each of whom has contributed not less than £50 to its funded capital. To these collectively the august name of Fundees is given.

In 1853 the church at Denmark Hill elected Mr. Grace to be one of its messengers, and shortly afterwards he was invited, at the instance of the treasurers, W. Lepard Smith and Brodie Gurney, Esqs., to accept the position of secretary. This was a delicate post to fill. Not only is an immense amount of work involved in the efficient management of this great institution, but its wheels can hardly be kept in motion without occasional friction. Thirty-seven years ago the relations between some of its principal managers were not a little strained. Mr. Grace, though at first reluctant to undertake the duties of so arduous an office, was, perhaps, the *only* man who could wisely have done so. He quickly perceived the peculiarities of the situation. Not only did the necessary business receive his prompt and sedulous attention, but he gave patient consideration to matters that had long been shelved as presenting insuperable difficulties. He plodded through the books of the Society from its very commencement, making valuable excerpts, harmonising apparently contradictory facts, elucidating points on which serious difference of opinion had existed, and eventually placed the object and design of the ancient Fund in a light so clear as to preclude the possibility of misunderstanding or mismanagement in days to come. For many years its affairs have been conducted with the utmost harmony, and those concerned have felt it most pleasurable to have a share in carrying on a society by which such wonderful good is effected.

Soon after Mr. Grace became secretary to the Fund he was elected a member of the Committee of the Baptist Union, in which capacity he was able to render our denomination another important service. The Union was passing through a crisis in its history. It was, at that time, served by two secretaries, one by whom the actual duties of the office were mainly performed; while his colleague shared the responsibility and gave his counsel and concurrence. The policy and proceedings of its active secretary, the Rev. J. Howard

Hinton, were viewed with disfavour by some of his more prominent colleagues, who expressed their animadversions in a way, perhaps, too unqualified and unreserved. To this our deceased brother was not the man to submit with equanimity, and a *fracas* seemed impending. The business of adjustment was, however, entrusted to our friend, who brought matters to a pacific issue with great tact and kindness. Mr. Hinton, indeed, retired, but all further discussion was obviated by the way in which the resignation was presented. His services, the value of which none now deny, were suitably recognised and the threatening storm quelled. By the unanimous wish of the Committee, Mr. Grace, in concert with Dr. Steane, temporarily accepted the duties of the vacated office, and successfully tided this great denominational institution over, perhaps, the most critical period of its existence. The Rev. J. H. Millard, B.A., was, mainly at his instance, appointed to the secretaryship, with whom the Rev. J. H. Hinton finally consented to act as his nominal counsellor and colleague. The peace and progress of following years abundantly substantiated the wisdom of these proceedings.

With yet another society the name of our friend is identified. "The Widows' Fund" was established in 1733 for the relief of necessitous widows and children of Protestant Dissenting ministers—Independent, Presbyterian, and Baptist. Its importance and usefulness are great. It annually disburses between two and three thousand pounds, and, in addition to the practical good it effects (like its kindred institution, the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers), it has done much to foster and extend a kindly and fraternal understanding between the three great Nonconformist bodies to which its two hundred and twenty beneficiaries belong. This charity also Mr. Grace has, since 1882, served in the capacity of secretary, and by his impartial courtesy and consideration has won encomiums on every hand.

As the years have glided on, our friend has grown to be one of the seniors in the fellowship at Denmark Place. He has been closely identified with the church in its varied fortunes, and as a deacon enjoys universal confidence and esteem. He is a representative Baptist of the old type, and firmly attached to the Evangelical doctrines and Scriptural practices which our fathers considered paramount. Those that know him best, indeed, occasionally think that they detect in

him traces of the *laudator temporis acti*. Yet he is undeniably in sympathetic touch with what is holy and earnest in the religious spirit and enterprise of the present day.

The reports of the Widows' Fund and a pamphlet on the origin and design of the Particular Baptist Fund manifest that he has given creditable attention to literature, and cultivated the art of expressing himself in fluent and graceful English with considerable success. He has been styled the walking chronicle of the Baptist denomination for the last fifty years, while few are so well acquainted with the highways and byways of our denominational history in general. His knowledge of our churches and their past and present pastors—from Rev. Joseph Ivimey, who is one of his earliest memories, downwards—is also as extensive as it is accurate.

It is, however, as the model secretary—obliging, prompt, an adept at accounts, with the facts of each case at his fingers' ends, and ever disposed to present all applications in the most favourable light—that Mr. Grace is most widely known. He possesses that happiest of combinations, a cool head and a warm heart; and these characterise all the work that he undertakes. He excels as a correspondent. The beneficiaries of the two great societies with which he is connected number between four and five hundred; and though many of his communications are necessarily brief, they are always singularly free from curtness and brusqueness, and often breathe the kindest interest and solicitude. The benefactions that he has the happiness of conveying thus reach their recipients, not as doles perfunctorily voted by a committee, but as Christian gifts perfumed with the aroma of the Great Master's own love.

More must not now be said. *Dicique beatus ante obitum nemo*; and our friend is with us still, as competent as heretofore to perform the unique labours to which he has devoted so much of the energy of his useful life. Long may it be ere the Lord shall see fit to call His willing servant to the rest and reward of the Homeland beyond the mystic river.

W. J. STYLES.

## LESSONS IN THE FIRELIGHT.

“ A fire of coals.”—JOHN xviii. 18.

“ A fire of coals.”—JOHN xxi. 9.

THE first-named fire was kindled in the open court of the high priest's palace in Jerusalem. It was early morning, cold, and yet dark. A group of persons stood round the fire, warming themselves, and the firelight flickered on their faces; while in the hall of the palace, open to the court and raised a few steps above it, a trial was going on.

The second fire was on a lake shore. Here also it is early morning, and not many days after the former occasion. Round the fire stand seven fishermen who have just come ashore, one of them having swum or waded through the shallow water from the fishing boat. Looking narrowly, we recognise him as one who stood and warmed himself at the former fire. Another person stands by the fire, having kindled it; it is the same who, on the former occasion, was undergoing trial.

The one is Peter, the other is Christ. As Peter stands in the ruddy light of these two fires, in the light, too, of his Master's eye, we will read a lesson of human weakness and Divine love from his experience.

I.—Peter's first position was self-sought, to the other he was drawn by Christ.

1. The Master had been traitorously arrested in the night, and Peter, with the rest of the disciples, smitten with panic fear, had fled. But, recovering himself, and ashamed of the cowardly impulse that had swept away before it his better resolution, longing, also, with a kind of fascination, “ to see the end,” he had retraced his steps, and, through the interest of his friend John, had gained admission to the palace court whither Jesus had been taken by his captors. But here, suddenly finding himself in the very thick of Christ's enemies, another impulse seizes him—*he does not wish to be recognised*; and, slipping away from John, for it will not do for the two to remain together, he thinks to preserve his incognito by putting on a bold face, and acting as if he were one of the capturing band. With an assumed appearance of unconcern, therefore, he advanced to the fire,

where a number of persons were conversing, and "stood with them and warmed himself," and presently—in the words of Luke—"sat down among them."

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Peter had taken a false position, and a false position is always baneful. To be false to self is to be presently false to the Master. It is the first easy, yet fatal, step towards disaster. It is the edge of the slippery incline, and, once sliding down, you may not be able to stop till you reach the shameful, humiliating depth. What led Peter to take this position? It was lack of courage. Not physical courage, he had plenty of that. He was ready to go with Christ to prison and to death. He would draw his sword and fight in the garden. But there is a quality higher than physical courage; there is *moral* courage, and Peter had no moral courage that night. Christ was in the hands of His foes, defeated, and he did not dare any longer to take His side.

Where was John? He was not standing "among them." I think I discover him yonder, alone, with no appearance of unconcern on his face; rather his very heart is in his eyes as he watches the course of the trial. Anyone who pleases may see that the fate of Jesus is a matter of life and death to him. He is unconscious of all else; and *no one molests him*.

Never be ashamed of Christ! never hide your love to Christ! If you are thrown into the company of Christ's enemies, take John's position, not Peter's.

2. At the other fire Peter is in a place to which Christ has drawn him.

In the grey dawn the fishermen, weary with a night of unsuccessful toil, discover the figure of a Man on the shore, and through the fresh morning air comes a pleasant call of friendly interest: "Children, have ye any meat?" "No," is the answer. "Cast the net," says the Man on shore, "on the right side of the ship, and ye shall find." They comply, and with a miraculous result. It is John, who, with love's quick perception, says: "It is the Lord." But it is Peter who is already over the boat's side and half way to the strand. Oh, why is Peter so eager? He appeared the other day entirely unconcerned about this Man; but now, here are a hundred and fifty-

three fishes, and hardly yet secured, and here is the boat, and the exigency of his partners; but he is oblivious of all that he may get to this Man's feet, and fix his gaze upon His face. Yes, *this* is Peter; the other was a lie. Do you not know that men are not always true to themselves? Could you look beneath the surface, you would sometimes see a quivering, smarting conscience under an external assumption of worldly callousness. It would be a ghastly sight. Yes, this face of worship and reverence and love, and not the other of callous unconcern, is Peter's face. And he is himself here, because he is where Christ has drawn him. The Lord never placed him in the midst of the group of scorners by the other fire; he went there of himself. There, he was in the way of great evil and trouble. Here he is in the way of great good.

II.—In the one position the enemy sifted him; in the other the Friend tested him.

1. "Simon, Simon," his dear Lord had said, "Satan asked to have you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not." And here, by the light of this first fire, and of the Saviour's words, I can see a baleful presence hovering over Peter; the rash, self-confident disciple has gone into temptation; he has stepped into Satan's sieve, and the grim instrument of mischief is being shaken to and fro to the hapless disciple's infinite peril. Every noble impulse, every true principle, every timely recollection of warning that might have saved him, is being separated and cast out from him, and, had it not been for the bar of Christ's prayer, his very faith would have followed; and when Satan had done his worst and ruined him, Peter would have been left to despair. Satan seldom loses a chance; he knows much about our spiritual state. He notes the occasion when we omitted prayer, and went out to our daily work unguarded. He prepares a temptation, urges us on, till the thing is *done*. The word is spoken which we would give a world to recall; the act is committed of which beforehand we should have said: "Is thy servant a dog that he should do this thing?"

2. How different is the other scene, where Peter's Friend is testing him; not separating the good in order to its being cast out of him, but bringing it to view in order to its being developed and confirmed; putting it to the strain in order to prove whether the dis-

cipline to which he has been subjected has accomplished its end. The way to test a man is to place him in a position similar to one in which he has previously failed, and see how he will act. If he has not gained wisdom from his former failure, he will fall again; if he avoids the old error he has profited by his fall. This is what Jesus did. On a former occasion, when He had warned this disciple that he would deny Him, Peter had repelled the charge indignantly, and, I have no doubt, with deepest sincerity; and he had emphasised this repudiation with a comparison of himself with his fellow-disciples to their disadvantage: "Though all should forsake Thee, yet will not I."

Now, with a very distinct back reference to that scene, the Saviour asks him: "Simon, son of Jonas, lovest thou Me *more than these love Me?*" Is the old, careless, self-confident spirit present still? Will he take up the challenge? Will he endorse his old vaunt, or have sobriety and humility, and even self-distrust, found place in him? He shrinks from boasting now; he will not accept the onus of any comparison of himself with others. A vainglorious self-confidence has plainly become a repulsive spirit to him. In his reply he humbly stands by himself without making the others his background, and yet trusts not his own self-assertion, but appeals to his Master's knowledge: "Lord, Thou knowest that I love Thee." "More than these" must go; he will have nothing to do with it. Enough! he is tested, and proved this time to be not wanting.

III.—In the one position we are called to witness a grievous fall; in the other, a gracious restoration.

1. Satan, we saw, had got Peter in his sieve. There is now to be a scene of trouble.

The "damsel that kept the door" had let in Peter at John's request. She knew John to be a disciple; his friend, she considers, is doubtless another. She admits him, and thinks no more about it. But when he left John to mingle with the group around the fire, her attention was arrested. She was surprised. "Then I am wrong," she thinks to herself; "John, I know, is a disciple, and I took his companion for a disciple too." In another minute her feeling of slight surprise and curiosity has expressed itself: "Art not thou also one of this man's disciples?" It is a sudden and most unwelcome question, quite harmlessly intended, but inconvenient in the

highest degree to Peter in the character he has assumed, and he meets it with a quick, short answer, "I am not." It is the first denial; and there is heard on the chill morning air the sound of the cock crowing.

The fire becomes too warm; he finds himself the centre of observation, and, ill at ease, he walks away to the porch, where it is darker, and there are not so many persons. But the question, and answer, and the movement have been noticed, and the interest of the bystanders is awakened; not that they would place Peter in any personal peril, but simply because the matter has reference to the trial that is going on in the hall. The maid herself, too, is not quite sure she is not right, after all. Under such circumstances more or less remark was sure to arise, till, the little interested group gradually getting near the porch in the shadow of which Peter was standing, a woman said, loud enough for him to hear it, "This is one of them"; and a man in the group, determined to settle the matter by giving him the challenge direct, faced him with—"Thou art one of them." "Man, I am not," said Peter. It was the second denial.

And now an hour elapses. The trial itself was assuming its more tragic phase, and engrossing the attention of every one. Peter, released from the burden of too much attention, and also still feeling the spell of that fascination "to see the end," has come from his retreat in the porch, and is joining in the remarks that are made about the trial, forgetting that his provincial speech will be likely to draw renewed attention upon him, and excite suspicion. Perhaps a lull in the intense interest of the trial has freed the minds of the onlookers for a little, but several of them set upon him now. "Of a truth," says one, "this fellow also was with Him, for he is a Galilean." "Thy speech bewrayeth thee," says another; and a third, the kinsman of the man Peter had wounded, joins in: "Did not I see thee in the garden with Him?" He narrowly looks him in the face the while, and thinks he has reason to remember him. Poor Peter! he began to curse and to swear, saying, "I know not the Man." It was the third denial; and again, ringing out on the clear, morning air, is heard the predicted sound of warning; "immediately the cock crew."

It was a sad and humbling exhibition of human frailty, a dark picture bearing the inscription: "Let him that thinketh he standeth take heed lest he fall." No wonder Peter went out and wept bitterly.



2. But in the glow of the other fire a far different scene smiles upon us: the picture of a gracious restoration.

Two years earlier, after a miraculous draught of fishes, the Christian ministry had been committed to Peter; so now, after a miraculous draught of fishes, it is restored to him. By a fire of coals he had lost it; by a fire of coals he regains it. That morning scene by the lake shore comes vividly into view. There is the fire, with fish laid thereon, there is the bread. Around it the group of eight persons recline as they take their simple meal. Seven of them have an agitated, reverent question stirring in their hearts, "Who art thou?" which yet they dare not and cannot allow to rise to their lips; for it needs no answer. They know Who it is that is presiding, and presently this eighth breaks the silence. Looking across to Peter, and with a glance round upon the rest, he says: "Simon, son of Jonas, lovest thou Me more than these?" All eyes are upon Peter as, with quick and wary avoidance of the latter part of the question, he simply answers: "Yea, Lord, Thou knowest that I love Thee." "Feed My lambs," says the Master. But again He speaks: "Simon, son of Jonas, lovest thou Me?" Strange, thinks Peter, that He should put the question again; but he replies in the same words as before: "Yea, Lord, Thou knowest that I love Thee." The answer is accepted, and endorsed with the words, "Feed My sheep." But once more across the fire, and amid the deepening hush of the listening group of men, comes the keen, persistent question: "Simon, son of Jonas, lovest thou Me?" This time the probe has gone right home. Oh! that fatal number three. With a magic touch it has brought up the scene in the high priest's hall, of shame and misery and dishonour, and the previous scene of disregarded warning at the supper table. The evidence of that wretched, remorseful past is all against him; the overwhelmed disciple writhes under the meaning of it; but he appeals from himself to the omniscience of his Lord: "Lord, Thou knowest all things; Thou knowest that I love Thee." And a third time the answer is accepted and ratified: "Feed My sheep."

Now see the infinite graciousness of this restoration: 1. The threefold question is propounded to elicit the threefold confession which should replace the threefold denial. And so the reiterated "I know not the Man" is gone, and in its place stands, "I love

Thee." 2. The very probing of the evil was in itself an act of grace. If we have wronged a friend and repented it, we look anxiously for an opportunity at the next interview of withdrawing the wrong; and, if the friend avoids the allusion that would enable us to unburden our heart and set ourselves right with him, we go away unrelieved. His manner, indeed, was kind, we say, but he avoided the subject of pain; whatever his own feeling may be, our wound still rankles. Christ did not leave the repentance of Peter to burn thus, a smothered fire within his breast. He opened a vent for it, and Peter was freed from what would have been a canker at his heart. 3. When Peter ignored the comparison of himself with the other disciples contained in the question as first addressed to him, the Lord did not pursue it. He accepted the humble, silent withdrawal of His servant from his perilous position of self-confidence and boasting. 4. The two words used for "love" in the interview made the probing the more thorough. Christ's word in the first and second question was the greater and more august word—the love of veneration—which Peter, in his reply, hardly ventured to claim, but used the lesser word—the love of affection. And Christ, in the last inquiry, employing this word, even questions this love, that Peter may, in his last reply, lay full claim to it and be accepted. 5. The Lord transacted the whole gracious business, not with Peter alone, but in the presence of six other disciples, that they might be witnesses to the completeness of the removal of the cloud from his character, and of his restoration to the apostolic office. And thus Peter was saved the irksome task of vindicating his own position in after years. 6. And yet, though the allusion to the triple denial was pointed and impressive, there was no word of direct reference to it, no extorting from Peter a humiliating confession of it, no subjection of him to the pain and ignominy of rebuke before the others. 7. And the restoration itself was clear, full, and unrestricted: "Feed My lambs. Shepherd My sheep. Feed My sheep," said the Master. Peter's fall is not to subject him to a lifelong disgrace. He is fully restored to favour, to duty, to labour, to suffering for his Master's sake, to honour. He is reinstated in the apostleship.

IV.—Lastly, from the scene at the one fire flowed humbling recollections; from the other a stream of life-long joy.

Never were these events obliterated from Peter's memory, and

they exercised a potent influence on his character. Moral courage shone out with conspicuous lustre on many trying occasions of his after life; only once, indeed, to fail, before the prying Judaisers at Antioch; and in the Epistle written towards the close, he still shows himself under the influence of those unfading memories. "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." How plainly the scene in the high priest's hall, in the light of that first "fire of coals" looks out from these words. And again: "Be sober" (not intoxicated with self-confidence, as I was), "be vigilant" (not heedless as I was on that night of peril), "because your adversary, the devil" ("Simon! Simon! Satan hath desired to have you"), "as a roaring lion walketh about, seeking whom he may devour."

But if humiliation came from his fall, chastened joy flowed from his restoration. Who does not feel the tremulousness of an undimmed recollection of his own shameful part in the pathetic scene of the Saviour's trial in the words, "Who when He was reviled, reviled not again"; and, in the following words, a heart-melting sense of the undeserved love of the forgiving Shepherd-Saviour: "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." While the famous passage, "Feed the flock of God which is among you . . . and when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away," is a direct reminiscence of the restoration scene by the "fire of coals" on the lake shore. All such experiences of pardoning grace are rich in strengthening memories.

Let us learn lessons in the fire-light that shall make us more sober in our self-estimate; more heedful of perils around and within us; more humble in our acceptance of the Saviour's warning and guidance; more careful to avoid those things which grieve and pierce Him to the heart; and, if we *have* grieved Him, more quick to seek, aye, and to receive, His unspeakably merciful forgiveness.

Is not this gracious, august Master a Master worth serving? Art thou also one of this Man's disciples?

Reading.

C. A. DAVIS.

## "THE GREY METROPOLIS OF THE NORTH" \*

WITH the exception of London, there is no city in Great Britain which stands so high in the annals of romance as Edinburgh, "the grey metropolis of the North." Its physical configuration and the beauty of its surroundings, the tragic events of its history, and its place in poetry and song have given to it a peculiar hold on the affections of Scotchmen and their descendants in all parts of the world. It has appealed with scarcely less power to the imagination of men who are without a particle of Scottish blood in their veins; and if it does not attract pilgrims to its shrines, it is year after year thronged with visitors from every part of the world, few of whom leave it without feeling the uniqueness of its charms. In fixing upon "Royal Edinburgh" as the subject of her latest volume, Mrs. Oliphant has made a selection which will be widely appreciated. While the book does not allow scope for her creative genius, she has never done better work, either in fiction, biography, or history, than we find in these pages. The book is of the same order as "The Makers of Florence" and "The Makers of Venice." It is not a history of Edinburgh. There are vast stretches of time and epoch-making events which have here no record—breaks in the continuity of the narrative which, to those familiar with the history, are somewhat perplexing. Mrs. Oliphant has taken a selection of the great names and the great actions which have given to the city its historic grandeur, and thrown around it the glamour of romance. She has a keen eye for the picturesque, and can present it in its most vivid and attractive form. A literary artist of consummate skill, she draws a bold outline and fills it up with the most brilliant colours. We do not expect in her pages the fruits of original or recondite research. Her strength lies in other directions; and in a field which has already been so diligently worked by historians and antiquarians there can be little indeed that is new. She often accepts too readily all that suits her purpose. It cannot be said of her that she is "nothing if not critical," or that she has erred by an excess of scepticism.

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\* "Royal Edinburgh: Her Saints, Kings, Prophets, and Poets." By Mrs. Oliphant. With Illustrations by George Reid, R.S.A. London: Macmillan and Co.

She seems almost to care more, at certain points, for the embellishment of her narrative than for its rigid accuracy. History and myth are not always sufficiently discriminated where at least the latter adds to the charm of a narrative or furnishes an effective setting. Is there any ground for the legend that the king's daughters, "primitive princesses with their rude surroundings, were placed for safety in the *castrum puellarum*, the maiden castle, a title in after days proudly (but, perhaps, not very justly) adapted to the supposed invulnerability of the fortress perched upon its rock"? Mrs. Oliphant has given us a delightful account of "James I., poet and legislator," and no critic has entered more fully into the spirit of the king's "Quhair," the undoubted work of James I., written during his imprisonment at Windsor. She speaks of it as a poem

"quite capable of standing on its own merits, and needing no additional prestige as the performance of a king. Had he been but a wandering minstrel, Chaucer would have had no need to be ashamed of his pupil. It is full of delightful descriptions of nature and love and youth; the fresh morning, as it rises upon the castled heights; the singing of the birds and the fluttering of the leaves; the impulse of a young heart, even in imprisonment, to start up and meet the sun with all the springs of new life which at that verdant season come with new day; the apparition of the beautiful one suddenly appearing in the old immemorial garden, with all its flowers, herself the sweetest and the fairest of flowers—all are set before us with a harmony not to be excelled." . . . "If James had never reigned at all he would still have lived through all these centuries in the guise in which he stood at his window on that May morning, and suddenly, amid his youthful dreams, beheld the lovely vision of the Lady Jane emerging from under the young spring verdure of the trees."

This is perfectly true. It may also be the case that

"a still more wonderful gift developed in him when he got home to his native country." . . . "When the polished singer of the king's 'Quhair' found himself again in his native land, he seems to have burst forth with the most genuine impulse into the broad fun, rustical and natural and racy of the soil, which, perhaps, was more congenial to his Scottish audience. 'Pebblis to the Play' and 'Christi's Kirk on the Green' are poems full of the very breath of rural life and the rude yet joyous meetings of the country folk at kirk and market, which, with wonderfully little difference of sentiment and movement, also inspired Burns. He must have had a mind full of variety and wide human sympathy almost Shakesperian who could step from the musings of Windsor and the beautiful heroine, all romance and ethereal splendour, to the lasses in their gay kirtles, and Hob and Raaf with their rustic 'daffing,' as true to the life as the Ayrshire clowns of Burns, and all the clumsy yet genial gambols of the

village festival. It is one of the most curious and least to be expected transformations of poetic versatility, for it is even amazing how he could know the life into which he thus plunged joyous, as if he had been familiar with it from his childhood."

We have no doubt of the many-sidedness of the royal poet, nor do we deny the Shakesperian vein in his nature; but Mrs. Oliphant must know that the two latter poems, which she here claims for him, and on the grounds of which she attributes to him this "wonderful" versatility, are by no means certainly his. Even so conservative a critic as the late Principal Shairp, who could not have surrendered the royal authorship without a pang, admits, in regard to "Peblis to the Play," that it is not quite beyond dispute, and that in regard to "Christi's Kirk on the Green" there is, "perhaps, less certainty." Mrs. Oliphant should have given some indication to her readers that the basis of her argument for the versatility of the king's poetic genius is not unquestioned. In one or two other instances, when there are two possible renderings of history, she plainly shows a preference for the "more romantic."

Edinburgh is but the capital of Scotland, and many of its most memorable scenes demand reference to other parts of the kingdom. Mrs. Oliphant would have baffled her purpose and left us with an incomplete idea of the royal city unless she had given descriptions, more or less complete, of Dunfermline, St. Andrew's, and Perth. Still, it is mainly of Scott's "mine own romantic town" that she has written, and whose leading personages and events she has invested with new fascination. Her book opens with a gracefully written sketch of "Margaret Atheling, Queen and Saint," the royal Saxon exile from the Norman tyranny in England, whose marriage with Malcolm Canmore, son of the gracious Duncan, the victim of Macbeth, was of the greatest moment to Scotland, and changed the whole current of its subsequent history. The first of Scottish queens, as Mary Stuart—of how different a calibre—was the last, she has left her impress on the social and religious life of her adopted country in a form and to an extent which might almost have silenced Knox, when he delivered his famous "Blast of the Trumpet against the Monstrous Regiment of Women." She was worthy, if ever woman was, of canonisation; and the frequency with which her name is borne by her countrywomen is a fitting homage to her

sanctity. Mrs. Oliphant ascribes the "Life of St. Margaret" to Theodoric, and not to Turgot, following, as she says, the Bollandist Fathers. But one of the latest authorities—the Rev. W. Forbes-Leith, S.J., who translated the Life from the Latin some six or seven years ago, adopts the traditional view, and gives weighty reasons for not abandoning it. Margaret is the only "saint" of whom Mrs. Oliphant writes at length—not, surely, because there are no others worthy of the appellation. In this connection the name of David, Margaret's youngest son, naturally comes to mind; for though he has not received ecclesiastical canonisation, he is popularly known as St. David, and it was of him that James I. said he was "ane sair sanct for the crown." This exclamation was made when the first of the Stuarts stood by the tomb of his ancestor at Dunfermline. It was David who covered Scotland with ecclesiastical foundations.

"He illumyned in his dayes  
His lands with kirkis and abbayis;  
Bishoprychs he fand but four or three,  
But or he deyd nyne left he."

He founded and endowed the bishoprics of Ross, Aberdeen, Caithness, Brechin, and Dunblane; enriched most of the older sees, and founded the abbeys of Holyrood, Melrose, Kelso, Jedburgh, &c. Bellenden's testimony is that "the crown was left indigent throw ampliation of gret rentis to the Kirk." George Buchanan, whom Mrs. Oliphant calls the scholar of the Reformation, said that "if men were to set themselves to draw the image of a good king, they would fall short of what David showed himself throughout the whole course of his life." He might well, therefore, have had more than the passing reference which is made to him.

The second part of the book deals with "the Stewards of Scotland"—the great hereditary officials, descendants of Banquo, the ancient thane. "The title of Steward of Scotland was enough, it would seem, to make other lordships unnecessary, and gradually developed into that family surname with which we are now so familiar, which has wrought both Scotland and England so much woe, yet added so intense an interest to many chapters of national history." By the way, is it correct to say that the dignity of Grand Steward was conferred on a descendant of the thane by Malcolm? Was it not David I. who conferred it on Walter? So, at any rate, Chalmers

and other antiquaries assert. The character and fortunes of this ill-fated race have rarely been portrayed with firmer hand or with subtler force than in these pages. Their refined sensibility, their winsome grace of manners, and their antique courtesy gave them a place in the affections of their people such as no other royal house has ever had, and which only their own blindness and perversity could have destroyed. Stranger and more unexpected contradictions never met than in the composition of their character, though the worst side of that character was either undeveloped or held in check until the time, some would say of *Mary*, others until the time of *James* and his inheritance of the English crown. The Stuart dynasty in England was composed of very different men from *James I.*, "the poet and legislator;" *James II.*, "with the fiery face;" *James III.*, "the man of peace;" *James IV.*, "the knight-errant;" and from *James V.*, "the last of the heroic age," whose various reigns *Mrs. Oliphant* describes with such glowing enthusiasm and discriminating sympathy. There would seem, after all, to be some ground for the complaint of the old Scotchman that "thae Englishmen had spiled and corrupted their kings." *Mary's* character will, for anything we can see to the contrary, continue to be regarded in widely different lights. Those who have written either in her defence or condemnation too often lose the calmness of the judge, and plead with the one-sidedness of the advocate. *Mrs. Oliphant's* account of this remarkably fascinating but wicked queen is as fair and reasonable as any we have seen, though there is little doubt that *Mary* lent herself to intrigues of which no notice is taken, and that there were actions in her life dark and desperate, which have been passed over in silence. She had genius, grace, and magnanimity. She was not by nature cruel, and at first, though a strong Catholic, was willing to tolerate Protestantism. But she was self-willed and passionate, and "a lover of gaiety." She had been brought up at the court of *Catherine de Medici*, among associations the most corrupt and debasing, where "debauchery of all kinds and murder in all forms were the daily subjects of excitement or of jest." Had she been a man, as she so often wished, she would, as one of her bitterest accusers allows, have escaped the odium that now attaches to her name. Most competent judges will concur in the opinion that religion had little part in her woes. "Had there been no *Darnley* or *Bothwell* in her path, had it



been in her nature to take that wise resolution of Elizabeth's, wise for every woman who has great duties and position of her own, how wonderfully everything might have been changed. Such reflections, however, are very futile, though they are strangely fascinating."

As Mrs. Oliphant gives us but one "saint," so in the third part of her book, "The Times of the Prophets," she says little of any of the prophets except John Knox. The picture she presents of him, however, is admirable. He stands before us both in his strength and his weakness, in his intense and fiery earnestness, his sublime heroism, his unwearied labours, and his power to "put more life into men than six hundred trumpets continually blustering in their ears." We see him in his undoubted prejudices, his narrowness and dogmatism, and his inability to enter into the position of any who opposed him; a grand and kingly man, with limitations like other men; but one who could not have done the work he did—the work which was imperatively needed—had he been other than he was. A minute acquaintance with the work of John Knox would be an immense boon in this generation of compromises.

The modern city is dealt with mainly in connection with three names—Allan Ramsay, Robert Burns, and Sir Walter Scott. Burns had but a slight connection with Edinburgh, and we could have more than tolerated the omission of his name for some worthier mention of the founding of the University under James VI., and of his wealthy jeweller, George Heriot, of whom Scott has given so charming a picture in "The Fortunes of Nigel." It is scarcely wise to have passed over the memorable scenes, so tragic, and, in some senses, romantic, enacted in Edinburgh in connection with the Covenanters. Burns well knew the significance of the struggle in which they were engaged, and the worth of their brave martyrdoms:—

"The Solemn League and Covenant  
 Cost Scotland blood, cost Scotland tears;  
 But it sealed freedom's sacred cause.  
 If thou'rt a slave, indulge thy sneers."

And whatever may be our ecclesiastical sympathies, we must surely admire the heroism and moral grandeur of the men who left their churches and manses at the Disruption of 1843; and the leaders of that movement have, at any rate, cut deep their mark on the

national life. Chalmers, who was so much more than a Churchman, certainly ranks next to Knox, and his name ought not to have been absent from a work like this, even though it does not set forth the Edinburgh of the Kirk. The chapter on Sir Walter Scott, the Shakespeare of Scotland, is otherwise a fitting close to the book, and forms a fine appreciation of the great Wizard of the North. The failure of Carlyle to appreciate Scott is thus accounted for:—

"Perhaps it was the universal acclaim, the consent of every voice, that awoke the germ of perversity that was in Carlyle; an impulse of contradiction, especially in face of an opinion too unanimous, which is one of our national characteristics; perhaps one of those prejudices pertinacious as the rugged peasant nature itself which sometimes warps the clearest judgment; perhaps, but this we find it difficult to believe, a narrower intensity and passion of meaning in himself, which found little reflection in the great limpid mirror which Scott held up to nature."

One other explanation has been suggested. In the recently published journal of Sir Walter Scott Mr. Douglas refers to the letter addressed by Carlyle to Scott on April 13th, 1828, in which Scott is advised of two medals sent for him by Goethe, which Carlyle proposes to deliver into his own hands. He also encloses Goethe's opinion of the "Life of Napoleon," and evidently rejoices at his post as "ambassador between the two kings of poetry." The prospect of gaining access to his "native sovereign" evidently filled him with delight. Unfortunately, this letter was sent to Scott during his illness in London, when, "in this phantasmagorical place, objects come and go like shadows." The letter was unacknowledged and unnoticed in either journal or correspondence. May it not, by some mischance, have been entirely overlooked? and may not Carlyle have deemed himself shamefully slighted? If Scott had really seen the letter, he could not fail to have acknowledged it; and had he done so, the estimate expressed in Carlyle's famous essay would have been more in accordance with the glowing and reverential words of his letter.

Mr. Reid's illustrations are, for the most part, excellent, although they are too frequently of a sombre cast. It is not always night at Edinburgh, nor are the streets always deluged with rain. There is, at any rate, occasional sunshine, and Mr. Reid might have given us more of its effects; for never does the queen of British cities look more entrancing than on some "perfect day in June."

## THE COLLEGES AND THE MINISTRY.\*

THE School of Art at Bushey, opened in 1883, has been, from the beginning, an unqualified and increasing success. More than a year ago, an article appeared in the *Universal Review*, penned by the president, Professor Herkomer, entitled "How we teach at Bushey." In some respects it seemed to us to suggest an ideal for a theological college. We think that the general lines of management described therein might with advantage be applied to "the schools of the prophets" and the training of the ministry.

The training of the ministry is a question of the most vital importance to us. Whether we shall meet the religious needs of our age, and hold our own amid its altered conditions of thought and activity, must depend mainly upon the part which our colleges play. They cannot create *men*, but they can attract, inspire, and equip them, or they can mar, misdirect, and repel them. The stream of new life which is to vitalise our pulpits and churches must flow from them. We cannot disguise the fact that our ecclesiastical system has the power and the peril of an intense individualism. Our churches are not formed or retained by the force of fashionable habit or social prestige. We cannot charm by an elaborate ritual or ancient liturgy. Our strength is not primarily in our principles even, for there must be a measure of religious earnestness before those principles are appreciated. Only the "man sent from God" can lead the multitudes to the waters of baptism. We depend on the prophet with his personal message, and the prophets do not live for ever. The gift of pastors and teachers must be continuous and constant. The training of the ministry ought therefore to receive, not the languid interest, but the most serious care of the churches. It is worth while to ask the question, Are our colleges what they ought to be; do they contain men of the right stamp and calibre; do they cherish great ideals and

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<sup>2</sup> A question so important as that of our colleges may fairly be discussed in the pages of our denominational Magazine, and our churches are keenly interested in it. Mr. Shakespeare, whose position as a preacher and a scholar bears witness both to his diligence as a student, and to the efficiency of his collegiate training, looks at the matter from a different standpoint from that occupied by most of our readers; and, in their opinion, his views will require serious modification. There is, unquestionably, another side to his criticisms of the existing system.—ED.

the most useful aims ; do we possess any college which is likely to elevate the general tone of the ministry, and to lay hold upon the highest and most cultured life of our generation ?

What is the object of the ministerial college ? The object of an art school is to make artists. It is clear, from the article already referred to, that Professor Herkomer is possessed by the intense conviction that it is his work to send out men and women who can paint. No doubt the artist will learn much by the way. The study of geometry and anatomy will be a gain. He will be interested in rival theories of Art, in the history of Art, and what great painters have written of their own methods and work. But can he paint himself ? All else must be subsidiary. Now, it has been forgotten that the real purpose for which the ministerial college exists is to make preachers. If it fails here, it were better for it to be at the bottom of the sea. Nothing can condone its offence if it mocks the churches with theologians, essayists, Hebraists, Dryasdusts, and men with brilliant degrees, but who cannot preach. We are not pleading for an uneducated ministry. We believe that ignorance is a curse anywhere, and especially in the pulpit. The student will find that all knowledge is power. But first things must be put first. Professor Elmslie, who certainly did not despise learning, well said : "Theological colleges are not, in the first instance, shrines of culture or high places of abstract erudition, but factories of preachers and pastors. Their function is not to produce great theologians, but to train efficient ministers, though they will hardly do that without possessing all that is essential to do the other." What shall it profit a man that he is able to read his text in the original, or in a polyglot, for the matter of that, if he cannot make it a living and fruitful message in plain English to his hearers ? We think that the art of preaching holds far too meagre a place, both in the public sentiment of our colleges and in the college programme. In the Art School the artist-ambition holds the field against all comers. There is one standard of merit and success, and only one. What a contrast to the spirit and tone of a theological college ! The great end is largely lost sight of in a ceaseless strife to stand well in the examinations. The student, perhaps, submits his one sermon to criticism during the session. He spends a few hours in the casual contemplation of homiletics. He receives a slight training in elocution, or, perhaps,

none at all. There is nothing to lead him to ceaseless effort to master the secret of successful preaching. There is nothing to remind him of its tremendous importance for his own future. When he enters the ministry he will have to stand, week by week, an examination much more searching and severe than any college test; yet he is not made to realise the imperious necessity to prepare for that. There is no rigorous training of voice, or careful discipline of manner. We have known a student devote himself almost exclusively through his college course to scientific studies, and, after putting the denomination to much expense, pass into another profession, for which his training had fitted him, quitting the ministry, for which his training had not fitted him. Such a thing would be impossible in a college in which preparation for the pulpit held its proper place.

In setting up one standard of success we are not unmindful of individual differences of character and ability. Where there is life there is variety; the developments of life are separate and distinct, each with its own charm and power. The best results of college training can never be reached by simply grouping men in classes, dealing with them in the mass and turning them out like manufactured articles, after one pattern. The relation between the professor and the student should be personal and intimate. Thus, Mr. Herkomer says, "I know each student (of the life class) individually, watch him individually, and advise him in his work according to his own idiosyncrasy." Expression, and not suppression, is the great purpose of education. The Divine Teacher trained those who were about Him with wise and tender thoughtfulness for their peculiar qualities of brain and heart. The result was that Peter remained Peter; John, John; and Thomas, Thomas. The value of a man depends not on what you can put into him, but what you can get out of him. The colleges tend to make the ministry monotonous. Often they extract the soul from a student or fritter it away; or they rub away his ruggedness and polish his individuality out of existence, until he is fitted to pass through the crowd of life unnoticed. Or they give him just enough learning to enable him to obscure the everlasting Gospel, and to annoy hungry souls with stones instead of bread. The only learning which is of advantage to the preacher is that which he can assimilate and subordinate to his great work-

There are men whose learning gives strength and illumination to their teaching, whose study of method and form is a source of ordered beauty and delight. But others—their best friend would be the tutor who flung their Kalisch and Spencer into the fire. To make them preach by rule is to extinguish them. We prefer the monarchs of the forest in the forest, the lark in the sky, and not in the refined feebleness and melancholy of a cage. Many a Samson has been bound with cords and has submitted to it because told it was for his good. Many a Boanerges has been taught to “roar as gently as a sucking dove.” Many a man of herculean frame and giant muscles, whom God had fitted for the rough work of felling trees, breaking up the ground, and smashing rocks, has been decked out in a dress suit which he was afraid to spoil. The burning evangelist has shrivelled into the maker of elegant sermons, pretty sentences, and dull platitudes. We have known men who could preach when they entered college, and who could not when they left.

But training is not everything. Material is an equally important element. You cannot train cabbages into oaks, as Carlyle has reminded us. As to this part of the question the responsibility must rest more heavily upon the churches than the colleges. The spirit of consecration in our churches, penetrating to our homes, shaping our ideal of the true aims of life, will alone fill our ministry with God-called and God-endowed men. The attractions of the ministry can never compete with the worldly spirit and worldly ambitions. Most pastors of large churches are aware that they could send at once a dozen would-be students who have no other qualification than earnestness. They can point also to young men here and there who choose to enter business or professional life, but who are fitted to discharge a useful or even eminent ministry. The public sentiment in favour of the ministry as the noblest and most desirable of all callings needs to be fostered in our midst before our theological tutors can hope for an adequate supply of the right material to work upon.

But the colleges have great responsibility, at least in attraction and selection. On what principle do they admit students; what tests do they apply; what steps do they take to relegate to private life those whom further experience has proved unfit? Do they enjoy a great reputation as brilliant centres of influence and power, so that

they exercise a magnetic attraction for young men? Evidence of artistic talent is the sole key which opens the door of the Bushey School. "A fairly drawn head," says Professor Herkomer, "which I alone judge, will admit a student to the preliminary class." Those who cannot submit good work and win a place in the life class are sent home. We think that corresponding principles should be applied in theological colleges. No doubt there must be some test of education and of mental power. But the great test should be this—Has the candidate given proof by his past work that he has the making of a preacher in him; is he able to give indications to a committee of competent judges that he will repay preparation for the pulpit? There should be some means of discovering a Murillo in a beggar boy, a Chalmers or Spurgeon or McNeill or Parker in a young man who is entirely innocent of Greek. And when it becomes evident that there has been a sad mistake all round, it is a real kindness to himself and to future congregations to send the student back to his quiet home and proper calling. We have known men admitted to college on the ground of wealth or personal influence. We have known men retained, though it had become clear to everyone that they had mistaken their vocation.

The School at Bushey owes its success to its president. He can paint. Nobody doubts that. In like manner the president of the ministerial college should be a great name in the ministerial world. "The preaching mind should be the leading mind in every ministerial college," says Dr. Parker; though not necessarily a great preacher himself. The pulpit should not be far from the lecture-room. "I felt," said a student to the writer, "after a lecture on one of the Psalms by our professor, that I must carry its substance as a message to the people." If the president is himself a great preacher, we shall be all the better pleased.

We are not forgetful that the minister is both preacher and pastor. But it seems to us that he will learn best the work of a pastor when he is in contact with the life and needs of his people. But the colleges can prepare men for the pulpit. We still need the ideal college. Mansfield at Oxford is destined to raise the whole tone of the Congregational ministry. We still need such a great centre of attraction and inspiration in our midst.

Norwich.

J. H. SHAKESPEARE.

## THE RELATION OF CIRCUMCISION AND BAPTISM.

THE discussion of this point requires us first to ascertain the relation between the Hebrew nation and the Christian Church.

### I.—THE CHURCH AND ITS RITES ORIGINATED BY CHRIST.

The Hebrew nation is termed about one hundred times a *qahal*, which both our English versions translate "congregation." Ten times the words are added "of the Lord." The translators of the Hebrew Scriptures into Greek chose usually the word *ecclesia* as a rendering of *qahal*. This Greek word meant an assembly for political purposes, and is twice used in the New Testament with this meaning (see Acts vii. 38-41). We have, therefore, a hint that the "congregation of the Lord" was rather a political than a religious assembly. For the Greek translators passed by the terms used among the Greeks for their worship and religious mysteries, though they use them elsewhere in their version, and employ a word with civil and political associations.

This fact directs us to the true nature of the congregation of the Lord. It was a nation chosen by God,<sup>1</sup> and separated from all others by His law,<sup>2</sup> to keep and transmit to all nations the knowledge of His will,<sup>3</sup> and as a reward for faithful execution of this service given great temporal blessings.<sup>4</sup> A spiritual blessing was indeed promised, that the seed of Abraham should be a blessing to all nations; but Paul expressly tells us that this applied to Christ and not to the whole community.<sup>5</sup> The Hebrew nation thus inherited duties which depended for their performance on national existence, and did not necessitate inward religion.

But the nation also served one further purpose. It was typical of a future congregation with other purposes and of different composition. Paul says that whatever happened to the Israelites was typical of something happening to Christians.<sup>6</sup> He says that their rites and ceremonies were shadows of the things to come, while the substance

<sup>1</sup> Exod. xix. 5.

<sup>2</sup> Deut. iv. 8.

<sup>3</sup> Rom. iii. 2.

<sup>4</sup> Gen. xiii. 16, xxii. 17; Deut. xxviii. and xxx. <sup>5</sup> Gal. iii. 16. <sup>6</sup> 1 Cor. x. 6, 11.



is of Christ.<sup>1</sup> We read also that the law had only a shadow of the good things to come, not the very image of the things.<sup>2</sup> As then everything connected with the Israelite congregation was typical, and only typical, of the realities connected with Christians, we inevitably ask, Was not the congregation itself a type, and only a type, of the body of Christian believers—*i.e.*, of the Catholic Universal Church?

The resemblance is obvious, and the only possible alternative is that the Israelite congregation not only typified the Church, but formed an organic part of it. It may be thought that this was Stephen's idea, for he spoke of the "church in the wilderness."<sup>3</sup> But when we turn to the Greek version by the Seventy of Deut. ix. 10 and xviii. 16, we find he was quoting the very word there, *ecclesia*. The incident spoken of is the same, and Stephen referred not to the nation as a permanent body, but to the one special assembly of the people to hear their new national law given. In a word, *ecclesia* here bears its ordinary political meaning, "assembly," and is so translated in most European languages.

There is no other hint that the Hebrew nation was part of the Church. Those who speak of the "Jewish Church" ought logically to point also to the patriarchal and antediluvian churches; but the very phrases are not in common use. It is, indeed, true that from the earliest times there were those who, like Seth, Noah, Abraham, Isaac, and Jacob, shall sit down in the Kingdom of God<sup>4</sup>—which is far wider than the Church—but of any Church in the New Testament sense of the word the Bible knows nothing, before the Pentecost, except in type.

But the word *ecclesia*, with its new semi-religious associations, was laid hold of by Christ, and used with a new meaning. He declared that He would build His Church,<sup>5</sup> evidently implying that nothing of it existed as yet. Something He had designed to foreshadow it, and the name He took for His new society. But we must no more confuse the body of Christ with the nation of Israel, because the same word was used for both in different ages, than we may confuse our modern system of electric wires with the old row of signal posts in Nelson's days, because we have the same name "telegraph" for them both. Most translators recognise this difference, and render in the

<sup>1</sup> Col. ii. 17.

<sup>2</sup> Heb. x. 1; ix. 9, 24.

<sup>3</sup> Acts vii. 38.

<sup>4</sup> Matt. viii. 11.

<sup>5</sup> Matt. xvi. 18.

Old Testament the word *qahal* by some term like "congregation," "assembly," while they represent the New Testament *ecclesia* by "church." The ideas clustering round the two are so distinct that they will not put modern readers in danger of confusing them.

The apostles did not attempt to read New Covenant ideas into Old Covenant institutions. Before Christ there was a commonwealth of Israel.<sup>1</sup> He died to reconcile Israelite and Gentile into one body.<sup>2</sup> Until He had been exalted by the right hand of God, did He pour forth the Spirit on believers to build them together a spiritual house?<sup>3</sup> Until there were apostles and prophets—both of the New Covenant (see 1 Cor. xii. 28, xiv., Eph. iv. 11)—for a foundation, could the building rise upon them?<sup>4</sup> Until the Corner Stone was placed in position, could the living stones come to be built in?<sup>5</sup> Until Christ had been made perfect by suffering, could He be the author of eternal salvation to those that obey Him.<sup>6</sup> No: Christ was the Head of the Body the Church, the *beginning*, the *first-born* from the dead.<sup>7</sup> Before His first coming there were believers united to Him by faith, but not yet embodied into a society. These may be united now into the Church, just as stones hewn before the foundation was laid may afterwards be built in. But that there is a Church at all is a purely Christian, New Covenant doctrine, only to be traced in the Old Testament by type.

Now, it is perfectly obvious that any argument from a type can only be used to support an independent truth; can only strengthen, not establish. Else all manner of false positions might be maintained. Take, for instance, John iii. 14: this might appear to show that the Saviour must be lifted up in the wilderness by a believing prophet, and that actual sight of Him was needful for salvation.

Therefore, when we recognise the true antitype, we must not argue to it from the old rite, but must first of all learn from the New Testament all about the antitype, and then seek out the points of correspondence which the type exhibits. This principle applies both to the Jewish nation and to all its rites, including circumcision.

<sup>1</sup> Eph. ii. 12.<sup>2</sup> Acts ii. 33; Eph. ii. 16.<sup>3</sup> Eph. ii. 22; Acts ii. 33;

Eph. ii. 22.

<sup>4</sup> Eph. ii. 20.<sup>5</sup> 1 Pet. ii. 4, 5.<sup>6</sup> Heb. v. 8, 9.<sup>7</sup> Col. i. 18.

## II.—THE INTENTION OF CIRCUMCISION.

Types prefigure spiritual things, not carnal. But recently we have been told they prefigure both. Professor Beet asserts that the ordinances of the Old Covenant have a double counterpart, spiritual and ceremonial, and he illustrates thus:—

<i>O. C. Rite.</i>	<i>Spiritual Truth.</i>	<i>N. C. Ceremonial.</i>
worship	constant service	worship
sabbath	eternal rest	Lord's-day
passover	spiritual nourishment	communion
circumcision	new birth	baptism
&c.	&c.	&c.

The &c. here is very convenient: it would be difficult to continue the list. It is with the third column our quarrel exists; let us add a few parallels—

tabernacle	consecrated house
annual feasts	annual festivals
sacrifice	mass
priests, levites	priests, deacons,
&c.	&c.

and we recognise that the carrying out of this parallelism has long been systematised as ROMANISM. Yet once admit the principle of a New Covenant ceremonial to correspond to an Old Covenant one, and there is no reason why we should stop short of matching every single Jewish rite with a "Christian" rite! Let us read the fourth chapter of the Epistle to the Galatians and stand fast, not to be entangled again in a yoke of bondage.

But it is due to Professor Beet that we examine the four Christian observances he compares to the four Jewish institutions. It is indeed true that we worship at stated times and concentrate our devotion into special hours. But this is on a general principle that a part shall represent the whole, that we actually practise for a short time what we would in theory do altogether. We do not appeal to the Jewish law to warrant us in this. If we observed days and months and seasons and years from Judaising motives, Paul might think he had bestowed labour on us in vain. We do certainly observe the Lord's-day, but not from any Jewish pattern. From earliest times one-seventh of man's life was consecrated to God. For

above a century the Eastern Christians observed both Sabbath and Lord's-day.

The Passover commemorated deliverance from bondage and death; the Lord's Supper recalls the establishment of a New Covenant by the death of the Lord, celebrates our fellowship with Him and with one another, and anticipates a reunion at His coming. Where then is the resemblance in meaning? surely it is closer between the Passover and baptism! And what resemblance is there in form? Is the Lord's Supper to be observed only in Jerusalem, and once a year, and must we use only unleavened bread? Again, we find that the early Christians observed both ordinances, as even the New Testament hints in Acts xx. 6, 7. The observance of the Lord's Supper rests upon positive direction, not upon analogy with the Passover: this latter has a different antitype—*Christ*, our Passover, is sacrificed for us. The remaining case is exactly similar, and we will examine it carefully.

Circumcision prefigures regeneration. The Jews had a hint of this when Moses bade them circumcise the foreskin of their hearts, and be no longer stiff-necked.<sup>1</sup> Jeremiah continually enforced the spiritual meaning. Paul told the Romans (ii. 28) "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter." Circumcision *was* a carnal ordinance, telling of certain earthly blessings to those who received it.<sup>2</sup> They thereby became incorporated into the nation, so that in its immediate effect it was political.<sup>3</sup> It thus *typified* a spiritual blessing under a new covenant of grace, coming by the righteousness which is of faith to all believers.

W. T. WHITLEY.

(*To be continued.*)

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## SOCIALISTS ON SOCIALISM.

"O for the coming of that glorious time," &c.

**T**HERE is a tendency amongst the Nonconformists of to-day to play with Socialism. This tendency is equally visible among Churchmen and atheists. The truth is that the present is an age of sentimentality—which may be defined as a noxious fungus

<sup>1</sup> Deut. x. 16.

<sup>2</sup> Gen. xvii. 8—14.

<sup>3</sup> Exod. xii. 48.

growing on the healthy soil of sentiment—and that Socialism has a specious air of benevolence, and humanity, and liberty about it, naturally attractive to those in earnest about a religion which desiderates rectitude of heart no less than rectitude of intelligence. Socialism looks upon the undoubted evils of modern life with an eye of unintelligent pity; the ends it proposes to attain are possibly commendable, the means by which it sets itself to attain them are not always clear and certainly not practicable, and to many they appear immoral. No Nonconformist would deny that liberty is excellent; but when sentimentality insists that liberty means equality of power and station, many will shake their heads. In an age of progress and all that sort of thing, it requires a certain boldness to deny what are known as "the rights of man," and this side of the question is not to be discussed here. At the same time, it may be pointed out that the matter is to be argued on grounds of political expediency. The rights of men to any other equality than spiritual equality in the sight of God are not stated in the Bible; the weight of New Testament teaching lies distinctly the other way.

The charm which Socialism has for certain minds is in its indefiniteness, its vague promise of "a good time coming." What Socialists want, and how they mean to get it, are matters more easily imagined than described. However, in the January number of that smart and excellent periodical, the "New Review," three leading literary Socialists have been good enough to explain, as exactly as they can, the "Socialist Ideal"; that is to say, the benefits which the adoption of their way of life will shower upon the public at large and upon the private person in particular. Let us leave, then, on one side the morality of the means, and examine the morality of the ends. Socialism, Mr. William Morris tells us, "is an all-embracing theory of life, and . . . it has an ethic and a religion of its own." Now, will it be believed that in the three articles which explain this all-embracing theory of life this is the only mention of religion? What is the religion and ethic of Socialism, of which we hear nothing? From what we know of Socialists, we are led to suspect that the religion is that of "Humanity," and that the ethic includes the dogma of Free Love. Mr. Shaw tells us that the latter includes also confiscation. Now, although Nonconformists claim that anyone shall have the right to believe what he pleases, I am persuaded that, since they

decline to admit the sanction of a State-established Christianity, they are much more likely to refuse obedience to a State founded upon the elimination of at least two commandments from the ten. Again, Mr. Shaw—who is a man of monstrous paradox, and not altogether to be taken seriously—plants his theory of Socialism on the basis that if you only induce the working classes to believe that in this way is their advantage, they will soon find excellent moral sanction for its adoption. He rests his argument on the infamous assumption that “politics are based on the pocket.” In Scotland two notorious Socialists have illustrated this doctrine, one by inciting the railway strikers to what he brutally terms “devilry,” the other by urging them to return to their work, and to do it not only inefficiently, but mischievously. The grave and platitudinous H. S. Salt, in the third article of this precious series, quotes with approval one of “the true prophets of English democracy,” Edward Carpenter, who says: “If I did not know for a certainty that the craziest sot in the village is my equal, and were not proud to have him walk with me as my friend, I would not write another word; for in this is my strength.” Admirable sentiment! It was the same Mr. Carpenter who recommended drunkenness and gluttony as healthy and agreeable relaxations. Here, then, is the ethic and religion of the all-embracing theory of life, or a significant portion of it.

In several pages of uninteresting talk Mr. William Morris diffuses himself on art, and makes two assumptions:—(1) That any manufactured article must either be a work of art, or destructive to art; (2) that every artisan is an artist. Now, does Mr. Morris propose to decorate his steam-engines with friezes, and his railway carriages with dado-hangings, or to abolish them from the earth; and is he prepared to deny that most of the furniture exhibited at the “Arts and Crafts” is without value, either for use or adornment? And if “art is to be an integral part of all manufactured wares,” is an inferior artist to be paid by the State for the production of what he thinks good, in spite of the fact that it won’t sell? Again, every man is to take to the work for which he is best fitted. Who shall judge of this? In 1880 there were 1,500 artists in the Directory of “The Year’s Art”; in 1891 there are 6,000. How many of these have produced a picture that will live, or even sell? And, considering how easily man thinks himself an artist, many more than 6,000 are likely to “paint” in a Socialist

*régime*; but who is to pay for their wasted labour and wasted time, or who shall have authority to drive them into another trade? And in what shall our cups and platters, our pictures and cutty-stools, differ from their present form and aspect? Mr. Whistler has written that "there never was an artistic period, and there never was an artistic people," and Socialism will not alter the facts that to be an artist is as rare as to be beautiful or witty; that people must be housed and supplied with utensils, and cannot wait the washing of the tides which shall build them beautiful lodgments, and turn out daintily chased tea-spoons, or artistic chairs.

Mr. Salt writes about literature; he also writes "different to." He has difficulty with his moods and tenses. He assumes that men of letters write now to please "Dives," and that critics are dishonest. His own books are neither lively nor likely to sell by the ten thousand; they have been roughly handled by "professional critics." He quotes the author of "Looking Backward" (who is sometimes held a thinker, but certainly cannot write decent English or fair American), and "prophesies" that letters will be saner "from the cheering sense of wide-world solidarity and fellowship" than now. He would abolish academic culture, and with it tradition and *technique*. The fact is, that literature is the expression of things observed; that in periods of storm and stress, when men are not happy, it is likely to be "saner" than when all men are supine in ease and Socialism. And if Burns, Shelley, Morris, Whitman, Carpenter, are the greatest writers who have been "inspired by democracy," we are inclined to prefer Shakespeare, Milton, Chaucer, Tennyson, Wordsworth, Dryden, Fielding, and Scott, who did not take "equality for their theme," but produced literature which, in achievement and in "sanity" alike, compares favourably with the literary works of the five inspired of democracy. If Socialists have a "ideal," they should employ some one to state it who knows what literature is, and can write English.

The "gay and festive" Bernard Shaw writes of the Socialist Ideal of Politics, which, as he frankly says, is confiscation—an income tax of 100 per cent. He does not explain the conception of a Socialist State, nor has he any notion of methods of its dealing with foreign powers, internal dissensions, and (say) papal aggression. We gather that our statesmen would carry concertinas, and that

Mr. Bernard Shaw would "get his name up," in which case he might turn his powerful mind to consider the case of those who had spent all their money, and refused to work for more.

This criticism has been in its aim destructive. Socialism is an impossible and ridiculous remedy prescribed by illogical faddists for a state of affairs which requires not only serious consideration, but prompt alteration. The alleviation of distress, the relations between masters and men, are questions which face us. Socialism will not, except accidentally, and by suggestion, help us to solve them. As Mr. Frederick Greenwood says, in a sane and cogent article published beside the nonsense just noted: "Never has there been so sympathetic a desire to redress the miseries of the poor, or any such readiness to think of them as wrongs as there is to-day; and, unless all the signs of the times deceive us, it is a well-rooted and fast-growing sentiment. If so, then all the more safely may we leave the social question to work itself out within its own natural limits, and through its own evolutionary processes." The Editor and the readers of this Magazine are not likely to agree with the whole of this criticism; but the writer is one of those who think that the criticism ought to be made.

N. B.

## SUNDAY MORNINGS WITH THE CHILDREN.

### No. II.—THE SUPREME SHEPHERD OF SOULS.

DEAR YOUNG FRIENDS,—Permit an old traveller in many lands to address you. Among all names, titles, and similes applied to the Lord Jesus Christ *Shepherd* is not the least expressive. An apostle wrote, "The Shepherd and Bishop of souls" (1 Peter ii. 25). Jesus is so. One day I passed a house; hearing music I stopped and listened. That lovely hymn, which "was composed in a stage-coach," was being sung:—

\* "I think, when I read that sweet story of old,  
When Jesus was here among men,  
How He called little children as lambs to His fold,  
I should like to have been with them then."

Now perhaps you will think and say in your hearts: "And so should we like to have been there." Well, the songsters warbled on:—

"Yet still to His footstool in prayer I may go,  
And ask for a share in His love;  
And if I now earnestly seek Him below,  
I shall see Him and hear Him above."



I wonder whether David was quite young when he said and sang his 23rd Psalm, "The LORD is my Shepherd," and so on? Was he then taking care of his father's sheep in the beautiful plains of Bethlehem? In Asia Minor (and elsewhere) I was so pleased to see the regard shepherds have for their flocks. Never do they drive them (as in England), but draw and lead, and the flocks follow. There are under-shepherds, but the master—that is the one to whom the sheep and lambs belong—is ever overlooking. The Supreme Shepherd has His under-shepherds, but He never fails to lead. It is written: "*Thou leddest Thy people like a flock, by the hand of Moses and Aaron*" (Psalm lxxvii. 20). The Prophet says, "He shall feed His flock like a shepherd: He shall gather the lambs in His arm, and carry them in His bosom" (Isaiah xl. 11). Jesus Himself said of the flock and His leading, that "He goeth before them, and the sheep follow Him; for they know His voice" (John x. 4). Ay! and *such a voice is—*

"The voice of the Shepherd! how kind is its tone—  
 'Come, ye young ones, to Me, ere life's spring-time be flown;  
 I will take you, and bless you, and make you Mine own.'"

Oh, the only Safe Leader through this sin-stricken world is Jehovah-Jesus, the Supreme Shepherd of Souls. Mark some of His qualities—supreme.

*He has an All-watchful Eye.*—He inspects all; He watches over His whole flock; not even a lamb ever escapes His notice. He sees within souls (Psalm cxxxix. 1-10), and He sees all the without of souls. No part of the way is unknown to Him. Hence, how precious His promise: "I will instruct thee and teach thee in the way thou shalt go; I will counsel (guide) thee with mine eye upon thee" (Psalm xxxii. 8). He may, indeed, lead by a roundabout way, still His way is the real, right, and safe way to the "City of Habitation" (Psalms cvii. 7, 8, lxxviii. 52, 53). Were you in some parts of the East, you would see servants looking up to their master's eye for direction. Ever look up into the guiding eye of the Chief Shepherd, and follow His guidance.

*He has an All-powerful Arm.*—"Who is a mighty one, like unto Thee? Thou hast a mighty arm" (Psalm lxxxix. 8, 13). "Thou hast with Thine arm redeemed Thy people" (Psalm lxxvii. 15). "He shall gather the lambs with His arm." Diseases, dangers, and difficulties lie strewed through all the wilderness-world. True, some of the valleys are very lovely; and yet the shades of death hang over and about them. David had an eye to these contrasts when he wrote: "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me" (Psalm xxiii. 4). (See description in Bunyan's Pilgrim.) "Fear not, little flock" (Luke xii. 32), suggests want and warfare: what weapons of defence have sheep? "The race is not to the swift, nor the battle to the strong." Antigonus saw Ptolemy's Armada. His pilot cried out, "What a number!" Antigonus replied, "For how many do you value me?" If Jehovah-Jesus, our Shepherd, is for us, who is against us? (see 2 Kings vi. 16). Therefore trust and be not afraid.

*He has an Ever-attentive Ear.*—Yes, He even hears the feeblest bleatings of the tenderest lambs; He hears groans and sighs, and quickly sends relief. Did ever

soul cry to Him in vain? Is it not written: "Before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah lxx. 24, 25). "This poor man cried, and the LORD heard him, and saved him out of all his troubles" (Psalm xxxiv. 6). Prayer is power.

"Supremely good and great,  
He tends His blood-fought fold;  
He stoops, though throned in highest state,  
The feeblest to uphold.

"He hears their softest plaint;  
He sees them when they roam;  
And if His meanest lamb should faint,  
His bosom bears it home."

*He has an Ever-tender Heart.*—He is Love. He laid down His life for us (John x. 11). In the "regions beyond" I was told that if wolves attack and kill the shepherds and drink their blood, the sheep escape; for wolves are satisfied with human blood. Single-handed and alone our Chief Shepherd fought the great battle of the Cross; died to set His people—His flock, free. "Precious blood that hath redeemed us; all the price is paid." Was ever love and pity like His? Oh! hearing Him, we must Him know; knowing Him, we must believe; believing Him, we must Him love; loving Him, we must obey; obeying Him, we must Him follow; following Him, we must hope, wish, expect; hoping in Him, we must by and by see Him (1 John iii. 1, 2); and seeing Him, the consummation will be: "The Lamb which is in the midst of the throne shall be their *Shepherd*, and shall guide them unto fountains of waters of life" (Rev. vii. 17). Amen.

Chersey.

S. COWDY.

[P.S.—Will our young friends kindly look at the Scriptures marked in brackets?]

## NOTES AND COMMENTS.

**C**HRISTIAN WORK IN OUR VILLAGES.—"The Bitter Cry of Outcast London" has at length made itself effectually heard, and there is little fear that the needs to which it has given expression will be overlooked. The publication of "In Darkest England" has reminded men—as they have rarely been reminded—of the existence of a submerged tenth (there need surely be no quarrelling about the exact proportion), and has secured contributions such as are seldom given towards the practical realisation of a great social scheme. Mr. Booth has doubtless ignored to an unpardonable extent the work of already existing agencies, but let it be also acknowledged that designedly or undesignedly he has created for them an opportunity of urging their claims on a public which is at last awake. The London City Mission, Mr. George Hatton's Prison Gate and Thieves' Mission, the work of such men as Dr. Barnardo, Mr. Cuff, and Mr. Archibald Brown, and Christian workers of a similar class in all the great

centres of our population, should meet with a support more extensive and generous than ever. The needs of our large towns are, however, no more pressing than the needs of our villages, and unless the latter are cared for, the former—even in their most aggravated form—will continually increase. Widely as we differ from the policy of the *Church Times*, we gladly acknowledge the great service it has rendered by the publication of “A Plea for Rural England,” by A Village Priest. No plea could be more cogent and timely, and with sundry modifications it could be addressed to the members of our own churches. We reproduce one or two brief extracts which are worthy of special attention, and which ought to be read by every Baptist in the kingdom. Ministers in want of material for home mission sermons can find nothing more admirable than the following:—“From our rural populations, large numbers almost daily drift more and more towards the towns, and what is wanted is that these should be so spiritually nurtured and morally elevated as to prevent them from swelling the already vast numbers of those who, from the influence of vice and misery, have fallen into a state of practical heathenism.” “What we want, then, is some special force, which can be brought to bear upon the existing vices and corruptions of rural England, so that from the heart of this great country may go forth, not an ever-swelling stream of sin and wretchedness, but, rather, a rich and ever-growing tide of purity and lasting happiness.” The terribly low state of morality may be accounted for on various grounds. “Amongst many others, one great factor, not known to all, is the obvious deficiency in the house accommodation provided for the poor. In some country districts the housing of the poor is as deficient and proportionally bad as in the larger and more congested areas of the town.” “Sleeping together, having ‘all things common’ from earliest infancy, we cease to wonder at their low moral tone, and we cannot be surprised at any forms which that hideous monster Vice may assume. It is a fact that in numberless instances gross acts of sin precede what should be ‘the holy estate of matrimony.’” “Without a doubt, purity as taught us by Christ, is a ‘dead letter’ in the moral code of many thousands in rural England.” “In one country village alone, out of an unusually large number of marriages in one year, two-thirds were the direct result of sin.” “The point lies here. Is it not useless to try and cleanse the stream, unless we first of all purify the source? The country is the spring from which large supplies are drawn, and it is, to a great extent, a waste of energy and means to attack the consequence, unless first of all, or at least at the same time, we look to the cause.” All this is perfectly true, and the only conclusion which can be drawn from such facts is that “a great moral and spiritual missionary work is needed in rural England.” The writer pleads for men well equipped, men of rare gifts, who will throw themselves heart and soul into the work. He may not agree with us in thinking that the work cannot be overtaken by any single community, however powerful. The Church of England ought, from her high vantage ground, to be doing much more than she is; but the task is too great even for her resources, and if, instead of frowning on other churches and endeavouring to “stamp out Dissent,” she would welcome their co-operation, the gain would be

great both to herself and the country. At any rate, our duty is clear, and even as a means of fulfilling our duty to the towns we must do more for the villages.

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CO-OPERATION, NOT RIVALRY.—It must be humiliating to the upholders of the State Church to be compelled to make such admissions as those just quoted. We are so often told that the Church deserves the support of the nation, because it does the work to which voluntarism is necessarily unequal! A Village Priest is not, however, alone in his lamentations. The Bishop of Salisbury has spoken in language not less emphatic. Happily, there are scores of villages to which these lamentable descriptions do not apply, and of which we can truthfully tell a very different tale. We also know of districts which were once as dark and degraded as those described by the Bishop and the Village Priest, but where a marked change has been effected, largely through the earnest and devoted labours of our village ministers, who are not priests. We have no wish to bandy reproaches or to stir up sectarian strife. There is sufficient in the condition of rural England to sadden and humble us all at the thought of our failures, and to rouse us to more self-denying and resolute endeavours. By all means let the clergy of the Church of England rally their forces and put forth their strength, but let them not haughtily claim a monopoly either of the right to evangelise or of the control of secular education. This latter point demands our watchful attention, and Board schools should be established in every district. Home Mission enterprise must have a more prominent place in our denominational programme. There is abundant room for all the work that can be done. We would avoid going where we can only succeed at the expense of others. There are cases not a few in which Nonconformists have not been sufficiently scrupulous on this point, but have opened a preaching station where there was not only no real need for it, but where it inflicted positive injury on a previously-existing church or station. There ought to be an agreement among, at any rate, all Evangelical churches, that efforts shall be made to conquer the land not yet possessed, and that there shall be no trenching upon other men's ground.

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READING UNIONS.—Various movements for the better instruction of Christian people in the principles of their faith have recently been inaugurated. The University Extension Lectures have shown how much may be accomplished on thoroughly popular lines. The London Diocesan Church Reading Union, meeting by permission of the Duke of Westminster at Grosvenor House, is probably designed for fashionable audiences, but its programme of lectures on Christian Evidences, the Scriptures, the Prayer Book, and Church History, with papers of questions and optional examinations, may be adopted in other quarters, and similar work is intended to be carried on at several centres. The Bishop of London, in his inaugural address, pointed out the necessity of giving, in these times of intellectual activity, a prominent place to topics connected with our religion; and, indeed, this necessity is too patent to be ignored. In another direction, the venerable Dr. Martineau has expressed his readiness to give, and before this Magazine is in the hands of our readers will have begun to give,

instruction to young people in a Sunday class at University Hall. The Christianity of University Hall is very thin and attenuated—a poor substitute for the full-orbed Gospel of Jesus Christ—and Dr. Martineau omits from his teaching elements which, in our view, are absolutely essential to the validity and power of the message of salvation. But we admire his earnest desire to help “the host of young men and women severed from the shelter of well-ordered homes, and left to self-direction amid the perilous cross-currents of London life.” Of these numbers no doubt remain faithful to their early training. But still greater numbers drift away from their old moorings, and can be saved from utter scepticism only by sympathetic and competent guidance. There are men among ourselves—in our colleges and our churches—capable of rendering help to intelligent young people. Some are already doing it; but ought not efforts to be made on a larger scale, and not single-handed, but through a combination of our forces?

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THE ARCHBISHOPRIC OF YORK.—Dr. Thomson, who had held this high office for upwards of twenty-seven years, died on Christmas Day. His promotion in the Church was exceptionally rapid, and few men have been raised to the episcopal bench at so early an age. He was bishop at forty-two, and archbishop at forty-three. His appointment to the Archiepiscopal See of York was far from popular. The late Bishop Wilberforce was marked out for the post, both by himself and by the most influential Churchmen of the Northern Province. In fact, public opinion had almost unanimously fixed upon him, but the Queen was adverse to his appointment, and insisted on Dr. Thomson, whose reception in the North was the reverse of cordial. Dr. Thomson was the son of a Whitehaven merchant, and received his early education in a school kept by a Congregational minister. His success at the University was not brilliant, but his industry was untiring, and he was an instance of the truth of the adage, *improbus labor omnia vincit*. He proved himself equal to the duties of his high position, and though he did not escape the suspicion of being a clever man of the world, rather than a spiritually minded pastor, he steadily rose in the esteem of all who were not obstinately prejudiced against him. He was a good lecturer and an impressive, though scarcely an eloquent, preacher. He had the distinction of being one of the two or three dignitaries whom the Ritualists specially delighted to abuse. Though scarcely a great man, he probably proved as suitable for the post as even the more versatile and brilliant Wilberforce could have done. The Bishop of Peterborough, Dr. Magee, has been nominated as successor of Dr. Thomson, and apart from his advanced age—he is over seventy, and has somewhat enfeebled health—his appointment has given general satisfaction. He is a brilliant preacher and a vigorous debater, remarkably fluent, humorous, and incisive. He was the most powerful opponent in the House of Lords of Mr. Gladstone's Irish Church Bill (though it is said that he opposed it only on grounds of policy), and is a staunch defender of the State Church in England. He has dealt hard blows at the Liberation Society, and regards its aims with aversion, but he is an honest, honourable, and straightforward opponent, and commands

universal respect. He is a man of sound judgment, of skilful administrative powers, of undaunted courage, and in every way worthy of this high office.

THE SCOTCH RAILWAY STRIKE, breaking out as it did at the most inconvenient season of the year, and interfering in an unprecedented degree with the traffic, has necessarily attracted a large share of public attention. The strike has been more prolonged than either side at first anticipated, and has been needlessly embittered. Public sympathy is very largely with the men, who undoubtedly have serious grievances, especially on the North British Railway. The Caledonian system seems to be much better worked, and its servants would not have left off work but for their sympathy with the men on the North British. The directors of the latter company are, so far as we can gather, mainly responsible for the crisis. The demand of the men for shorter hours—ten hours a day for drivers and eight hours for signalmen—is thoroughly reasonable, and ought to be conceded. In fact, the public ought to insist on the concession in its own interests not less than in those of the men. It is impossible to keep men on the strain for a longer time than this without risk. Overworked drivers and signalmen are a source of constant danger to every traveller, and there are more narrow escapes than it is at all pleasant to contemplate. This is a case in which the interference of Parliament might be justly invoked. The safety of the community demands it. The argument that, if the demand for shorter hours were conceded it would be impossible to pay good dividends, is entirely beside the mark. Neither railway companies nor private firms have a right to make their profits by injustice and oppression, and still less at such risk to the public. Besides, the argument is false, as the action of the English companies has proved. It is to be regretted that the directors have declined the offer of mediation made by Mr. Haldane, the Lord Provost of Edinburgh, and an influential Committee in Glasgow. Their tone throughout has been one of angry defiance. While censuring their conduct, however, we cannot approve of the action of the men. The breaking of their contracts, and the manner and time in which the strike was sprung upon the companies, the threats and acts of violence to which recourse has been had, the interference of Mr. John Burns and his orders to the dockers, are certainly to be deplored, and have damaged rather than helped a good cause.

## REVIEWS.

TALKS WITH MEN, WOMEN, AND CHILDREN. By Rev. David Davies.  
Second Series. London: Alexander & Shephard.

MR. DAVIES is happily so well known to the readers of this magazine that there is little need to dwell on the characteristics of his preaching. He is a true Bible student conversant with every part of Scripture, and not restricted in his choice of texts to the beaten tracks. Hence his sermons have a freshness and force which must awaken the interest of his congregation, while his tenderness of feeling, his quiet humour, and his aptness in illustration, allied as they are to

evangelical fervour, render his ministry rich in every element of usefulness. We are glad that he has inserted in this volume the sermons on Baptism in relation to Protestant Christianity and its primitive mode and subjects. They are an admirable exposition and defence of our principles. A notable feature of the volume is the Talks with Children, which are further described as the Pilgrim's Progress Retold. Not unfrequently these talks with the little folks must have been the most delightful part of the service, and we know that they were valued by some who are no longer little. We trust that when Mr. Davies has completed his charming expositions of Bunyan's immortal work, he will publish them in a separate volume. We are glad to note that in future the weekly issue of Mr. Davies's sermons is to contain four extra pages, which will enable him to publish his address to teachers on the International Lesson. The volume is in every way well got up.

THE EXPOSITOR. Edited by the Rev. W. Robertson Nicoll, M.A., LL.D.  
Fourth Series. Vol. II. London: Hodder & Stoughton.

ALTHOUGH the contents of this volume are not exclusively expository, they are all of intense interest to Biblical students, and constitute by a long way the best and richest fare Dr. Nicoll has yet provided for his readers. Dr. Perowne's notes on the Story of the Creation; Dr. Milligan's chapters on the Resurrection (1 Cor. xv.); Dr. Bruce's two papers on the Epistle to the Hebrews; and Prof. Cheyne's on Psalms lxiii. and lxviii., take rank with the best expository and critical work of recent years. To Prof. J. T. Marshall's remarkable paper we have already called attention. His arguments go far to prove that there must have been a common Semitic original for the Gospels. The reminiscences of the late Prof. Elmslie, of Dr. Döllinger, and of Cardinal Newman are all of exceptional worth. Indeed, Mr. A. W. Hutton, who for many years was in close contact with Newman, has done more than any one else to stop the unhealthy and indiscriminate eulogy of "the great Cardinal." No future biographer will be able to overlook what he has here written. Mr. Hutton had a far closer acquaintance with Dr. Newman, and a more accurate estimate of his character, than his distinguished namesake, the editor of the *Spectator*.

THE BOOK OF ECCLESIASTES. With a New Translation. By Samuel Cox, D.D.—THE GENERAL EPISTLES OF ST. JAMES AND ST. JUDE. By the Rev. Alfred Plummer, M.A., D.D. London: Hodder & Stoughton.

IN the issue of these volumes, the Expositor's Bible opens its fourth series well. It was a happy thought which led Dr. Nicoll to secure as his volume on Ecclesiastes a revised edition of Dr. Cox's "The Quest of the Chief Good," which, notwithstanding its merits, has been for many years out of print. There are few books which have excited greater curiosity among Biblical students, or elicited greater diversity of opinion, than the Book of Ecclesiastes. The Solomonic authorship of the book is abandoned by many who are by no means advanced critics, and who still hold, *e.g.*, to the unity of Isaiah. The strongest arguments which Dr. Cox adduces are not philological, but are based on the political and social conditions revealed in the book. He contends that it depicts

not the splendour, the prosperity, and the world-wide peace of Solomon's reign, but a time of oppression, and vice, and insecurity, such as the Jews passed through when they were at the mercy of the Persian satraps, either during the exile or immediately after. Nor was there a time when Solomon could have written: "I was king in Jerusalem," as though he had ceased to be such. Hence the book is regarded as a dramatic poem of a later age than Solomon's. There is force in these objections, but is it not strange that the author should represent Solomon as writing the book after he had ceased to be king, and that he should depict his reign—or a reign near to his—in such dark and false colours? Dr. Cox still rejects the idea that the writer was a gloomy and sceptical pessimist, and reaffirms his belief that his aim was to show that *the chief good* will be found neither in wisdom nor wealth, business nor pleasure, but in the love and service of God. The exposition is marked by all Dr. Cox's clearness and beauty of style, and has a wealth of illustration, both from ancient and modern literature, which cannot fail to delight as well as instruct all thoughtful readers.

Dr. Plummer's work on the Epistles of James and Jude is marked by great vigour and breadth of thought, and will appeal with almost equal power to scholars and general readers. Theological students would listen to such lectures with eagerness, and ministers will regard the book as a "find." It discusses with great vigour all the difficult questions which these Epistles have raised, though in the exposition some verses are passed over which should have been noticed, *e.g.*, James ii. 27. We note that Dr. Plummer is still doubtful whether Jude preceded 2 Peter, or 2 Peter preceded Jude. The weight of modern opinion strongly favours the priority of Jude. But it is impossible to reach certainty in the matter. The critical and exegetical elements in Dr. Plummer's work are alike strong and satisfactory.

INTRODUCTION TO THE OLD TESTAMENT. By the Rev. C. H. H. Wright, D.D., &c.

THE WRITERS OF THE NEW TESTAMENT. By the late Rev. W. H. Simcox,  
M.A. London: Hodder & Stoughton.

THE "Theological Educator," the series to which these volumes belong, is admirably fulfilling its functions, and in the present state of Biblical criticism no manual could be more welcome than Dr. Wright's. An intelligent view of the existing position of Biblical scholarship as to the age, the authorship, the structure, and interpretation of the different books of the Old Testament is imperatively needed. Dr. Wright's little work is full of most valuable information. On some points he yields more to modern criticism than we could do, but we are glad that he deprecates all indiscriminate censure of criticism, and shows that though we had to surrender to it far more than we are ever likely to surrender, our faith in the inspired Word would be untouched. This is a lucid, compact, and scholarly work. Mr. Simcox's book is the sequel to his "Language of the New Testament." It is a full and exact differentiation of the various forms of Hellenistic Greek employed by the writers of the New Testament. The research involved in the work must have been enormous. Here and there we come across



a statement which is open to question, as when on page 78 it is said that *τηρείν τὰς ἐντολάς* (to keep the Commandments) can hardly be called distinctively Johannine.

ESSAYS, REVIEWS, AND ADDRESSES. By James Martineau, LL.D., D.D., D.C.L. Selected and Revised by the Author. I.—Personal, Political. London: Longmans, Green, & Co.

It has long been a cause of regret to Dr. Martineau's friends that they were unable to procure copies of his numerous essays, which are known to contain much of his best, though not perhaps his most elaborate work. We were surprised to find the other day that one of his essays in a volume now out of print is dated 1830, and yet the veteran philosopher's pen has lost none of its cunning. In many respects we prefer his earlier to his later writings. As a critic of the materialistic and agnostic philosophy, and an exponent and vindicator of theism, Dr. Martineau has rendered to our age unrivalled service; and though we differ from him *toto coelo* in his doctrinal positions as to the personality and work of our Lord, we cannot but be grateful for his exemplifications of the spirit and laws of Christian ethics. The contents of this volume belong for the most part to the period of the "Endeavours after a Christian Life." The most interesting essays are those on Dr. Arnold, Dr. Channing, Newman, Coleridge, and Carlyle; a sketch of Schleiermacher, and a singularly just and trenchant critique of Comte's life and philosophy. The political essays deal with the Eastern question as affected by the Crimean War, and one with the Slave Empire of the West. Dr. Martineau is unsparing in his denunciation of "the arrogance and hypocrisy of the Russian autocrat," and would have liked England to enter on a campaign in Poland. We imagine that neither of our great political parties would assent to his reasonings now. His sympathies were by anticipation with the North in the great American War. More detailed criticism we must reserve for later volumes.

THE CHURCH IN THE MIRROR OF HISTORY. Studies on the Progress of Christianity. By Karl Sell, D.D., Darmstadt. Translated by Elizabeth Stirling. Edinburgh: T. & T. Clark.

DR. SELL has presented in these six lectures a bird's-eye view of the progress of the Church from its formation until now, and with remarkable tact and lucidity has depicted the characteristics of each successive age. He has clearly shown us the workings of the "one increasing purpose," and discriminated true from false. The lectures are an admirable aid to an intelligent appreciation of the nature and functions of the Church. The author is scarcely correct in saying that all recent religious movements in England have issued from Methodism, nor does the credit of having put new life into foreign mission enterprise belong either exclusively or pre-eminently to Methodism. "It procured the abolition of slavery," &c. ! On the other hand it is only in a modified sense that "its last phase is the Salvation Army, which seeks by all sorts of concessions to the liking of the English mob for noisy public demonstrations to attain the great end

of saving souls." Dr. Sell is known as the editor of the "Life and Letters of the late Princess Alice." A copy of his lectures in their English dress has been graciously accepted by Her Majesty the Queen.

**THE FOUNDATIONS OF THE BIBLE.** Studies in Old Testament Criticism. By B. B. Girdlestone, M.A., Canon of Christchurch, &c.--**THE BATTLE OF THE STANDPOINTS.** The Old Testament and the Higher Criticism. By Alfred Cave, B.A., D.D. London : Eyre & Spottiswoode.

CANON GIRDLESTONE is a candid and competent Hebraist, whose arguments in favour of the traditional view of the origin and structure of the Old Testament will command general respect. He shows by a minute examination that many of the strong points of the critics are not proven, and that the late and composite authorship of the Pentateuch, for instance, is not, and is not likely to be, established. On some points opinion has to be modified, but not in such a way as to impair either the fidelity of the writers or the integrity of the books. Principal Cave's vigorous pamphlet is an expansion of the paper he read several months ago before the Evangelical Alliance. It is the best popular statement we know of the rival development and journal theories of the Pentateuch, and adduces facts which cannot be pooh-poohed or waved aside as by a magic wand. The challenge Dr. Cave has thrown down ought to be definitely met.

**THE INTERMEDIATE STATE BETWEEN DEATH AND JUDGMENT.** Being a Sequel to "After Death." By Herbert Mortimer Luckcock, D.D., Canon of Ely. London : Longmans, Green, & Co.

LIKE many other English Churchmen, such as Archdeacon Farrar and the late Canon Liddon, the author of this work advocates a greatly modified form of purgatory (described as the purification of the soul) apart from the most objectionable features of the Romish doctrine. The purification, of which the Scriptures speak, do not imply or allow any age-long process. These writers overlook the purifying and transforming power of the vision of God. One of the chapters is headed "A Second Probation inconsistent with Scripture." And yet prayers for the dead are regarded with favour. The tone of the book is reverent, and it contains much which should be carefully pondered. But for our own part we prefer not to go beyond what is written.

**THE POETICAL WORKS OF PERCY BYSSHE SHELLEY.** Edited by Edward Dowden. London : Macmillan & Co.

FOR ordinary purposes we prefer a selection from Shelley to his complete works, and use Mr. Stopford Brooke's delightful Golden Treasury edition (published by Messrs. Macmillan). But every student will wish to have a complete edition at hand, and this, which is uniform with the one volume Tennyson, Wordsworth, and Matthew Arnold, is incomparably the best. The paper, though thin, is good and the type clear. Mr. Dowden's Introduction is free from the gush of the Shelley worshippers, and is as discriminative as it is appreciatory. The verses which appear in Mr. Dowden's "Life of Shelley" are not reprinted here. Messrs.

Macmillan are laying the students of English literature under deep obligations by the production of such volumes as these.

**THE PLEASURES OF LIFE.** By Sir John Lubbock. **SANT' ILARIO,** and **GREIFFENSTEIN.** By F. Marion Crawford. London: Macmillan & Co.

THE two parts of Sir John Lubbock's delightful lectures or essays are now issued together, after having attained a circulation of 75,000 and 36,000 respectively. A wiser, pleasanter, and more companionable book we do not know. Its perusal will diffuse the pleasures of which it speaks. Mr. Crawford's novels are independent both of criticism and eulogy. "Sant' Ilario" contains one of his most skilfully constructed plots, and holds the attention captive from the first page to the last. "Greiffenstein" is not without interest on the same score, but its characters, Greif, Rex, and Hilda, as in different ways Hugo and Rieseneck, are more brilliantly and incisively sketched. It is an undoubtedly great book, set to a lofty key.

**SERMONS.** By J. E. Louis Trial, one of the Pastors of the Reformed Church of Nîmes. Translated into English by R. C. Faithfull. First Series. London: Simpkin, Marshall, & Co.

THERE can be little difference of opinion either as to the intellectual force or the eloquence of these sermons. They are the fruit of a cultured and disciplined mind, and are adorned with the graces of a brilliant style. Their doctrinal position is akin to Dr. Martineau's in his "Endeavours after a Christian Life," and too purely humanitarian to satisfy either the teaching of Scripture or the needs of the human heart and conscience.

**THE BIBLICAL ILLUSTRATOR.** By Rev. Joseph S. Exell, M.A. Genesis, Vol. I. London: Nisbet & Co.

MR. EXELL'S collection of "Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Historical, and Homiletic," is, in its own way, without a rival. It contains treasures from all quarters, and, if wisely used, will be a valuable help to preachers of every class. Rarely, indeed, have so many valuable thoughts been compressed into the same space. If a knowledge of what the best preachers have said on a text can inspire vivacity and force, the reign of dulness ought to be at an end.

**DOERS OF THE WORD: Thoughts on Passages of Scripture bearing on Daily Christian Life.** By E. J. Whately. London: Elliot Stock.

MISS WHATELY has much of her distinguished father's keen insight and vigorous practical sense. There is nothing commonplace or conventional in these meditations. This fact and their healthy evangelicalism will win them a wide welcome.

**DOES GOD BREAK HIS PLEDGES?** By the Rev. John Harries. London: Elliot Stock.

THESE homiletical germs on the various aspects of prayer cover with tolerable completeness the whole ground of this ever-important subject, and contain much terse and suggestive thinking, as well as many apt and forcible illustrations.

The sonnet on the Power of Prayer (page 91), attributed to Keble, belongs to the late Archbishop Trench ; and who, by the way, is Professor Tyndale ?

GLEANINGS AFTER HARVEST ; or, Idyls of the Home. By the Rev. John R. Vernon, M.A., Author of "The Harvest of a Quiet Eye," &c. Cassell & Co., Limited.

A SERIES of quiet, meditative, earnest studies in prose and verse, full of the wisdom of life and laden with the fruits of experience. The dream paper on Haddon Hall is perhaps the most exquisite in the volume, but we must also note the story on "The Falsehood of Extremes," and the study, "The Grand Old Name of Gentleman." There are some delightful poems in the series, "Valentines to my Wife." The illustrations, especially of country scenes, are both appropriate and beautiful.

LIFE AMONG THE CLOSE BRETHREN. Reprinted from the *British Weekly*. London : Hodder & Stoughton.

AMONG the many conspicuous services rendered to our churches by the *British Weekly*, few are of greater value than this exposure of the bigotry and mischievousness of "Brethrenism." Wherever this narrowest and most uncharitable of all the sects exists, it is a means of strife and disaster. Its attitude is one of antagonism to all the churches, and its recruits are drawn from them and not from the world. We trust that these letters in their re-published form will be extensively circulated.

SPIRITUAL LAW IN THE NATURAL WORLD. By Edmund Swift, sen. London : Elliot Stock.

So far as Mr. Swift endeavours to show the harmony between science and revelation, we are at one with him. He finds the key to the solution of all problems in the unity of God as a Being of infinite wisdom and love. Life is spiritual as well as physical. Spirit is force, and matter its manifestation. Man was made for happiness, and fails to obtain it through his violation of law. The Gospel is the reconciliation of man to law, not the reconciliation of the Father to men. Election, according to Mr. Swift, is a fiction, and God does not consign men to hell, but they consign themselves to it. There are some good things in the book, and a few that are not good. The style is, as the author seems to think, abstruse, and hence for more imaginative readers he intersperses with the text some few poetical illustrations. But, if the truth must be told, we find his poetry as difficult as his prose.

GETHESEMANE ; or, Leaves of Healing from the Garden of Grief. By Newman Hall, LL.B. Edinburgh : T. & T. Clark.

MR. NEWMAN HALL has the tongue of the learned, and is able to speak a word in season to him that is weary. His latest work is specially intended for such as are in affliction of whatever form. His keen insight, his tenderness, his sympathy, and his devoutness enable him effectually to comfort others with the comfort whereby he himself has been comforted of God. This is a welcome and valuable work.

**FREEDOM THROUGH TRUTH.** By Rev. John Cameron. Hodder & Stoughton. A VOLUME of wise, sensible, and sympathetic lectures, designed especially for young men who are held in the grip of "honest doubt." Mr. Cameron, a clergyman in Melbourne, Australia, is a man of faith and culture, and therefore well qualified to deal with the difficulties of thoughtful young men.

A SELECT GLOSSARY OF BIBLE WORDS, and a Glossary of Important Words and Phrases in the Prayer Book. By Rev. A. L. Mayhew. Eyre & Spottiswoode.

THE substance of this work has appeared in the Teacher's Bible and Prayer Book. The illustrative quotations from old English writers and from former versions of the Bible are invaluable. To students Mr. Mayhew's help will be most welcome.

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#### BRIEF NOTICES.

FROM Messrs. Hodder & Stoughton we have received the volume for 1890 of "The Mother's Friend," edited by Mrs. G. S. Reaney. A most admirable magazine. Also "The Minister's Pocket Diary, &c., for 1891." By a long way the best of its class. "The Century" Illustrated Magazine (T. Fisher Unwin) for January gives the first instalment of the Memoirs of Talleyrand, which will doubtless attract world-wide attention. The descriptive papers, "Along the Lower James" and "The Missions of Alta California" will be read with equal, though a different kind of pleasure. The illustrations are as nearly perfect as they can be. The serials are of a decidedly high class. "The Expository Times" (T. & T. Clark) maintains its high standard, though its contents are even more varied.

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#### LITERARY NOTES.

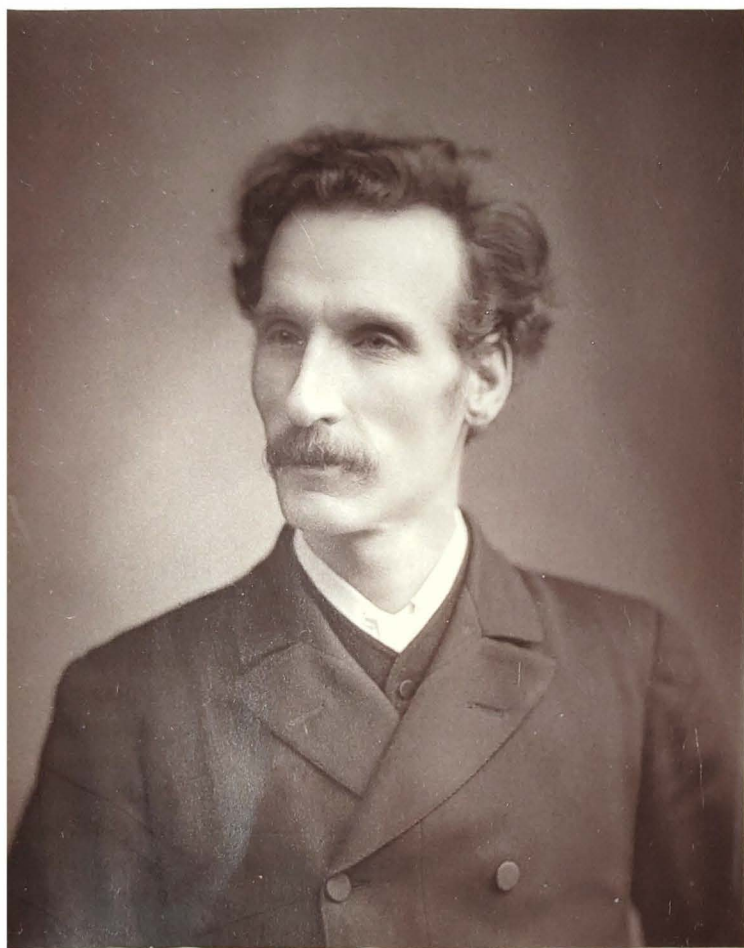
THE late Mr. J. E. Bailey, of Manchester, author of "Life of Fuller," had before his death made considerable progress with the preparation of a collected edition of the Sermons of Dr. Thomas Fuller. The work, completed by Mr. W. A. Axon, is now nearly ready, and will very shortly be issued as a limited edition in two handsome 8vo volumes, printed and bound in old style. The editor of this magazine had for many years the privilege of close personal friendship with Mr. Bailey, and can testify to the painstaking and conscientious thoroughness with which all his work was done. Messrs. Unwin Brothers are to be the publishers.

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WE give a cordial welcome to the "Religious Review of Reviews" (13, Waterloo Place, S.W.), and have no doubt it can be so conducted as to become extensively useful.

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WE learn that in the recent competition for the Sunday School Union Prize of £100 for the best tale on the Evils of Gambling the successful competitor is the Rev. Alfred Colbeck, of Lindley, Huddersfield. The story will shortly be published under the title "The Fall of the Staincliffes."



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*yours faithfully*  
*James Baillie*

THE  
BAPTIST MAGAZINE

MARCH, 1891.

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THE REV. JAMES BAILLIE, OF  
BLOOMSBURY.

IN his inaugural address to the students at Bristol College in 1882, the Rev. John Aldis began by saying, "Gentlemen, your student life is prophetic. What you are as students, you will be as ministers." Among the many students, past and present, who sat in the old chapel at Broadmead listening to that memorable address, there was none whose ministerial career has furnished a more striking illustration of the truth of that pregnant sentence than the subject of the present sketch, the Rev. James Baillie. Those who were with him in college—knowing him as perhaps only fellow-students can know each other—all felt that a career of more than ordinary interest and power lay before him. The thoroughness with which he gave himself up to both his work and play; the strict conscientiousness with which he prepared for class; the outspoken fearlessness with which he blamed whatever was mean and tricky, and supported whatever was manly and right; his thoughtful sympathy and kind helpfulness toward those who were weaker than himself; his freedom from anything like cant, and above all his constant habits of private devotion, habits with which he would allow no pressure of class work or any outside claim to interfere, were all well known as the essential characteristics of the man; and while they secured for him the highest place in the trust and esteem of his fellow-students, were also regarded as signs and

prophecies which his exceptionally successful career has no more than fulfilled. Like many other of our best men, Mr. Baillie is a Scotchman born and bred. And like many others, too, he owes much to a Christian home. In a sense different from that intended by Wordsworth, but no less true, "Heaven lay about him in his infancy." The piety of his parents was of no ordinary type. The present writer counts it as one of his happiest memories that some fourteen years ago he spent a day or two in the quiet home at Dundee, and had the privilege of familiar intercourse with Mr. Baillie's father and mother. The freshness, the simplicity, the reality, of their piety did him good, and helped wonderfully to interpret the secret of his friend's spiritual power.

Mr. Baillie was born in the year 1850. When but ten years old he was brought under the powerful influence of the great Scotch evangelist, Duncan Matheson, and the good seed, falling into soil so well prepared, speedily took root and flowered forth in the beauty of a decided Christian character. At seventeen he was baptized. Even at this early period he recognised and sought to fulfil his "vocation" as a preacher of the Gospel, and in the alleys and courts, as well as in the mission-rooms of Lochee, he proved himself, "in season and out of season," wise to win souls. In 1872 he removed to Manchester. Here his spiritual life was enriched and stimulated by the inspiring ministry of Dr. Maclaren, of whose influence upon him at this important period he always speaks in terms of warmest gratitude. From Manchester he removed to Portsmouth, where he became associated with the church at Southsea, then under the care of the Rev. J. Hunt Cooke. Here his gifts as a preacher were at once recognised, and it was felt that he ought no longer to defer entering upon a course of special preparation for that which all discerning friends believed would be his life-work. Not dismayed by an unsuccessful application for admission into the Pastors' College, he applied to the committee of the College at Bristol, and was at once received, though at mid-session, and began his college course in January, 1874, having for fellow-students of the same year Mr. George Grenfell (now of the Congo), Mr. George Hawker (of Camden Road Chapel), and Mr. H. C. Bailey (of Sunderland). What he was as a student has already been told. As a preacher he soon became exceedingly popular, and



his services were continually sought. More than once his popularity was the cause of some little mortification to one of his fellow-students. Bearing a similar surname, this student was sometimes sent to the church requiring a supply instead of Mr. Baillie who had been asked for, and when the good deacons met the train, expecting to gladly greet their favourite student, it was not encouraging to the entirely innocent substitute to see the look of intense disgust which overspread their faces as quite a different sort of person stepped out on the platform before them.

All Bristol students have recollections—pleasant and otherwise—of the little Baptist church at Pill, a small town some six miles down the River Avon. The President of the College was *ex-officio* pastor of this church, but the pastoral work was entrusted to the second year's students. Here, during his second year at college, Mr. Baillie worked hard, and his self-sacrificing diligence won its reward in converts being added, and in the peculiar trust and affection cherished towards him by the people. No account of the circumstances which have helped in shaping Mr. Baillie's character would be complete without some reference to the unique influence of Dr. Gotch, the then President of the College. Those who had the unspeakable privilege of being Dr. Gotch's students find that the task is utterly beyond them when they attempt to measure the debt of gratitude they owe to him and to God for him. Broad, massive, strong, in soul as well as in intellect, as big in heart as in brain, keenly critical, and with stores of knowledge so rich and various that whatever subject was under inquiry, however accidentally suggested, he seemed to know about it all that could be known; and while sternly indignant at every dishonest dodge to shirk work, he was patient and sympathetic as a woman with her child with those who, however they failed, honestly tried to do their best. No man could do a mean thing in his presence or whisper a low thought. A mere smile of approval from him made his students proud and glad for days, and they felt "such reverence for his blame." And while from his ample intellectual resources he enriched their minds, he raised and broadened and stimulated their whole manhood by the force of what he was. It is not difficult for those who have known both, to see the clear marks of Dr. Gotch's splendid influence in the character and gifts of Mr. Baillie.

During Mr. Baillie's college course, overtures were made to

him by more than one church with a view to secure him as their pastor. But these were declined. He was anxious to be "a workman that needeth not to be ashamed," "thoroughly furnished unto all good works," and therefore wished to profit to the utmost by the advantages of a full college course. But during his fourth year the church at Manvers Street, Bath, made definite and pressing proposals to him, and it was felt that this was a Divine call which he dare not refuse. He began his pastorate in Bath in the year 1877. Here he spent nine useful and happy years, each succeeding year bringing increased proof of the Divine blessing upon his ministry. The heavy burden of a £2,000 debt was soon removed, and the spiritual prosperity of the church was still more marked. Large congregations thronged the beautiful chapel, while numerous organisations, chiefly among the young people, were instituted and maintained in healthy and fruitful activity. The membership of the church, notwithstanding frequent and severe losses through removal, increased from 170 at the beginning of his ministry to more than 400 at its close.

The most striking feature of Mr. Baillie's ministry at Bath was his wonderful success in attracting and holding young men. Power with the young is emphatically one of his gifts. But it is a gift that has been assiduously cultivated and diligently used. Intensely sympathetic, and taught by an experience that gives him special insight into the needs and difficulties of young men, he at once places himself in their position, looks at their doubts, their temptations, their hindrances, from their point of view, and so, mastering the clue—secret to all but sympathetic souls—he can give just the counsel, encouragement, or rebuke needed. At Bath it was his constant rule to set apart one evening in the week for the visits at his own house of any who might wish to have his counsel and help. Those on whose account he was specially anxious he particularly invited. Thus he brought into direct personal contact with himself those whom he wished to win, and in earnest, brotherly talk he helped them with their difficulties in a way that to the mere preacher would have been impossible. Approached and treated thus, young men felt that they had in him not a professional pastor, but a personal friend, and as such trusted him and eagerly sought his public ministry. But while

this was a special feature of his work, his ministry was effective at all points and with all classes. No pastor could be regarded with more trust and affection, or be seconded in his work with more united co-operation by his people, than Mr. Baillie at Bath. But the power of such a ministry "could not be hid." More than one influential church needing a pastor approached him, and offers were made which, from a professional point of view, were very attractive; but the ties that bound him to Manvers Street were too many and too sacred to be lightly severed. But in the year 1886 the Divine will could not be mistaken in the providential circumstances that led to Mr. Baillie's removal. He neither sought it nor thought it, but the call came. The resignation of his Bath pastorate cost him no little anxiety and pain, and a bolder man might well have faltered at the responsibilities which the pastorate of a church with such past memories and present needs as the historic church at Bloomsbury would bring.

Since Mr. Baillie's removal to Bloomsbury, his work has been more in the public eye. It is, therefore, less needful to describe it here. But this at least may be truthfully said, that during his pastorate the best traditions of the church have been sustained; and when it is remembered that his predecessors were no less men than those revered "masters in Israel," the Revs. Dr. Brock and J. P. Chown, it will be felt that more than this could scarcely be hoped.

The same happy features mark the Bloomsbury as the Bath ministry. From the commencement there has been a steady, uninterrupted stream of converts flowing into the church, while the numbers of those who gather to hear the Gospel preached give evident signs of the high degree of appreciation in which the preacher is held. The evening congregations are particularly large. In last year's Handbook the number of members reported as being on the church roll was the highest known in the history of the church, while in finances, the change recently made from the old system of pew-rents to the new system of voluntary weekly offerings, has been followed with most gratifying results. There are difficulties and discouragements, incident, we imagine, to every city pastorate. The heavy losses suffered through the frequent removals to the suburbs of those who can be least spared, the constant ebbing and flowing of a large proportion of the congregation, make the work hard, and the conquests

apparently won, insecure. But Mr. Baillie has a brave heart and a firm faith in the Master before whom he stands, and is not the man to be depressed, but rather stimulated, by the difficulties of the post he fills.

Undoubtedly Mr. Baillie owes something of his success as a preacher to his physical advantages. His tall, striking figure at once arrests attention. Added to this he has a strong clear voice, which, however, he keeps well under control; and, while he abominates the meretricious arts of the pulpit actor, by a due regard for the fitness of things which "suits the action to the word," he secures the aid which good elocution gives to pulpit effectiveness.

The style of his preaching is thoroughly expository and evangelical, and therefore practical. He excels in dealing with the characters and incidents of Old Testament history, never failing to give to these their true historical setting and local colouring, and often with real dramatic power. But it is when pleading with men to yield themselves to Christ that he is most himself. Then his words thrill and burn with the eloquence of intense feeling, at once revealing the master passion and purpose of his heart.

He is not an echo. Those who hear him hear his own convictions and beliefs, what he himself knows at first hand, the certainties born of his own experience and his candid, honest study of the Word of God. Whether his hearers assent to what he preaches or not, they may always be sure of this, that the preacher himself believes it with all his heart. And of this, too, they may be equally certain, that what he gives them is the outcome of hard, conscientious, devout work. A more honest and painstaking student in preparing for the pulpit does not live. He uses "beaten oil" for the light of the sanctuary.

Mr. Baillie is no prophet of smooth things. Very stern is he often in his denunciations of the shams and sins of modern society; but in his severest strains of condemnation for the vice you may always hear the pathetic undertone of pity for the victim.

Of his qualities in private life it does not fall within the purpose of this sketch to speak. And yet a man is not sufficiently known unless he is known in the inner circle of his friendships. If then one may speak who has lived within that circle for many years, and who has been with him in all experiences that try and reveal character,

this testimony must be borne, that a truer and more helpful friend does not breathe. As shrewd in counsel as he is tender in sympathy, as faithful in his blame as he is generous in his praise, a man—within the limits of human power—to be absolutely trusted, through good report and evil report. Dr. Stanford once said to the students in the dingy but dear old building in Stokes Croft, in his own inimitable way, “You may make a priest out of almost anything, but if you want a minister you must have a *man*.” This want is fully met in the Rev. James Baillie, of Bloomsbury.

He is now in his forty-first year, in the prime of life. If God should spare him, a future of growing honour and usefulness may be confidently predicted for him. We thank God for Mr. Baillie. May the Lord of the harvest thrust forth many such labourers into His harvest!

H. C. B.

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## CHANGED INTO THE SAME IMAGE.

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”—2 Cor. iii. 18.

**O**F recent years unwonted activity and earnestness have been displayed in the search for scientific and religious truth. The result has been very large additions to the sum of human knowledge, and the increasing illumination of the human mind with Divine light. Through this increase of knowledge and light many old views of truth have had to be modified, and not a few radical errors have disappeared. In nothing is the change which has been wrought more manifest than in the way in which the Divine Being is now regarded, His relations to the sons of men, and His operations in the hearts of men by His Spirit. The idea of God prevalent in the old systems of theology—or, at any rate, in the popular perversions of them—was that of an Omnipotent Autocrat who ruled men, and even saved and damned them in the most arbitrary and erratic manner, “according to His good pleasure.” This idea of arbitrariness is now very generally repudiated, and it is recognised that God rules men by laws which are “holy, and just, and good,” which all without respect of persons must obey, and that He saves men on

conditions with which all without respect of persons are invited to comply. Indeed there are those who maintain that there are laws as fixed and certain in the moral and spiritual sphere as in the natural. The Divine life in the soul, they say, obeys not simply similar but the very same laws as all other life; the only difference being that these laws operate in a higher sphere. Such a doctrine certainly seems to be countenanced by parts of the New Testament, and among them by the passage before us. The idea of process, and process by the operation of a Divine law, evidently was in the Apostle's mind when he penned the words, "But we all, with open face," &c.

The process here spoken of is expressed in such terms as to remind us of what is now and always going on in the natural world, and which is scientifically termed "conformity to type." So far as is known all life starts from the same base. How from this common base there should spring such great varieties of life as we are familiar with in the natural world cannot be told. All that can be said is that the determining life-principle is such that the result is, and never can be other, than its appropriate form of life—that is, the law of each creature's life works in the direction of its type. Now it is in the teaching of the Scriptures that the Christian has had a new principle of life communicated to him, and that this life is directly derived from Him "who only hath life in Himself." Those who receive Christ, even those who believe on His name, are spoken of as having been "begotten," and of having been "born," and that "not of blood, nor of the will of the flesh, nor of the will of man, but of God." A part of the testimony of the Baptist, the forerunner of Christ, was that "he that believeth on the Son hath life," and Christ's own lamentation over those who rejected Him was, "Ye will not come unto Me that ye might have life." The Apostle Paul, speaking of his own Christian experience, makes the strong assertion, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me." His idea of a new principle of life being possessed by the renewed man runs throughout the New Testament; and numerous other passages might be quoted in illustration of it. Many of these passages will readily occur to the mind. Now this Divine life in the soul, obeying the law of all life, works in the direction of its own type, that type being the Lord Jesus Christ, who is "the image of the invisible God." Thus the greatest of the apostles has declared concerning those who

possess it, that God has predestinated them to be "conformed to the image of His Son, that He might be the firstborn among many brethren." His earnest solicitude for the Galatians was that Christ might be "formed" in them, and a similar thought is expressed in the words, "But we all, beholding as in a glass the glory of the Lord, are changed into the same image."

Conformity to Christ then, our transformation into the same image, being the ultimate object of the Divine work in us, and of the Divine will concerning us, there are several things in the text concerning the method of its accomplishment which demand attention. These are conditions the fulfilment of which are necessary in order to its accomplishment, even as there are conditions in the natural world which must be fulfilled in order to the principle of life in any case working successfully to its crown and glory in the realisation of its type or ideal. In the moral and spiritual sphere these conditions cannot be the same as in the physical, though the laws governing them may be similar or the same. To the formation of the Christ-likeness in the subject of the Christ-life there must be, according to St. Paul—

1. The Vision of the Ideal—"beholding as in a glass the glory of the Lord." The Revised Version reads, "But we all, with unveiled face, reflecting as in a mirror the glory of the Lord." If "reflecting" is the true and only proper rendering of the word which the Apostle here uses, then the meaning is very different from that conveyed by the Authorised Version. But the Revisers give in the margin as an alternative rendering, "beholding as in a mirror." In adopting this rendering for their text they must have had their action determined by the particular view they took of its relation to the context, for the primary meaning of the Greek word\* employed in this instance is not "to reflect." As, therefore, we have the alternative presented to us we prefer the rendering which appears to unfold that idea which is most consistent with the prevailing thought of the inspired writer. The Apostle then speaks of our beholding the glory of the Lord as in a mirror. This mirror has been understood as the Gospel; but may it not rather be considered as

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\* κατοπτρίζω—1. To show or behold as in a mirror. 2. To reflect as in a mirror.

that which the Gospel reveals and declares? It was by the Incarnation that the Divine Ideal was brought before the contemplation of man. In Jesus the Divine Image is seen, the Divine glory reflected. Only by the word being made flesh could mankind get a sight of the Ideal; only thus could it be presented to them for a close and prolonged gaze. The fact can perhaps best be shown by an illustration. In one of the palaces at Rome, covering a lofty ceiling, is an elegant fresco, by Guido, of the Aurora. Looking up at it from the pavement your neck grows stiff, your head gets dizzy, and the figures become indistinct; you consequently soon tire and turn away. For the convenience, however, of those who desire to see it, a large mirror has been placed in such a position that you can sit down before it as at a table, and at your leisure, gazing into the mirror, enjoy the beauties of the fresco which is so far above you. Like the Rospiglioso mirror beneath the aurora, Christ reflects that Divine glory which is above us. Looking at Him we see "the beauty of holiness"—the holiness of the All-holy God. Looking at Him we see the "express image" of the Divine Person, and realise the perfection, the beauty, and the attractiveness of the character of the God who is Love.

2. But the unveiled face is necessary to the view of the glory of the Lord—"But we all, with open face" (R. V., *unveiled face*), &c. The substitution of "unveiled" for "open" reveals with much greater clearness the Apostle's meaning, and enables us to see more distinctly the contrast he makes. At the giving of the law, as he points out in the previous verses, "the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance." He had been contemplating the Divine glory, and his countenance was still illumined by it. He, therefore, put a veil over his face "that the children of Israel should not look steadfastly on the end of that which was passing away." "But," adds he, "their minds were hardened: for until this day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ." But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord the veil is taken away. Their obstinate unbelief, their refusal "at the reading of the old covenant," which they were so diligent in, to see anything of Him, "of whom Moses in the law and the prophets did write—Jesus of Nazareth," effectually hid, and still hides from them, the true vision



of the Divine glory. But they are not alone in having veiled hearts. Thus obscured are the hearts of all those who, in unbelief and pride, turn away from the Saviour of men. But, such is the Divine mercy, whenever they in penitence and faith turn to the Lord, the veil is taken away, and the "glory that excelleth" shines in full splendence upon them. These unveiled ones of the Lord, and these only, are they who behold His glory. Vain is the mirror if the power of vision is absent, if the visual organs are veiled; Christ will reflect no beauty or glory in such a case.

3. But what, we ask, is the effect—the inevitable effect—of thus beholding and admiring the glory of God in the face of Jesus Christ? It is the changing of the beholders into the same image. This takes place in accordance with a well-known law. It is impossible for us to have constantly before us a great ideal without being influenced in our characters by it, and a process of moral assimilation taking place. The child imitates the father, who is usually his beau ideal, his model of all that is manly and noble. The disciple imitates the Master, to whose superior knowledge and talent he pays homage. It can readily be understood that when Robert Hall, that prince of cultivated preachers, was a pastor in Bristol, he was an object of intense admiration to the ministerial students there. He was, in fact, regarded as the model of every pulpit excellence, the result being that his style of oratory and pulpit manner were copied—no doubt more or less unconsciously—by these nascent preachers. Indeed, it was said that they even imitated the great preacher's pain in the back, or, rather, the constrained attitude which that terrible pain occasioned. Such is the power which a great personality exerts, especially on those who regard it with admiration. But "no man liveth to himself." We are all consciously and unconsciously influencing others, and being influenced by them. The greater the personality, the greater, of course, is the influence. Hence the personality which exercises the largest influence upon the minds of men to-day is that of Jesus of Nazareth. Even those who do not acknowledge allegiance to Him are influenced by Him in spite of themselves; while those who confess Him Master and Lord, and see in Him the manifestation of the Divine glory, are not only drawn to Him in heart, but assimilated to Him in being.

4. But this assimilation is at present necessarily imperfect, because

of man's inherent moral weakness and the evil nature of his environment. While, therefore, the influence described streams upon the spiritual man from the outside, and draws him towards the Perfect, there is subjectively another influence at work, the influence of the Spirit of God. This is recognised by the last clause of the verse: "Even as by the Spirit of the Lord." Mere reflex influence, even when it flows from the Perfect One, is not sufficient in itself to produce in hearts like ours complete conformity to Christ. To the effectual accomplishment of this the energy of the Divine life within us is necessary. This energy is communicated and sustained only by Him of whom inspired Scripture declares, "It is the Spirit that quickeneth." Thus, then, the principle of life in the soul imparted by the Spirit of Christ progresses in the direction of its own type, "until Christ be formed in you." Imperfectly as we may bear the image of Christ now, a time is coming when "we shall be like Him, for we shall see Him as He is." It follows from all this that if we would be like Christ, we must have the life of Christ in us, and this we can only possess through the impartation of His Spirit, for whose quickening and sanctifying influence in our souls He has taught us to pray, and told us we shall not pray in vain.

5. There remains but one more point to be noticed. It is clear from the language of the Apostle that this transformation is gradual in the process of its accomplishment "from glory to glory." Such gradualness is quite in accordance with analogy, and with the general teaching of the New Testament. All natural processes are by steps, and so are the processes of Divine grace. They are mistaken who think they can leap at a bound into perfection. Complete sanctification by a single act of faith is a delusion, and, as experience shows, a dangerous one. Conformity to Christ is not the work of a moment, but of a lifetime, at the end of which, even in the case of the most eminent saints, those who have most assiduously cultivated the Divine life, and lived most in accord with the conditions it demands, it is confessedly incomplete, and only to be perfected in the perfect world. But the fact that the measure in which it is attainable, even in this life, is indefinite, as well as the encouragements held out to us by Holy Writ, should stimulate us to the more steadfast vision of the glory of the Lord, and to a more hearty and unreserved surrender of ourselves to the influence of the Spirit. S. A. SWAINE (*the late*).

## MIMNERMUS IN CHURCH.

THE re-issue of the graceful and warmly-appreciated poems, "Ionica," known for twenty or thirty years past to a small circle of cultivated readers and restricted to private circulation, is an event which has not unnaturally been hailed with delight by those who had heard of the poems, but were unable to obtain them. They are published anonymously, but the name of their author, who was for many years a master at Eton, is an open secret. This fact, no doubt, accounts for the classical form and complexion of the poems on the one hand, and for their sympathy with the struggles and enthusiasms of youthful life on the other. If we catch the echoes of the old Greek stories and see the working of the tragic forces which purify through pity and fear, we are no less directly brought into contact with the ambitions, the gallantry, the buoyant hopefulness and rich promise of English schoolboys. None of these poems has attracted more eager or interested attention than "Mimnermus in Church." Mr. Ruskin was some years ago impressed by the expression "chilly stars"—which occurs in the first stanza—quoted to him by a friend, and asked to be told more of "Ionica." The whole of "Mimnermus" was sent to him, and in acknowledgment he wrote back: "They are beautiful lines; so true of me also." Other good judges of poetry have described them as the loveliest and most beautiful of the author's verses, and by men who have little appreciation of classic grace and sculpturesque finish they have been described as intensely human.

Mimnermus was a celebrated elegiac poet, a native of Smyrna, who flourished in the seventh century B.C. Only fragments of his poems remain. He was the first who systematically made the elegy "the vehicle for plaintive, mournful, and erotic strains." His themes were those on which moralists have been wont to dwell in every age of the world—the sorrows, the cares and miseries of life, the weakness and helplessness of man, the evanescence of his joys, the unstable and transitory character of all human happiness, which is inevitably weakened by old age and destroyed by death. He regards love as man's only refuge and consolation. Life apart from it would be intolerable, and this latter topic—the power and value of love—was that on which he most frequently dwelt. We are not sure that this very human poem is an exact reproduction of the sentiments of Mimnermus,

who seems to have had an almost Solomonic estimate of the vanity of all things, and whose attitude is rather that of a distinguished modern preacher who, in a despondent mood, once said of himself, somewhat unjustly: "My heart is detached from earth, but it is not given to heaven." Though Mimnermus exalted the worth of love, he was, we imagine, of a sterner and rougher mould than his modern spokesman, and his impatience with the Church would have been based upon other grounds. Here, however, is the poem, tender, graceful, and pathetic even in its non-spirituality and its worldliness:—

- "You promise heavens free from strife,  
 Pure truth, and perfect change of will;  
 But sweet, sweet is this human life,  
 So sweet, I fain would breathe it still;  
 Your chilly stars I can forego,  
 This warm, kind world is all I know.
- "You say there is no substance here,  
 One great reality above;  
 Back from that void I shrink in fear,  
 And child-like hide myself in love:  
 Show me what angels feel. Till then  
 I cling, a mere weak man, to men.
- "You bid me lift my mean desires  
 From faltering lips and fitful veins  
 To sexless souls, ideal quires,  
 Unwearied voices, wordless strains:  
 My mind with fonder welcome owns  
 One dear dead friend's remembered tones.
- "Forsooth the present we must give  
 To that which cannot pass away;  
 All beauteous things for which we live  
 By laws of time and space decay.  
 But oh, the very reason why  
 I clasp them, is because they die!

The poem reminds us of a characteristic saying of a venerable professor of divinity in Glasgow: "It is all very well for a man to attend to his religious duties. But the first thing which every man has to do is to attend to his worldly interests"—a saying which, when it was told to the late Principal Tulloch, moved him first to laughter and then to something not far from tears. It is the exaggerated expression of an undoubted truth. The present life has

claims upon us which only fanaticism or superstition can ignore. We are not intended to live either in monasticism or asceticism. Still less are we bound to neglect the business and affairs of life, declining to work or to provide things honest. The present world has pleasures, pure, healthy, and inspiring, which no Christian is required—save for special reasons—to forego. Our human affections have been given us by God. He has determined our relationships and fixed the bounds of our habitation. “The earth is the Lord’s,” and we are on it to do His will; to fulfil, not to escape from, our allotted tasks; to use, though not to abuse, the blessings of the present. “Occupy till I come,” is our Lord’s command; and to speak of the world as necessarily profane, godless, and utterly given over to evil is to cast discredit on its Maker, and to censure our own devotion to its duties and interests. There has been much injudicious and mischievous talk on this matter in the supposed interests of religion, begetting in some cases a false sentimentalism, in others a thinly-veiled hypocrisy, and yet again revolt from a religion which was felt to be unreal. Hackneyed as are Keble’s lines, they are worthy of constant remembrance:—

“We need not bid, for cloistered cell,  
Our neighbour and our work farewell;  
Nor strive to wind ourselves too high,  
For mortal man beneath the sky.

“The trivial round, the common task,  
Would furnish all we ought to ask,  
Room to deny ourselves, a road  
To bring us daily nearer God.”

It would, however, be insane and suicidal so to concentrate our affections and energies on our present possessions and pleasures as to forget or disregard the unseen, the spiritual, and the eternal. Mimnermus did, at any rate, recognise and bewail the unstable and transitory character of everything on earth, and wiser men than he have felt “its fretful stir and fever unprofitable.” The man who makes the world his supreme good is living in a dream, and will sooner or later be awakened to find that he has been guilty of irretrievable folly. There is no reason why preachers should depict a cold, cheerless, inhuman heaven, in which if we are to be at home we must cease to be ourselves. This is not the heaven of the New Testament. There

is a story told of Edward Irving not found in Mrs. Oliphant's Life of that great man, but well worthy of a place as illustrating our meaning here. It is given by Colonel Davidson in his "Memories of a Long Life." One evening Irving had climbed a hill near Haddington in company with a little boy, and was standing absorbed in the contemplation of a glorious sunset, when he suddenly turned to the child, and, pointing to the golden clouds, said solemnly, "My boy, how would you like to live there?" The wee laddie, half frightened, said, "I like to live at hame best." And no wonder. Who would exchange home, with its warmth of love, for cloudland, however gorgeous? Still less is it necessary for any of us—even the manliest and most humane—to imitate "Mimnermus in Church," and turn away from the heaven of Christ. We have heard of men mentally driving bargains, drawing architectural plans, building ships, and making fortunes during service. We need not wonder at this, however greatly we deplore it, when in addition to the grand fact of the depravity of the human heart, we remember, in the language of John Foster, that the preacher "is making a feeble effort against a powerful evil, a single effort against a combination of evils, a temporary and transitory effort against evils of almost continual operation, and a purely intellectual effort against evils, many of which act on the senses." And Mr. Ruskin himself has taught us that we shall "look with changed eyes" on the pulpit "if once we regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over so many souls in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavour to conceive how precious these hours ought to be to him, a small vantage on the side of God after his flock have been exposed for six days together to the full weight of the world's temptation, and he has been forced to watch the thorn and the thistle growing up in their hearts, and to see what wheat has been scattered there snatched from the wayside by this wild bird and the other; and at last, when breathless and weary with the week's labour, they give him this interval of languid and imperfect hearing, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of all their weaknesses, to shame them from all their sins, to warn them

of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked, yet none opened, and to call at the entrance of those dark streets where Wisdom herself has stretched forth her hands, and no one regarded : thirty minutes to raise the dead in"—if, indeed, we so think of the preacher and his work we shall not find our ideal heaven in "Mimnermus in Church," but shall rather, when we return to the strife and turmoil, the ambitions and pleasures of the world, seek to keep clear and strong on our minds the impress of the pattern seen on the Mount, and "give the more earnest heed to the things we have heard, lest haply we drift away from them."

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## THE RELATION OF CIRCUMCISION AND BAPTISM.

(Continued from page 78.)

TO this view assent such standard authorities as Patrick Fairbairn the Presbyterian,<sup>1</sup> and Cæhler the Lutheran.<sup>2</sup> The latter says circumcision did not establish a personal relation between God and the man, was no individual means of grace, made no inner demand on him ; but incorporated into a national union, pictured the impurity of the natural life which must be removed for entering into the covenant, typified purification of the heart.

As then the Jewish state prefigured the Christian Church, so the condition of admission to the Jewish state—circumcision—prefigured the condition of admission to the Christian Church. But this last is spiritual not carnal : "Ye must be born anew" is Christ's word. "He that believeth and is baptized shall be saved," but He does not add "He that is not baptized shall be condemned." The Catholic Universal Church embraces many who never were baptized in (or even with) water.

Those who think circumcision prefigured baptism are not so scrupulous as the Jews. God ordered every man-child in a covenanting house to be circumcised,<sup>3</sup> and the Jews enforced the law as much as the cutting of hair or nails. Yet who now *compels* the

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<sup>1</sup> Typology, i. 321.

<sup>2</sup> O. T. Theology, i. 281, 282.

<sup>3</sup> Gen. xvii. 12, 13.

baptism of infants in a Christian household? Again, circumcision might be given on the ground of remote descent from a Jew, or to those adults who were brought into the nation by the choice of their parents. Yet while every English child must have had at least one believing ancestor, only the infants of believers are usually regarded as fit subjects for baptism; and children past infancy are not baptized simply because their parents are, but are allowed some voice in the matter. Again, circumcision was given on the eighth day; infant baptism is not so practised. And if a Jewish child died before the eighth day, the body was circumcised at the burial-place. Who now ever thinks of baptizing the dead or of being baptized for them? But we need not hesitate to leave unbaptized children to the love of Him who said, "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven," without hinting that they needed baptism, a rite well known then for repentant sinners.

Even if it be true that into a visible church only the baptized should be admitted, the converse is unproved—that all the baptized are admitted into a visible church. Yet this should be so if baptism replaces circumcision. And those who believe in this substitution are often puzzled, and ask what relation the baptized infants and children hold to the church? Many communities exclude them from church fellowship until another unscriptural rite has been performed; but the Greek Church is more logical, and administers the communion to newly-baptized infants! Most Englishmen will think that this is absurd, but the true absurdity lies in administering baptism to them as a sign and seal of admission to the church.

### III.—THE INTENTION OF BAPTISM.

Baptism is neither a sign nor seal of admission to a visible church; it is a personal ordinance associated with repentance, faith, and salvation, but never with church membership. It is not a "seal," a term quite unscriptural in this application. A seal should be permanently visible, as circumcision was and baptism is not.<sup>1</sup> No mark is left that would enable us to recognise a baptized person the next day. Circumcision could only be given once; baptism might be

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<sup>1</sup> Rom. iv. 11.



given hundreds of times. A seal usually confirms what was already valid ; but baptism is given first and admission to church fellowship follows second. Moreover, the Church of England does not regard unbaptized persons as its members at all, and refuses even such as John Bright burial in its consecrated ground. So that it regards baptism not as sealing what is already true, but as making or signifying it true.

But neither is baptism a sign of admission to a visible church. The Scriptures never connect the two together. Paul, indeed, says, "In one spirit we were all baptized into one Body . . . and we were all made to drink of one Spirit."<sup>1</sup> But his use of the word "we" prevents us narrowing the reference to the church at Corinth. Paul was not baptized into that church, but he was baptized years before he founded it, and we do not read that his baptism admitted him into any church. Verse 28 again speaks of apostles in the Church, and clearly refers to the Catholic Universal Church. Moreover, the latter part of verse 23 points us not to the temporal and visible, but to the eternal and spiritual. The baptism here spoken of is not, therefore, a baptism in water, but in the spirit as was foretold by John the Baptist,<sup>2</sup> the one baptism accompanying faith.<sup>3</sup> This verse speaks neither of outward baptism nor of admission to a local visible church. Nor do we read elsewhere in the New Testament that any church was ever consulted as to the giving baptism to any person. Philip and Stephen sought no leave either from churches or apostles. Nor do we read that believers invariably associated into churches : in Rome, Crete, and Cyprus, formal association was long delayed. Nay, at the present time, no communion except the Greek in practice admits the baptized to full fellowship without further question or ceremony.

But Episcopalians and Presbyterians are taught that baptism signs and seals "the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost,"<sup>4</sup> "our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."<sup>5</sup> That is to say, the minister publicly recognises what he believes is already a fact, that the infant is a

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<sup>1</sup> 1 Cor. xii. 13.<sup>2</sup> Matt. iii. 11.<sup>3</sup> Eph. iv. 5.<sup>4</sup> Art. xxvii<sup>5</sup> § 94.

member of the Catholic Universal Church. We turn to the New Testament to find the support for this doctrine, and we find precept and example alike pointing to very different facts; and they are so clear that we have no need to seek further light from the Old Testament.

Baptism is associated with previous teaching by our Lord (Matt. xxviii. 19), Peter (Acts ii.), Philip (Acts viii. 12 and 35), Paul at Philippi (Acts xvi. 14 and 32), and at Corinth (Acts xviii. 4 and 8); with repentance by John the Baptist (Mark i. 4), Peter (Acts ii. 38), and by Paul (Acts xvi. 33 and 34); with confession of sin by John (Mark i. 5); with belief on Christ by Peter (Acts ii. 37), by Philip (Acts viii. 12 and 35), and by Paul (Gal. iii. 27, Rom. vi. 3); with the gift of the Holy Spirit (Acts ii. 38, x. 47); and with a new life of obedience (Matt. xxviii. 20, 1 Cor. i. 16 and 17 with xvi. 15, Rom. vi. 4, 1 Pet. iii. 21).

What has circumcision to do with any of these, and where is it connected with any of them? What room is there to bring it in at all, seeing that it will not explain, but add something incongruous? Is not the teaching clear, compact, and complete? We can admit no argument from circumcision that will impair these facts. Baptism may be given to any person irrespective of age, sex, and previous personal or family history, who repents of sin, is willing to confess it, has heard of Jesus Christ and accepts Him as Saviour, and resolves with the help of the Holy Spirit to live a new life as an obedient child of God. If by any roundabout argument such persons are excluded from baptism, or others are admitted to it, its distinctive purpose is obscured.

Such an argument is still sometimes based on Acts ii. 39, where Peter says the promise is to those who heard and to their children. But if the promise referred to be one of those in Gen. xvii. 7 and 8, Isaiah xlv. 2—5, Jer. xxxii. 39, Ezek. xxxvii. 25, referred to by some commentators, those promises are all to future generations, not to infants, and Peter was laying down the principle that baptism was not for that generation only, but a permanent ordinance. If the promise is the one he had taken as his text from Joel ii. 28, the children were old enough to prophesy, and therefore to fulfil the New Testament conditions for baptism. It was in this latter sense that Peter always used the word (see 1 Peter i. 14, iii. 6, 2 Peter ii. 14).

The New Testament thus is perfectly consistent and complete in its teaching.

It is also remarkably silent on any substitution of baptism for circumcision. Many early Christians were both circumcised and baptized, notably Timothy, who was a disciple first and was circumcised after.<sup>1</sup> If his baptism had replaced circumcision, why did Paul of all men obscure this grand fact? The brethren from Judæa never had a glimpse of it, or they could not have pressed circumcision on the brethren at Antioch.<sup>2</sup> The whole body of disciples at Jerusalem, with all the apostles and elders, were singularly blind to the fact. Why did Barnabas, Paul, Peter, and James forbear to end the discussion by pointing to the substitution? Paul wrote a long letter to the Galatians to convince them of the uselessness of circumcision, and he often recurred to the subject in other letters. Yet he never said, "Needful as it was once, it is now needless, as your baptism is come as a better thing." What he did say is, "Circumcision is nothing, and uncircumcision; but the keeping of the commandments of God<sup>3</sup>—faith working through love<sup>4</sup>—a new creature."<sup>5</sup> Each expression points to a spiritual fact, not an outward ordinance.

The entire absence of an argument that would have been so crushing suggests that the apostles either never thought of it or deliberately rejected it as empty. No apostolic Christian suspected that baptism was the antitype of circumcision. But Peter does say that it is the antitype of the deluge.<sup>6</sup> So it was not from ignorance of types that each writer forgot to allege the relation. Where apostles declined to tread, it were well if others did not rush in.

#### IV.—THE CONNECTION OF THE SPIRITUAL CIRCUMCISION WITH BAPTISM.

It remains now that, as we have disentangled the two threads, we lay them side by side in order, as Paul has done for us in Colossians ii. 11 and 12. First we have the spiritual reality spoken of in the old typical language, "Ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ." Second comes the proof of the spiritual

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<sup>1</sup> Acts xvi. 1—4.

<sup>2</sup> Acts xv.

<sup>3</sup> 1 Cor. vii. 19.

<sup>4</sup> Gal v. 6.

<sup>5</sup> Gal. vi. 15.

<sup>6</sup> 1 Pet. iii. 21.

change afforded by obedience to Christ's command, "Having been buried with Him in baptism." There are many examples of baptism being associated with the gift of the Holy Spirit (Acts ix. 17 and 18); sometimes preceding it (Acts ii. 38, viii. 16, xix. 5 and 6); sometimes following it (Acts x. 44—48, xvi. 14 and 15). Paul accordingly speaks here first of the entrance into the Church of Christ, which he regards as not carnal but spiritual, not outward but inward, and therefore calls it a "circumcision not made with hands." He sees in it a potential and ideal breaking loose from the dominion of sin and dying to its power,<sup>1</sup> so calls it a "putting off of the body of the flesh."<sup>2</sup> He remembers that Christ most fully revealed the "new birth,"<sup>3</sup> the true antitype of circumcision, that He claimed to be the Giver of the eternal life,<sup>4</sup> and that the quickening is by virtue of His death and resurrection;<sup>5</sup> so he calls it "the circumcision of Christ." He knows that Israelites received the circumcision of the flesh because of their relation to Abraham, the head of the race,<sup>6</sup> in whom also they were virtually circumcised; while Christians received the circumcision of the heart, regeneration, because of their relation to Christ, the Head of the Body, in whom they were virtually renewed.<sup>7</sup> Hence he calls this spiritual change a being circumcised "in Him."

Now a believer rejoicing in the change that has passed over him seeks eagerly how to testify publicly before God and men his new experience. He wants to yield implicit obedience to even the least of his Saviour's commands; calling Jesus "Lord" he wishes to do the things that Christ said;<sup>8</sup> he remembers that the Master mentioned as a proof of love the keeping of His commands;<sup>9</sup> he longs for a blessing, an entrance to the eternal city,<sup>10</sup> and an acknowledgment before the Heavenly Father.<sup>11</sup> So as the Righteous One said, "Thus it cometh us to fulfil all righteousness,"<sup>12</sup> he inquires, "What doth hinder me to be baptized?" and is buried with his Lord in baptism, perchance but an hour after his conversion.

Such natural close proximity in time between regeneration and confession has led Paul to couple here the true circumcision with

<sup>1</sup> Rom. vi. 6.<sup>2</sup> Rom. vii. 24, 25.<sup>3</sup> John iii. 3.<sup>4</sup> John xvii. 2.<sup>6</sup> Rom. vi. 5.<sup>0</sup> Heb. vii. 9, 10.<sup>7</sup> Eph. ii. 5.<sup>8</sup> Luke vi. 46.<sup>9</sup> John xiv. 21.<sup>10</sup> Rev. xxii. 14.<sup>11</sup> Matt. x. 32.<sup>12</sup> Matt. iii. 15.

baptism, as he has done also in Rom. vi. 4, though in other language. The figurative term "circumcision" is only here associated with baptism, and we need carefully to bear in mind that it expresses a distinct idea. The Judaising ritualistic spirit has crept in unawares, and would fain persuade us that we are saved by rite—baptism—now as circumcision once. Yet even John knew how useless it was to say, "We have Abraham to our Father," and to trust to outward acts.<sup>1</sup> And when he saw men trusting in his new rite, he bade them repent, and disparaged his own baptism in water as compared with baptism in the Holy Spirit. Important as the visible act might be, Jesus, Peter, and Paul alike left it to be performed by the hands of others, while themselves preaching with a view to conversion.<sup>2</sup>

Baptism in water is a privilege open to each believer as a "Christian sign of an inward change." To the change, not the sign, does circumcision point; to the fact, not the avowal of the fact. Salvation depends not on baptism in water, but on that new birth which is called alike circumcision of the heart, baptism in the Holy Spirit.

W. T. WHITLEY.

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## THE LAUREATE'S COUNTRY.\*

FEW poets have attained so great and continuous a popularity in their lifetime as Lord Tennyson. Sir Walter Scott's "Lay of the Last Minstrel" struck a new vein in our poetic literature, and created an excitement which up to that time no other poem had produced; and an even warmer welcome was accorded to "Marmion" and "The Lady of the Lake." But Scott speedily reached the limits of his poetic achievement, and wisely addressed himself to tasks in which he was to win ampler and more enduring fame. Byron, to whom Scott gracefully yielded the kingship, caught the public ear, and exercised over men of diverse minds a singular

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<sup>1</sup> Matt. iii. 7—11.

<sup>2</sup> John iv. 2; Acts x. 48; 1 Cor. i. 17.

\* "In Tennyson Land: being a Brief Account of the Home and Early Surroundings of the Poet Laureate, and an Attempt to identify the Scenes and trace the Influences of Lincolnshire in His Works." By J. Cuming Walters.

"The Laureate's Country: a Description of Places connected with the Life of Alfred, Lord Tennyson." By A. J. Church, M.A. Illustrations by Edward Hull.

fascination. But his popularity was fluctuating. There were serious drawbacks to it, and his life was comparatively short. Tennyson has devoted his whole strength to poetry. His fame rests on it and on it alone, and not also, as in the case of Scott, on a series of brilliant novels. There is in his writings no questionable morality, as in the case of Byron; and, like his predecessor in the laureateship, he will hand on his "laurel greener from the brows of" one "who uttered nothing base." M. Taine sneers at Tennyson's popularity as accounted for by the tastes and aspirations of the average Englishman. He finds among us an "elegant and common-sense society, refined in comfort, regular in conduct, whose diletante tastes and moral principles confine it within a sort of flowery border, and prevent it from having its attention diverted. Does any poet suit such a state of society better than Tennyson? Without being a pedant, he is moral; he may be read in the family circle by night; he does not rebel against society and life; he speaks of God and the soul nobly, tenderly, without ecclesiastical prejudice. There is no need to reproach him like Lord Byron; he has no violent and abrupt words, extravagant and scandalous sentiments; he will pervert nobody. We shall not be troubled when we close the book; we may listen when we quit him, without being shocked, to the grave voice of the master of the house who reads evening prayers before the kneeling servants. . . . (His poetry) seems made expressly for these wealthy, cultivated, free business men, heirs of the ancient nobility, new leaders of a new England. It is part of their luxury as well as of their morality; it is an eloquent confirmation of their principles, and a precious article of their drawing-room furniture." How far such causes alone could have insured the Laureate's popularity we leave it to our readers to decide. To his limitations, whether in the sphere of creative imagination, of psychological insight, or of dramatic representation, his warmest and wisest admirers are by no means blind. His powers may lie in description and interpretation rather than in invention. But what marvellous description he has given us! How minute his observation, how accurate his epithets, how graceful and delicate his touch! What subtle play of fancy, what glowing and life-like colours, and how faultless his music! In view of the wild and mischievous jargon of some modern poets, who have worked

“without a conscience and an aim,” we may be thankful that the instincts and emotions of Lord Tennyson have been on the side of law, order, and obedience; that harmony has greater charms for him than confusion and chaos; that he cherishes the spirit of reverence and of faith, and has an unconquerable regard for the sanctities of life and the aspirations of our higher nature. When, in their early college days, Arthur Hallam, in the rectory house of Somersby, said to his friend, “Fifty years hence people will make pilgrimages to this place,” he showed a degree of prescience which few even of the poet’s friends at that time shared, but which has since been fully justified. Wordsworth had to create the taste to which his poetry appealed, and it was long before the neglect and ridicule with which he was widely treated gave way to a just appreciation. Tennyson did not leap into popularity; nor did he escape the shafts of severe and biting criticism. It is indeed curious to note the contrast between the estimates of Tennyson by Lockhart, Christopher North, and other reviewers of that day, and the frequently indiscriminating eulogies of more recent critics. But if the poet had to pass through an apprenticeship of depreciation, his hold on the public seemed to be increased by that fact, and for upwards of forty years he has had the enthusiastic admiration of a wider audience, not only than any of his contemporaries, but even of those among his predecessors who must certainly be ranked higher than he. It has been asserted on good authority that his works have passed through more editions than those of any other poet in the course of a generation.

Lord Tennyson’s popularity has given rise to the two works named at the head of this article, one of which was undertaken solely on the writer’s own responsibility, and without any aid from, the Laureate, the other of which claims his direct sanction. The books differ in scope and character, and each has merits of its own. Mr. Walters has received scant justice at the hands of some of his reviewers, and even Lord Tennyson has repudiated his identifications of the scenes of several of his poems. But he has done good pioneer work, and it may be doubted whether we should have had Mr. Church’s larger and more elaborate book if Mr. Walters had not, in a sense, prepared the way for it. The desire to know something of the life and surroundings of a great poet is perfectly legitimate, if it be restrained within the limits which good sense and right feeling

suggest. That Lord Tennyson's early surroundings, and the incidents of his life in Lincolnshire, have given a complexion to his work, is indisputable. The notes of the Lincolnshire scenery, with its wolds and marshes, its dunes and meadows, its sandhills and creeks on its flat shores, are as prominent in his poetry as are the notes of the Cumberland scenery in Wordsworth, or those of the Border and the Highland scenery in Scott. To escape the influences of our surroundings, especially in our most susceptible and impressionable age, is impossible; nor would it be desirable, if it were possible. Lord Tennyson is a great classic, versed, as few men are, in the literature of ancient Greece and Rome, as well as in that of the mediæval ages. His mind has received a colouring from these sovereign writers to which no classical scholar can be blind. The extent to which they have influenced his thought and diction has often been pointed out, but no one adduces the fact as detracting from his originality. How is it possible for a keenly perceptive and sensitive mind, alert and active, to be brought into contact with the highest conceptions of intellectual beauty, and the most graceful and musical forms of expression, and not be influenced by them? The law of assimilation must work here as in other processes of life. The sun is the source of life, and fruitfulness, and beauty. His shining develops and does not destroy the specific features of the tree, the plant, and the flower, which yet could not exist in a dark and sunless world. A lily is none the less a lily, distinct from every other flower, because it absorbs the rays of the sun, and thus perfects its own loveliness. Familiarity with the classics cannot in a mind of the first order count for nothing. Nor does the kindred fact that the scenery of Tennyson's early days has "crept into his study of imagination" prove him to be without imagination, or cause us to regard him as a mere photographer, and not in any sense a creative artist. It is not needful to contend that "The Moated Grange" is an exact and circumstantial reproduction of the one particular house in Somersby which Mr. Walters has here sketched; or that "Locksley Hall" has its original in "Langton Hall"; or that the mill described in "The Miller's Daughter" was in all respects the counterpart of Stockworth Mill. But there is a sufficient resemblance in these places to furnish a basis for the poet's descriptions, and to show that they may have suggested outlines which he has filled



up, and, in his own matchless style, idealised. That "the brook" at Somersby, in which Mr. Walters finds the original of the poem so named, is really entitled to this honour seems to us beyond doubt; and such, unless we misread him, is the opinion of Lord Tennyson's friend and relative, the Rev. D. Rawnsley, who many years ago elaborately traced the effect of the Lincolnshire scenery on the poet's mind. His essay in *Macmillan's Magazine* (December, 1873) was, so far as we are aware, the first to show how fruitful a line of study this was for Tennysonians. Mr. Church's argument against this identification of the brook seems to us trivial. "It does not hurry down, for instance, by 'thirty hills,' for it soon makes its way into the low country. Nor is there a brimming river for it to join." The difference between thirty and thirty-one hills is surely of no great importance. And if the "grayling" has not frequented the brook, we should not deem it a serious sin on the part of the poet to have "introduced a foreign fish into its waters." No one supposes that he is reproducing every feature accurately. The Somersby stream may be recognised, Mr. Church allows, in the "Ode to Memory," and many at least of its most striking features are, no less distinctly, seen in the delightful poem which it may, at any rate, have inspired, as well as in various descriptive lines in "The Idylls of the King." Mr. Church states, on the Laureate's own authority, that if the original of the mill (in "The Miller's Daughter") is to be looked for anywhere, it is at Trumpington, near Cambridge. The Grantchester Mill at Trumpington is, as Mr. Church says, "one of the prettiest spots, approached by what is certainly the very prettiest walk in the vicinity of Cambridge," but it undoubtedly lacks "the local touches" which, without undue straining, have been found in the mill at Stockworth, and which, if Mr. Walters' description may be trusted, it would be difficult not to recognise.

Each of these works has its distinctive value, and one may be prized without any depreciation of the other. Mr. Church has given Lord Tennyson's pedigree, and shown how he possesses "the claims of long descent." Most of the particulars of his childhood and youth are the same as are given in Miss Thackeray's delightful essay in *Harper's Magazine*, December, 1883 (not 1887 as Mr. Church states). All subsequent writers—Mr. Jennings, Dr. Van Dyke, Mr. Walters, and Mr. Church—have been indebted to Miss Thackeray, and we have often

wished that she would enlarge her essay and publish it in a separate form. The facts relating to the Laureate's schooldays at Louth and to his first attempts at poetry are of peculiar interest. His brother Charles, his senior by a year, seems to have played to him the part of "guide, philosopher, and friend," and to have set him to write his first connected verses. It was at Louth that Charles put a slate into his hand one Sunday morning, and told him to write some verses on the flowers in the garden, and gave him the commendation that they would do! Mr. Church adds, however, that Lord Tennyson's present recollection inclines to the belief that the first subject of his muse was "The Death of Julius Cæsar." Somewhat later the Laureate's grandfather asked him—so Miss Thackeray tells us—to write an elegy on his grandmother, then recently dead, and when it was written put ten shillings into his hand with the remark, "There, that is the first money you ever earned by your poetry, and, take my word for it, it will be the last." It would be interesting to know what the old gentleman would say if he were living to-day. Mr. Church has not, like Mr. Walters, confined his attention to the Lincolnshire scenery, but has included Cambridge, Faringford, Aldworth, Clevedon Church, &c. It is a pity that he and Mr. Hull have not given us descriptions and views of Caerleon, Tintagel Castle, and the places on the Cornish coast of which there are so many traces in the Laureate's works. Mr. Hull's illustrations—both the full-page copper-plates and the vignettes—are worthy of the utmost praise, and will be highly prized. Mr. Church's letterpress descriptions are not less admirable. In his analysis of "In Memoriam" and his indications of the connections between it and the poet's home, will be found a really suggestive commentary. The study of Tennyson is, with some necessary reservations, a healthy and inspiring pursuit, and both Mr. Walters and Mr. Church will effectually promote it in a novel and pleasing form.

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## OUGHT SERMONS TO BE ABOLISHED ?

**D**ISCUSSIONS as to the decaying power of the pulpit are often regarded as part of the stock-in-trade, and had almost become a monopoly, of journalists in the dull season ; but of late the occupants of the pulpit have rushed into the fray, not in

their dull, but their busy season. Readers of Dr. Hatch's "Hibbert Lectures" have been startled by his assertion of the close connection between Greek rhetoric and the sermon of to-day. Few of us were prepared to hear that the sermon, as we know it, is the direct offspring of the discourses of the professional moral lecturers of the second century, who made philosophy a trade rather than a life, and by their rhetoric killed philosophy. The lecturer's words are very strong, and are intended to apply to the sermons of all churches. While not free from exaggeration, they point out dangers to which the modern pulpit is unquestionably exposed, and Dr. Hatch's friendly warning should not be unheeded. "Philosophy died, because for all but a small minority it ceased to be real. It passed from the sphere of thought and conduct to that of exposition and literature. Its preachers preached, not because they were bursting with truth which could not help finding expression, but because they were masters of fine phrases, and lived in an age in which fine phrases had a value. It died, in short, because it had become sophistry. But sophistry is of no special age or country. . . . So it has been with Christianity. It came into the educated world in the simple dress of a Prophet of Righteousness. It won that world by the stern reality of its life, by the subtle bonds of its brotherhood, by its Divine message of consolation and hope. Around it thronged the race of eloquent talkers, who persuaded it to change its dress and to assimilate its language to their own. It seemed thereby to win a speedier and completer victory. But it purchased conquest at the price of reality. With that its progress stopped. There has been an element of sophistry in it ever since." But a few months ago, Dr. Parker invited opinions on the modern sermon, and discussed it in his characteristic style, and scarcely have the echoes of his lively philippic died away, when the Rev. R. F. Horton steps forward with the zeal of an iconoclast, and declares that the Free Churches have set up the symbols and methods of their worship as Asherim and altars. Mr. Horton plainly intimates that preaching is one of these Asherim, which should at once be broken down, and seems to think that the churches are "Benumbed by Tradition," for so he entitles an article, which is apparently a variation of a sermon he has preached recently in his own pulpit and at Westminster. That there is some ground for his as for other criticisms it would be folly to deny.

But his charges are made in too sweeping a fashion, and are lacking in discretion. It is no new thing for some (by no means all) of the highly educated to feel that they are above sermons, and for the ill-educated (or some of them) to feel that they are beneath them. The same complaint has been made before, and has been repeated *ad nauseam*. Nor was there ever a time when churches and chapels of all denominations were so well filled with hearers and with energetic Christian workers as to-day. The evangelistic mission of the church, resulting in efforts "to bring souls to Christ," has been realised as in no previous age; and we know of no good work towards which churches and Christians as a whole are indifferent. The mission of the church is not, however, exhausted when it has "won souls to Christ." Has it nothing to do for and with the souls thus won? Is there no ministry of instruction and of edification? We contend, looking to the diversified needs of a congregation, that preaching in the old-fashioned sense of the word is still one of the best means of warning, teaching, guiding, and perfecting men. Let sermons be bright, lively, and pointed, full of Scriptural truth and animated by the Spirit of Christ, and the pulpit will still hold the foremost place in our worship. There is great force in the opinion of the old Scotchwoman who, when asked what she thought of the power of the pulpit, replied: "That depends on wha's in it." Mr. Horton's own success as a preacher is an effectual refutation of the one-sided argument of his article. He has delivered his soul in a manner which has led many to regard him as in undisguised sympathy with Plymouthism, and some of his words are open to such a construction, though we do not believe that he so intended them. There is no reason why provision should not be made in every church for an open Bible reading, and every church should be a society of men and women who meet in brotherly love to praise and pray together, and to edify one another (not necessarily a "small society" either). But all this may be, even where the sermon retains its place as at present. The ideal of Christian worship, of Christian fellowship and work, is far more likely to be realised on the lines laid down, *e.g.*, by Dr. R. W. Dale, in his essay in "Ecclesia," than on the lines of so-called Brethrenism. It is a defect in any ministry if the pastor does not now live as a friend and brother among the

people. He may not be able to do all that he would like in "visiting the poor, chatting with the workpeople in their dinner hour," &c. (it is not long since we heard of a workman resenting the call of a minister during his dinner hour); but there is a diversity of gifts and a need for a division of labour, and this work is not exclusively the pastor's. And surely there is no antagonism between preachers and "men on fire with the Spirit of God, whose hearts are aching and breaking over this perishing world." There are thousands of devout and earnest pastors for whom this could be honestly claimed, and Mr. Horton would be the last to deny it. All that his argument really amounts to is that our pulpits should be filled by men of God, who thoroughly believe in the realities of which they speak, and who give themselves heart and soul to their work. Coldness, formalism, and insincerity are never so much out of place and never so mischievous as in the pulpit; but for their opposites—for warmth, life, and consecrated energy—there can be no higher vantage ground. Preachers need—and the need cannot be too strongly emphasized—the abundant life which can only be secured by close and continuous fellowship with Him whom it is their mission to preach.

The demands made on the occupants of the pulpit in our day are numerous and exacting, not only in the way of pastoral visitation and visitation of the poor, but in connection with social and philanthropic agencies quite outside the direct and more strictly spiritual work of the church. How frequently are we told that the churches are losing ground because they do little or nothing for the social elevation of the people, for the better housing of the poor, for improved sanitary conditions, for the cessation of the strifes between capital and labour, for the provision of rational amusement, and a hundred other things. These objects are undoubtedly good, and we cannot conceive of Christian men being indifferent to them. Individual Christians are bound to labour for them according to their ability and opportunity, but they do not constitute the work of churches as such, nor are ministers under any special obligation in regard to them. To neglect the pulpit and other pastoral duties for such objects is both mischievous and criminal. Ministries, once full of promise and power, have been reduced to spiritual impotence through a lack of concentration and the dissipation of energy into channels remote from their true sphere. This is confessedly one of the gravest

dangers by which we are to-day confronted. If the Christian preacher multiplies his aims and labours to the neglect of his supreme work, he will soon cease to regard that work with the reverence and devotion it demands. He will set less and less store on the functions of the Christian herald and the Christian teacher, and preaching will seem to him of less and less importance—a matter of quite secondary moment. As men believe in the supreme value of the Gospel of Christ, and in its exclusive power as the means of human salvation, they will retain their faith in the mission of the preacher. In no boastful spirit they will magnify their office, and still hear the voice of God in the exhortation, “Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching.”

W. H.

## SUNDAY MORNINGS WITH THE CHILDREN.

### III.—A TALK ABOUT COVETOUSNESS.

I SHALL begin my talk by telling you a very old Indian story or fable.

An old tiger was seated upon the bank of a large river, and in his paw was a bunch of grass, and in this grass was concealed a golden bracelet. Many travellers passed along the road, and to each one the tiger called out, “Ho! ho! traveller, take this golden bracelet.” But they were all afraid of the wild beast, and went their way. At last a poor pilgrim paused on his journey and began to talk to the tiger. “Show me the bracelet,” said he, and the tiger lifted up his paw and answered: “Look at it, it is a golden bracelet.” The traveller became more and more anxious to possess the treasure, and listened to the soft words of the tiger until he believed all that the deceiver said to him. It is the custom of the Hindus before they receive any great gift to wash themselves, so the tiger told him to go and purify himself in the stream, and then take the golden bracelet. As the traveller entered the river his feet sunk in the mud, and he stuck fast and could not get out. “Then,” said the tiger, as he crept towards him, with his velvet feet, “I will help you out.” But instead of helping him out he seized him with his great strong teeth and devoured him. So the poor man lost not only his bracelet, but his life.

When I read the story I thought it was a beautiful little sermon on the words of Jesus—

#### BEWARE OF COVETOUSNESS.

There is no temptation so common as that which leads us to look with a longing eye upon the things which belong to our neighbour. There is no commandment that is so often broken as the tenth, “Thou shalt not covet.”

The Apostle James speaks of “the lust of the eye.” This was Achan’s curse.

There was a beautiful robe, and two hundred shekels of silver, and a wedge of gold amongst the spoils which the children of Israel found at Ai, and when the thief was discovered and confessed his sin, he said to Joshua, "I saw, I coveted, and took them." In those words we have the history of every theft. There is no sin in looking at beautiful things. I remember walking one day with a Christian man by the side of a very lovely park, when he said to me, "That's all mine." He meant that he could look at the trees with their outspread branches, and the mosses growing at their roots, and the flowers peeping from the ground beneath their shadows, and that he could enjoy the scenery and sniff the perfume of the flowers with as much pleasure as the owner of the land, and without any of his cares. He could look without coveting. Can you do the same? That boy sitting by your side at school shews you his new watch. That girl who has a very rich father shews you a brooch with a precious stone in the centre, and says, "See what a lovely birthday present I have." How do you feel about it? Can you enjoy the sight of it and be glad that your companion has it without making yourself miserable because it is a better watch or a costlier brooch than your own? If it makes you discontented it is by reason of this evil spirit of covetousness having entered into your heart, and there is no telling how far it may lead you astray. I have seen a Sunday scholar, charged with stealing, stand in the prisoner's dock at a police court. He could never see anything nice belonging to his master or mistress without wanting it for himself. Instead of mastering the temptation it mastered him. It was the deceitful tiger dangling his paw with the golden bracelet before his eyes, and the temptation was too strong; but when the tiger crushed him with his strong limbs, oh! how he wished that he had put up the prayer: "Turn away mine eyes from beholding vanity."

If covetousness does not make of you a thief you will probably, as you grow up, become a miser. There is no being on earth more contemptible than an old miser. Nobody loves him. He hoards up his riches instead of making other people happy with the abundance of his wealth. He is always in dread lest his property should be stolen. He is suspicious of his dearest friends. His gold is his god, but this god is very much like some of the gods that are worshipped by the heathen, cruel instead of loving, killing those who worship at their shrine. When he is called to die his death-bed is a scene of misery and woe. He clutches his money-bags as if he could take them with him to the other world, but he is obliged to leave them behind, for "the last robe has no pockets."

What is the remedy for this evil disease? The cultivation of a generous, loving spirit in early life. Christ is the Great Teacher of whom we must learn to serve others instead of serving ourselves. Self-sacrifice, not self-pleasing, must be our great aim. "He went about doing good." The miser never follows in those holy footsteps. He never gets anywhere near the Cross. He does not know the bliss of blessing others. He can never look back upon his past life with satisfaction as Job could when he said: "When the ear heard me, then it blessed me; when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him 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." Have you, my dear young friend, ever made any one sing for joy? If not begin at once. A halfpenny given to a starving child may do it. And the song will linger in your ear far longer than the flavour of a sweetmeat would linger in your mouth. A penny put into a missionary-box may do it. It may help to carry the glad Gospel to a heathen boy or girl. You get nearer to Jesus every time you deny yourself for others. He says: "Inasmuch as ye did it unto one of the least of these, My brethren, ye did it unto Me."

Put up the prayer then, "Incline my heart unto Thy testimonies, and not to covetousness."

Bristol.

G. D. EVANS.

## NOTES AND COMMENTS.

**A**SSISTED EDUCATION.—It is not yet known on what terms or to what extent the Government will ask Parliament to assist public elementary schools by making grants in lieu of fees. According to credible rumour, schools will not be altogether free, and it is likely that there will be some representation of the public in the management of Church of England schools. "Men of light and leading," such as editors of newspapers and dignitaries of the Establishment, are preparing their friends for the concessions which must be made. The *Guardian*, as might be expected, is reasonable, and counsels Churchmen to deal fairly with Nonconformists. Even the *Church Times* is not disinclined to compromise, and has more than once or twice pleaded for consideration of our grievances. In the Lower House of Convocation, Canon Gregory reminded clerics of the costliness to them of parish schools, and significantly added, "In the face of this practical difficulty, there was a great deal to be considered before actually condemning a scheme" of assisted education.

The fairest grant is the necessity;

Look, what will serve is fit.

The need for relief from financial pressure promises to make the clergy compliant. The Dean of Lincoln advanced beyond his brother of St. Paul's, London, and put in a plea for "ministers of different sects coming to the parochial schools at certain definite times, and giving religious instruction to those children whose parents desire it." But no such settlement would be satisfactory. The Wesleyan Methodists have issued their manifesto. They have decided in favour of universal school boards, and a Board School within reach of every family. Both the tone and resolutions of the Committee, over which Dr. Moulton presided, and in which Dr. Rigg was a prominent leader, were firm and threatening. The National Education League is equally determined to put an end to clerical ascendancy in public elementary schools. The time for compromise has gone by. A general election is near; and there is a wide-spread expectation that the Liberals will displace Lord Salisbury and his friends. Under such circumstances



it is only natural that there should be as much eagerness in the managers of sectarian schools as in the Government to enter into a treaty, offensive and defensive. The latter desire to "make to themselves friends of the mammon of unrighteousness," while the former are, if possible, still more anxious to secure a more favourable settlement of the controversy than they could hope to obtain from Liberals. These ecclesiastical and educational monopolists would not lower their demands if they did not fear our success. The friends of religious equality should insist at least on thus much:—(1) That there shall be a School Board school within reach of every family in the kingdom; (2) that every school receiving grants in lieu of fees shall be placed under the control of managers elected by the ratepayers; and (3), though this is included in (1), that where there can be only one school, in consequence of the paucity of the population, that school must not be under clerical control, but shall be managed by a popularly-elected board. This is the programme of the party of progress, and we trust it will be carried out.

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THE RELIGIOUS DISABILITIES BILL.—We had no hope that Mr. Gladstone would persuade the House of Commons to permit the second reading of his Bill for the Removal of Religious Disabilities. No doubt it is absurd that Lord Ripon should represent the Queen in British India, but that the ex-Viceroy should not be eligible to be Lord-Lieutenant of Ireland. If reason, sound argument, and wise expediency determined votes, Mr. Gladstone would have been successful. But Irish Orangemen had to be reckoned with, and, to the indignation of the Duke of Norfolk and Roman Catholics of that "ilk," the Government opposed the removal of the disability complained of. There is no more to be said in defence of the other disability. Why cannot a Roman Catholic be Lord Chancellor? Mr. Justice Day is on the Bench, Mr. Matthews is Home Secretary, and a Roman Catholic is eligible for the post of Lord Chief Justice or Prime Minister. What is there in the office of Lord Chancellor to justify the qualification to fill it in cases where there is eligibility to serve in these other offices? We entirely agree with Mr. Gladstone. His speech on the first Wednesday in February was unanswerable. He is still the matchless orator, the ardent champion of liberty, the eloquent exponent of the rights of men, the great redresser of grievances. With him we would remove the last religious (or rather irreligious) disability. Real Protestantism never flatters Popery by imitating its exclusive and persecuting spirit. All religions should be equal before the law, nor should favour or disfavour be shown by the State to any man on the ground of his creed or church. We regret that Nonconformists are not unanimous in this matter. Dr. Parker, of the City Temple, has joined Orangemen in denouncing Mr. Gladstone's Bill. Our good and gifted friend, to our surprise and disappointment, has failed to see straight before him. We are sure that on reflection he will be of our mind, that Protestants should not proscribe Roman Catholics, and that to persecute them is to hinder Protestantism. The Bill will soon become law, if not in this Parliament, then in the next, after the return of the Liberals to office. Even the *Spectator*, which is now so staunch a supporter of Lord Salisbury and Mr. Smith,

admits that—"What the Government would have said if they had told the real truth was that they could not very well afford to offend the genuine Tory squirearchy, who regard a few Roman Catholic disabilities as a sort of *privilegium* to which they are entitled, and that they could not at all afford to alienate the severe Protestants of the North of Ireland, who are their best protection against the Nationalists. If they had been quite frank, the Government would have said that they saw no answer to Mr. Gladstone's argument, except the answer that they should incur superfluous unpopularity at a critical moment by accepting it. But they might have added that at all events for Mr. Gladstone himself that ought to be a sufficient answer, since it was practically the answer which had determined him when in power not to do that which he now demands in Opposition."

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THE PRAYER BOOK AND BAPTISMAL REGENERATION.—In a review of "Talks with Men, Women, and Children," by the Rev. David Davies, of Brighton, our contemporary, the *Rock*, affirms that "the preacher is a Baptist of whom that denomination may be proud, as his discourses are of no ordinary talent," and commends the sermons for the wide range of their subjects, their thoughtful and suggestive character, and their originality of conception and treatment. But the writer of the review is not satisfied with our friend's argument against infant baptism, and charges him with proving too much—even that infants ought not to be saved. This, however, is a mistake. If Mr. Davies had contended that baptism was either essential to salvation, or an instrumental cause of it, his critic might have made this retort to some purpose. But as it is, the retort is egregiously beside the mark. Then, again, he contends that the difference between the Church of England and Baptists is slight, because "the baptism of adults by immersion is admissible in the Church in the alternative. And here proof of repentance and faith is always required." We fail to see that this fact brings us much nearer one another. The admissibility of immersion on a profession of faith certainly concedes that our practice is at any rate not wrong, but it by no means proves that infant baptism is right. There are not, in the New Testament, two baptisms. The ordinance is not divided. We are further told "if the preacher will deal fairly with us, and interpret the strong language of the Prayer Book, as he does the stronger language of the Bible in an evangelical sense, the difference will be minimised still more." But it is impossible to do this, for the very simple reason that, as Mr. Davies has shown, the New Testament knows nothing whatever of infant baptism either by precept or example, and that all its "strong language" applies to believers and believers only. Where repentance and faith are required as a condition of baptism, there is no danger of our falling into the mischievous error of sacramentarianism; while by ignoring that condition and prescribing baptism to infants, the Prayer Book does undoubtedly sanction that error and place in hands of the anti-Protestant Ritualists a weapon of immense and dangerous power. How Mr. Davies lays himself open to the stricture of not being altogether free from Ritualism, by insisting on immersion and "on the urgent necessity of grace as its unvarying precedent condition," we fail to see. Such insistence is the best

safeguard against Ritualism. As the necessity of faith in Christ for our salvation is a sure antidote to antinomianism, so its necessity for baptism is an antidote, and the only effectual antidote, against the mechanical or magical efficacy of a rite. Besides Baptists do but adhere to the plain teaching of the New Testament. As Dr. Angus conclusively showed in his presidential address to the Baptist Union (which ought by the way to be reprinted), the only position which does justice to Scripture language on baptism, and to Scripture teaching on the way of life, is adherence to the Divine order—belief, and baptism as the avowal of belief.

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BREVIA.—The letter on "Our Colleges," by the Rev. T. Witton Davies, reached us, through an unfortunate delay, for which Mr. Davies was in no way responsible, after this number of the magazine was practically made up. The letter should, however, appear at once, and in order to find space for it, we have determined to omit several "Notes and Comments" and "Reviews."—The nomination of Professor Creighton, the distinguished historian, to the Bishopric of Peterborough, has been received with general satisfaction.—THE TITHES BILL, having passed the House of Commons, will in all probability soon be inscribed on our Statute Book. It is a Bill which will carry with it a sword rather than peace. It is of course being pushed on in the interests of the Established Church, and so aggravates the complaint of the Welsh people. Its one redeeming feature is that it proves, beyond possibility of dispute, that tithes are national and not ecclesiastical property. Their just application is only a question of time.—AN ANTI-OPIMUM CONVENTION for Prayer and Conference is to be held at Devonshire House, Bishopsgate Street Without, on March 9th, 10th, and 11th. Our ministerial readers will have received notices of the Convention, and will, we trust, direct attention to it. No viler or more mischievous traffic exists than the traffic in opium. A vigorous and determined protest ought to be made against it.—THE CENTENARY CELEBRATION of our Foreign Missionary Society is exciting wide-spread interest. Will our readers ponder the plea in the accompanying number of the *Missionary Herald*, in regard to the efforts which it is proposed to make in connection with our Sunday-schools and Juvenile Societies? We hope to publish, in early issues of the MAGAZINE, several interesting articles bearing on the subject.

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## IN MEMORIAM.

MRS. EVAN EDWARDS.

WE sorrow; all do, for bereavement visits all. But those who know a risen Saviour "sorrow not as the rest which have no hope." "Jesus wept;" for one whom He loved was dead, and whose grave was near. The sobbing was not stifled, nor were the tears hidden, but they prompted the cry, "Behold how He loved him." Yet He was the sinless One! Then, to weep for the dead betrays neither weakness nor wrong. Such tears are not displeasing to the Divine Father. Nay, they are precious with Him, or the prayer had not

been recorded : " Put thou my tears into thy bottle." If prayers are the odours of incense, these are the droppings of myrrh. They are our poor homage and praise. They tell out our truest estimate of Divine benefits, and show that we feel and confess what priceless treasures He bestows. They have a deeper meaning and a more hearty accent than our songs. Till our character and service are perfect, tears will not be wiped away. They are helpful to us also. We never know the worth of our loved ones till we see them through our tears. 'Tis one of those laws of nature that reveal the Divine compassion, and which grace turns into a channel of blessing. Our mercies brighten as they take their flight. In life, the truest and most loving see each other when burdens press and cares distract, and grief annoy ; and these are sometimes followed by glances and tones that are best forgotten. None are perfect, and all are critical ; but when the body-life has passed away, the spots and wrinkles fade from sight, and all that was gracious lives and shines in the memory and the heart. The truth and purity, the meekness and goodness, the kindness and love, are radiant with angelic beauty. While they were with us we enjoyed them as familiar things too little heeded and too soon forgot ; but now, how they wake and live in every look, touch, and tone ! Thus the remembered one becomes a new creation ; very real, for though the hand cannot grasp it, nor the bodily eye see it, yet the inmost soul enshrines it ; very sacred, in presence of it all that is not true and loving seems profane ; and very dear, for it fixes the gaze and fills the heart. It is blessedly near the redeeming Lord ; bought by His sacrifice, and fashioned by His Spirit. So like Him too, as He said, " The glory which Thou hast given Me, I have given unto them." No longer fit for this unholy and unloving world, but just fit for heaven, to mingle with the shining ones, to join in the new song, and look into the face of God. So this is the solace of widowhood in its desolate loneliness—to cheer it with heavenly company, and hallow it with the visions of perfect goodness.

Such thoughts occupy the mind as it reverts to the just-named sister in Christ. She was the eldest daughter of the Rev. T. Winter, for thirty-six years the devoted and successful pastor of the church in Counterslip, Bristol. In her twenty-third year she was married to the Rev. Evan Edwards, then pastor of the church at Chard. There, for nearly twenty-five years, she shared and brightened the pastor's lot, aiding its toils, lightening its cares, increasing its usefulness, and adding music to its joy ; for the gracious Saviour ruled her life and prospered her work. In 1868 Mr. Edwards removed to Torquay. Here the prospects were wider and the resources ampler ; but the tasks were harder, and the responsibilities heavier. Here was full scope for all her faculties, and she was helped, and prospered. Free from domestic cares, she devoted herself to the work of the Lord. Well taught and well ruled, she mingled in all circles, free from affectation or embarrassment. With warm affections and quick sympathy, she was ready to help the weak and comfort the sad. Steadfast in the faith of her loving Lord, and rich in the treasures of His sure Word, she found the best motives and forces of Christian work in the fellowship of the church, in the homes of the members, and in the schools, and, not least, in the hopes and toils of foreign

missions. But she was best seen in her own home. "Given to hospitality," her hearty welcome, her genial temper, her kindly assiduity, and her winsome smile made every guest feel quite at home. Thus grace and goodness abounded towards her, and through her flowed on to many. To God be all the glory.

During her last years she suffered much from bodily weakness; but she bore it all, not only with uncomplaining resignation, but with perfect calm and even cheerfulness. The closing scene of life was perfect peace. A few minutes before her death she spoke to her husband of the texts which, as they were wont to do, they had given each other on New Year's morning; hers being, "Jesus Christ, the same yesterday and to-day and for ever," and his, "This God is our God, for ever and ever; He will be our guide even unto death." She then expressed her conviction that her end was near, and said, "I am waiting to go, but for your sake I am willing to stay." A few words followed, about the peace and joy of the Father's house, and the blessedness of meeting there. Then came her last word to the loved companion of her journey: "You won't be long before you come"; and then a whisper to her faithful attendant, who was adjusting her pillow "a little higher," and, with a sweet smile on her countenance, she quietly breathed her last.

"The Lord gave." He created and sustained all the goodness and gladness, and allowed many to enjoy it. "The Lord hath taken away." Yet only for a little while, till He shall give it to us again in a perfect form. So, blessed be the name of the Lord.

JOHN ALDIS.

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#### THE WIDOW OF THE REV. B. EVANS, D.D.

Mrs. Evans was the descendant of an old family that had been settled in Scarborough for many generations, her father, Christopher Hill, Esq., being one of the first aldermen under the Reform Act, and so prominent a Baptist, that his house was affectionately designated by such men as Robert Hall, Carey, Knibb, and others, "The Baptist Hotel." When marrying the Rev. B. Evans, in her twenty-first year, she resolved that if she could not bring her husband a fortune she would save him one, and he owes her much. It is recorded on marble that her brother "lost his life in a noble act of courage and humanity," and this spirit of self-sacrifice and absolute unselfishness was a strong point in Mrs. Evans' character. Her whole thoughts were for others. Devoted heart and soul to her husband and children, she found her sole pleasure in making others happy, without a thought for herself. Another salient point was her firm, unwavering reliance on God. She believed Him when He said, "I will never leave thee nor forsake thee," and applied the promise to herself. The severest trial she ever had was the death of her husband; but she met her son with the resigned words, "It is all for the best, I am sure of it," and yet for many years she felt acutely her irreparable loss.

Her thankfulness to God that all her three children had been spared to her was intense; and, shortly before her death, so overpowering was her gratitude

that she fervently thanked Him they were then all around her. As a church worker she was indefatigable, and during her husband's long pastorate she literally bore all the work that can best be done by female agency; but her sympathies went beyond her denomination, and no case of deserving need ever came before her that she did not relieve. It was only a few months before her death that she bitterly regretted that she could no longer collect from house to house for some poor people. Although living for eighteen years in London, she never forgot, as winter came round, to send her gifts to the poorer members of the church at Scarbro', and she died, after being in communion therewith sixty-three years, its oldest member. Thought for others, and self-sacrifice, had not only become a part of her sanctified nature, but seemed to be her very life, so that in this she, in very deed, followed Him whose she was, and whom she served. Her feeling heart and love of justice was strong, and her very nature appeared to be roused to its depths if a criminal was to be hung; and in the year of her death, at eighty-two years of age, she went herself to enlist the sympathy of Dr. Forbes Winslow, a near neighbour and intimate friend of her son's, because her son, feeling it was not a case for interference, did not promptly ask the doctor's assistance. Her anxiety did not arise from sentiment, her fear being that men or women might be unjustly executed. Dr. Winslow was a great favourite with her, and so attentive to her was he, that, although a consulting physician only, and her own doctor was in attendance, he never missed seeing her twice a day, during the few days before her death that she was in bed, and she believed in him before all others most implicitly. Indeed, a debt of gratitude to him for his great kindness is due.

Conscientious to a high degree, she would to the year of her death walk above a mile to divine service rather than enter a conveyance on Sunday, and on her way home would stop to reprove any tradesmen whose shops might be open. Her age and her feebleness enlisted the sympathy of those who saw her, and she felt pleasure in recounting the courtesies shown her by strangers. Circumstances led her occasionally to hear a favourite clergyman, but she was a thorough Baptist and Close Communionist, and when she had brought him to admit that baptism was immersion, she then proceeded to prove that, as all sections of Christ's Church admitted, baptism must precede the Lord's Supper, immersed believers could alone partake thereof, and with none other would she sit down. What she believed she acted up to, and so gained the respect of all. Her faith and trust in God were strong, and her will was always bowed to what she believed to be His will. A conscientious, consistent Christian, a thorough Dissenter, and an unflinching Baptist, no stain ever rested on her character, and she leaves behind a high record as an indefatigable worker for her Master and for her fellow-creatures throughout a long and well-spent life. As a kindly, affectionate, and dutiful daughter, who devoted herself for twenty years to her aged mother, who died in her ninety-third year, she claims our respect; whilst, as a considerate and loving wife, and a devoted, self-sacrificing mother, whose supreme happiness lay in making her husband and family happy, her loss can never be repaired; but her all-powerful influence

still lives, and, though she is now but a memory, it is one the fragrance of which will be felt beyond death and the grave. Her children have suffered an irreparable bereavement, the cause of Christ has lost a faithful worker, the world at large, and especially the poor, a sympathetic friend and helper, but heaven has received one more accession to the multitude of the redeemed.

B. H. E.

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## CORRESPONDENCE.

### THE COLLEGES AND THE MINISTRY.

*To the Editor of the BAPTIST MAGAZINE.*

DEAR SIR,—My own very limited time, and your equally limited space, make it needful that I should be brief in what I say upon the above important subject. But I shall be thankful if you allow me, a Baptist college tutor of over ten years' experience, to say one or two things. And I hope the Baptists of the country will not let the matter rest until some very needful reforms have been brought about. No denominational question is of equal importance, and yet there is hardly anything which we, as a denomination, concern ourselves so little about. The work of managing the colleges and of getting the required money is almost wholly left to those on the spot, especially to the tutors, just as though our colleges were private speculations. Perhaps the blame of this lies in no small measure upon the local committees; but I am equally sure that a great deal attaches to our leading pastors and members for showing so little interest in the work and support of ministerial education. If reform is needed—and it is—why do not those most able to help come forward, and at our college gatherings or otherwise say what is wanted and aid to bring it about? Why is it, on the other hand, that they give very little—and that grudgingly—and do very little, though they complain plentifully enough? Then why in our public prayers are our colleges so much forgotten? At our Union gatherings I have seldom heard one single prayer offered for the men training the future ministry, for those who are being trained, or for the committees in charge of the institutions. And yet at these very institutions, so much ignored at our great gatherings, our future ministers and missionaries are being prepared, and our future history is being made (or marred).

With much that Mr. Shakespeare writes I cordially agree. In fact, so far as I can find, after a rapid reading of his article, I agree with nearly all that he *says* though by *not saying* other things his statements require modification. He tells us that our ministerial colleges exist to "make preachers." Assuming that this is so, though surely the minister requires to be more than a preacher, I should like to ask what are the elements that go to make a preacher? Among them I include a knowledge of the Bible, and of whatever contributes to this; this is a very wide field. Then no one would exclude church history, and the most important literature of the past and also of the present dealing with the foundation principles of religion. I need not enlarge, as I well might; but it is too

clear to require proof that, to be a good preacher, there are many things that a man has to study hard, to wrestle, to pray, and to weep over. Surely our colleges ought to help in these. I am quite of opinion that hitherto they have too little attended to the "art of preaching." But with the small staff of professors, how could it be otherwise? There ought to be in each of our colleges a professor of homiletics, elocution, and pastoral work, or, if you like, a professor of practical ministerial work. Rev. Dr. T. H. Pattison, known to many this side of the Atlantic, occupies at Rochester University, U.S.A., a position similar to the one indicated.\* In our Welsh and English colleges (except Regent's Park) two men have the tremendous task imposed upon them of teaching all the theology and all else that is taught at the colleges, not to speak of preaching and collecting for the colleges. This condition of things is far behind the times. Either we should strengthen and extend our existing institutions, or we should unite them and make larger ones. In the BAPTIST MAGAZINE for May, 1887, I suggested that Baptists should establish at Cambridge a college similar to "Mansfield," at Oxford. I am now persuaded that our best course would be to establish a college at Oxford. Specialists at the University and at "Mansfield" would be of great service to us Baptists, while any specialists that we might bring there would be helpful to Congregational and other students. The study of Bible and related languages and their literatures, and of theology in its various departments, is so widening with new thought and fresh discovery that our present colleges cannot hope to deal with the situation. Even the earnest, promising preacher who could make little progress in learning would be all the better if placed under thoroughly competent men.

Mr. Shakespeare rightly complains of "theologians, essayists, Hebraists,† Dryasdusts, and men with brilliant degrees" "who cannot preach." But, as far as my experience goes, the "men of brilliant degrees" who "cannot preach," have not been "theologians" nor "Hebraists." In fact, these men have so entirely devoted themselves to degree work, that they know very little of theology or of Biblical study in English or in the original tongues. Baptist colleges should be theological colleges if anything, and whatever is neglected, at least, theology in the widest sense should not be. I know one man, now in the ministry, who told me two months before he left college, that he had never in his life read a line on the "Atonement." And yet he was at that moment a London M.A. and 1st B.Sc. And the college he had been in for nearly five years (Nonconformist, but not Baptist) was a college for training ministers!

I am glad Mr. Shakespeare points out the obligation of the churches to send

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\* In special cases a local or some other pastor may hold this office, though pastor-professors are greatly in danger of being neither good pastors nor good professors. But at all events pastoral experience is necessary.

† Why "Hebraists"? Has he found that Hebrew, more than Greek, or more than philosophy, makes bad preachers? Or has he never tried Hebrew? Dr. McLaren is a good Hebraist, and a good preacher, and he is generally considered a "theologia" too. Perhaps he is all the better preacher through being "Hebraist" and "theologian."



suitable men to the colleges. In fact, it is far more the duty of the churches to *send* preachers to the colleges than it is the duty of the colleges to "*make* preachers." Yet, when such men have been supplied, everything possible should be done to make them better preachers, and to fit them for the many other spheres that the minister has to fill. And we must never forget that the "man" is far and away more important than the "preacher," and nothing should be spared from beginning to end of the student's career to cultivate a deep spiritual life. Amid the strong and subtle charms of intellectual exercises we are all in danger of neglecting the one thing most needful for ourselves and for our work. Indeed, I am inclined to think this is as much overlooked in our colleges as is the "art of preaching." Let the churches and the colleges come into closer contact. Let ministers and deacons and members feel that the colleges are their own, and by prayer and by personal intercourse with students—and even with professors—let them do what they can to bring them away from the cold world in which, however unwillingly, they too much dwell.

British Baptists ought to be ashamed of the fact that there is not one single Baptist college in the country that is anything like reasonably equipped.

In America, rich Baptists have liberally endowed universities or seminaries, so that there are six or more teaching theology and other ministerial subjects in the same place. It is not wonderful that American Baptists have flourished so abundantly, when they do so much to qualify their ministers. With some such arrangement among us, the late Principals Goadby and Rooke might still have been alive. They would be even better teachers than they ever were, and they would have given us valuable literary work for which both were qualified, and on which both had set their minds. And, of vastly greater consequence, the men trained under them would, with God's blessing, be capable of greater usefulness.

Baptists in Wales as well as Baptists in England seem perfectly convinced that some great changes in our collegiate system are indispensable. May God in some way tell us all what is best, and may He also give us the money and everything needful to realise this *best*.

This letter has grown in the writing much more than I intended.—Apologising for its unexpected length, I am cordially yours,

T. WITTON DAVIES,  
Tutor in Bible Languages and Literature,  
and in no end of other things.

Haverfordwest Baptist College, February 12th, 1891.

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## REVIEWS.

THE YOUNG MAN'S PARABLE: The Prodigal Son. A Story for To-day. By the Rev. G. D. Evans, Bristol. Bristol: J. W. Arrowsmith; London: Simpkin & Marshall.

NUMEROUS as are the books which have been written on this pearl of parables—this Gospel in the Gospel—it has a perennial freshness, so that no really good

book on it can be superfluous. Mr. Evans, who is happily not unknown to our readers, has produced a book which the severest critic could not fail to pronounce good; and which, in view of its purpose, is one of the best with which we are acquainted. It is the product of a mind invigorated by the exercises of intellectual and spiritual culture, conversant with the practical duties and trials of youthful life, and glowing with ardour for the Divine ideal. If insight into Scripture, sympathy with the young, wise counsel, honest outspokenness, and the power to show the attractiveness of the more excellent way can ensure the popularity of a book, "The Young Man's Parable" will soon pass into a second edition. We shall be thankful if any words of ours should aid such a result.

THE MIRACLES OF OUR SAVIOUR EXPOUNDED AND ILLUSTRATED. By William M. Taylor, D.D., LL.D. London: Hodder & Stoughton.

DR. W. M. TAYLOR, of New York, is a prince among expository preachers, and, unlike most men, he can commit, if not the whole, at any rate the greater part of his sermons to print. Not long ago he published a series of discourses on the Parables of our Lord, and now issues a companion volume on the Miracles. In each case he is more homiletical than the late Archbishop Trench, to whom, of course, all students of the New Testament are under obligations which the progress of years is not likely to diminish. Dr. Taylor is a thoughtful and well-read man; devout in spirit and firmly evangelical in doctrine. He depicts very graphically the circumstances and salient features of each miracle, and deduces in simple and impressive language its principal lessons. His tone is candid and manly, and he is never harshly dogmatic towards those from whom he differs. The following extract on the first miracle illustrates this point. Dr. Taylor is a strong advocate of total abstinence, and considers that he stands on ground from which he cannot be dislodged. But he writes as follows on the bearing of this narrative on the matter of temperance:—"Here we must be specially on our guard against running into 'the falsehood of extremes.' On the one hand, those who have adopted the opinion that it is a positive sin to drink wine in any quantity as a beverage have come to the conclusion that the wine of this miracle was not in any degree intoxicating. Now I cannot but respect the motives of all who are seeking earnestly to grapple with the terrible evil of our modern intemperance. But few things do greater harm to a great and noble, and I will even call it a holy cause, than to attempt to sustain it by an untenable argument, because when the antagonist has exposed the badness of the argument, he supposes that he has found a good reason for opposing the cause; and just this has been the result in the case before us. The wine here produced was the common wine of the country, and more specifically just such wine as was usually furnished at marriage feasts, only much better in quality. Now no one can read the account of the duties of the governor of the feast on ordinary occasions, or give a correct interpretation to the words of the governor of the feast here, without coming to the conclusion that the wine was such as if taken in excess would have produced intoxication. We must not, we dare not,

even in support of a good cause, give any other than the true and honest interpretation of the statements of Scripture, and so we must dismiss the idea that this wine was not in any degree exhilarating, but was only grape syrup, and with that the other opinion must go that it is a positive sin to drink wine in any, even the smallest, quantity."

THE LIGHT OF THE WORLD, and other Sermons. By Phillips Brooks. Fifth Series. London : R. D. Dickinson.

THERE is little in the sermons of Dr. Phillips Brooks to indicate their American rather than their English origin. They are thoughtful, vigorous, and unconventional, and, while not of the directly expository order, are full of that seer-like vision which seizes on the salient points of Scripture and presents them in a lucid and impressive form. The profoundly meditative character of Dr. Brooks's mind, and his knowledge of human life at all points, give to his sermons an uncommon power of instruction. Fresh light will certainly be thrown on Scripture and on the workings of spiritual experience by such discourses as the Wonderings of Unbelief, Backgrounds and Foregrounds, the Wings of the Seraphim, and the Illumination of Obedience (the title is a sermon in itself). The volume is admirably printed.

THE BOOK OF PROVERBS. By R. F. Horton, M.A. (The Expositor's Bible.) London : Hodder & Stoughton.

MR. HORTON prefixes to his lectures a motto from Wordsworth, descriptive of the Proverbs—

"Shrewd remarks  
Of moral prudence, clothed in images  
Lively and beautiful,"

and it would be difficult to find a description more apt or forcible. The Proverbs are, to a large extent, an unworked mine so far as preachers are concerned, and yet there is no part of the Bible which yields richer treasures. Some years ago, we heard one of the wealthiest and most influential merchants of the day assure a company of theological students and ministers that his familiarity with the Proverbs had been "the saving and the making" of him, and he not unnaturally counselled them to urge the study of the book on the young men of their congregations especially. Mr. Horton, who has achieved distinction in many ways, but in none more than in his influence with the young, has plainly gained a thorough mastery of this unique book, and given another proof of its adaptation to the varied life of our age. There is but a brief reference to the critical and historical questions connected with the Proverbs, the purpose being exclusively practical. The lectures are, as we might expect, simple and straightforward in style, enriched with the fruits of reflection, culture, and scholarship. They are the voice of a manly and incisive thinker, in close touch with the experiences and needs of living, toiling, and suffering men. There is no lack either of shrewd observation or of valiant witness-bearing to the truth. The Gospel of Jesus Christ, to which the Proverbs lead as their consummation, is fearlessly applied to the social, commercial, and political con-

ditions around us. Mr. Horton does not go through the book verse by verse, but takes the prominent topics of the book and deals with them in successive chapters, bringing into view the various passages which relate to the subject in hand. Thus, to take a few of his chapters, he discusses Wisdom, Education, Realism in Modern Teaching, Wealth, Friendship, Human Freedom, Wine, the Treatment of the Poor, &c. There are several good books on the Proverbs already, the most suggestive being the late William Arnot's "Laws from Heaven for Life on Earth." But Mr. Horton's lectures will bear comparison with the best of them. We heartily commend the volume as containing admirable specimens of a kind of preaching which, not less than more purely doctrinal and experimental preaching, should have a place in all our pulpits.

STUDIES IN LITERATURE. By John Morley. London: Macmillan & Co.

"POLITICS," said Mr. Morley, to an assembly of students some years ago, "are a field where action is one long second best, and where the choice constantly lies between two blunders." This may be so. But in literature Mr. Morley's own record is no mere second best, and in the pursuits he has largely abandoned he has gained a distinction which scarcely another living writer can claim. The contents of these "Studies" have all appeared previously, but it would have been a mistake not to have presented them in a more convenient and permanent form. The essay on Wordsworth is marked by all the lucidity and sanity of judgment which Mr. Morley's literary criticisms invariably display, and is a valuable introduction to the study of the poet. The two lectures on "Aphorisms" and "The Study of Literature" abound in pregnant suggestiveness and in sayings which charm us by their terseness and beauty. Numerous as are the articles on the latter subject by writers of the first rank, we know of none which, as a whole, equals this. On such questions as the choice of books, the methods and aims of reading, and the nature of literature, it would be impossible to find more subtle suggestions and judgments informed by more decisive common-sense. There are other notable papers, *e.g.*, on Victor Hugo's "Ninety-three," and Mr. Browning's "The Ring and the Book." It might have been well to omit sentences here and there which suited the articles in their original form, but are not appropriate to this reissue.

THE LORD'S SUPPER: a Biblical Exposition of its Origin, Nature, and Use. By Rev. J. P. Lilley, M.A. Edinburgh: T. & T. Clark.

MR. LILLEY'S treatise is expository and practical rather than directly controversial. His position is that of an intelligent believer in the doctrine of the "Westminster Confession of Faith," with which our own readers are for the most part in hearty agreement. He has presented in clear and orderly sequence the teaching of the New Testament on the subject, and brought out its essential and abiding meaning, and so places in the hands of his readers ample materials for refuting the errors of Romanists and Anglicans on the one hand, and of Unitarians—who disallow the substitutionary work of Christ—on the other. The book is marked by ability and scholarship, and is pleasantly written.

UNSPOKEN SERMONS. Third Series. By George Macdonald. New Edition. Longmans & Co.

A CHEAP edition of these beautiful and suggestive meditations—the meditations of a pure and lofty soul in devout sympathy with God—will be welcomed by many. We stated some of our objections to Dr. Macdonald's theology in our notice of the first edition of this volume. But this does not blind us to the truth and force of much of his teaching.

THE CHURCH. New Series. Vol. I. London: Baptist Tract Society.

THIS popular magazine, a special favourite in Baptist households, has passed into the hands of the Baptist Tract Society, and is under the editorial care of the Rev. E. Parker, D.D., of Brighton Grove College, Manchester. We do not endorse its advocacy of Close Communion, but it is a capital penny's worth. The sermons by Revs. James Owen, J. Thomas, of Salendine Nook, F. Overend, and G. W. Fishbourne are specially notable. Rev. J. J. Ellis contributes an instructive story, and there are many features in which both young and old will be interested.

LYRA ELEGANTIARUM. Social and Occasional Verse. Edited by F. Locker-Lampson. London: Ward, Lock, & Co.

AN enlarged edition of a work which has always been a great favourite, and has long been out of print. Mr. Coulson Kernahan has assisted Mr. Locker-Lampson in the production of what must always be pronounced the premier volume of its class. It is a marvel of cheapness.

EZRA AND NEHEMIAH: Their Lives and Times. By George Rawlinson, M.A., Canon of Canterbury, &c. London: James Nisbet & Co.

ANOTHER of the "Men of the Bible" series, on a period of which even too many Bible readers are in profound ignorance. Yet were it only for the connection of this period with the Synagogue, and with the formation of the Old Testament Canon, the lives of Ezra and Nehemiah and their times would amply repay our study. Professor Rawlinson's manual is, as we need not say, the work of an able and accomplished scholar, specially qualified to deal with his subject.

#### BRIEF NOTICES.

"GREAT THOUGHTS FROM MASTER MINDS." Vol. XIV. (London: A. W. Hall, 132, Fleet Street). As fresh, interesting, and varied as any previous volume, full of bright and instructive reading, with frequent illustrations, many of them of great merit. From the same publisher we receive No. 2 of The Great Thoughts Library, a small volume on "The Fruit of the Spirit: the Best Thoughts of the Best Minds on Gal. v. 22, 23." A capital selection.—"The Pilgrim's Progress." Unabridged, with 100 illustrations. Price one penny (London: E. Marlborough). A really marvellous production; type remarkably clear; illustrations helpful.—"Reconciliation Before Rest." Professor Drummond's "Pax Vobiscum." A Review, by Frank H. White (S. W. Partridge & Co.). Professor Drummond's in many respects beautiful but misleading pamphlet is here subjected to searching criticism. Mr. White's review is valid and to the point.—"Reasons Why; or, Plain Talks on Church Matters." By

G. B. Johnson (Alexander & Shephard). Brief, pithy, and luminous. Answers to the questions—Why I am (1) a Protestant, (2) a Nonconformist, (3) a Free Churchman, (4) a Congregationalist. Sure to be widely useful.—“Blessed be Drudgery,” “Faithfulness,” and other Papers, by William C. Gannett. Prefaces by the Countess of Aberdeen (Glasgow: David Bryce & Son). Written with rare good sense and devout feeling. The style, apart from a few Americanisms, is crisp and beautiful. The “advanced” criticism which leads the author to talk about the Jacob legend, and to assert that among the Hebrews of those days Jehovah was but the Arch-Power who helped their tribe, is woefully out of place.

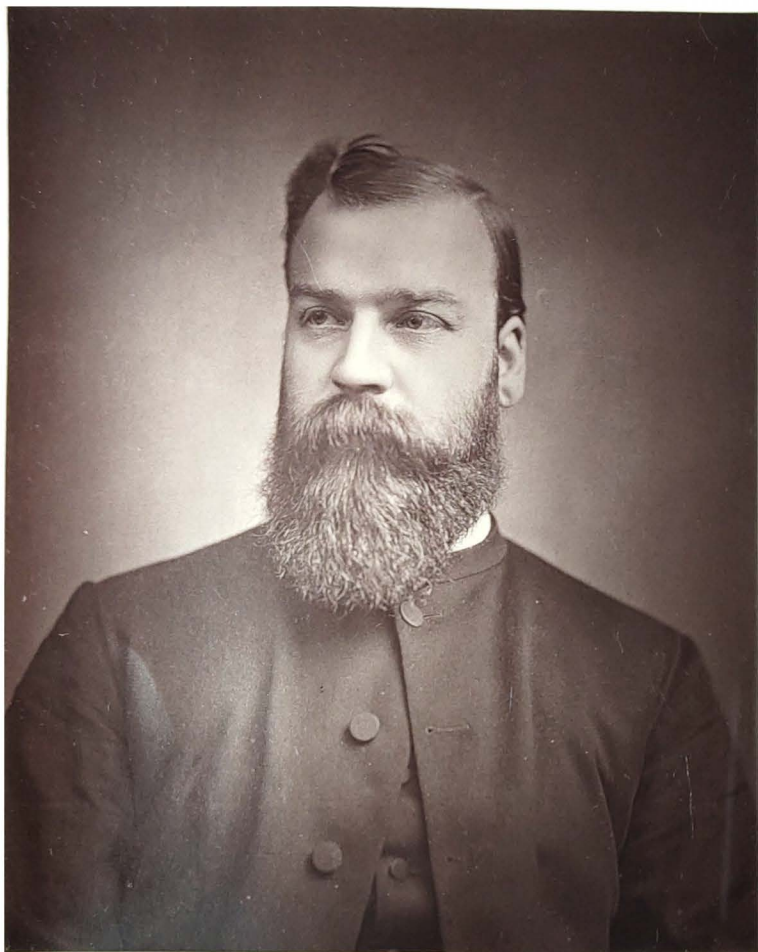
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## LITERARY NOTES.

MESSRS. LONGMANS, GREEN, & CO. have forwarded us, as added to their Silver Library, two volumes of the “Parochial and Plain Sermons,” by John Henry Newman, and his “Essay in Aid of a Grammar of Assent.” The sermons will undoubtedly gain increased popularity in this cheap form. It is by them that Newman will, in our opinion, be longest remembered. His unique influence was due to spiritual far more than to intellectual qualities, great as these latter unquestionably were. For subtlety of insight, for penetrating, searching power—power to awe and subdue men, to reveal to men the innermost secrets of the soul, to lead them into the direct presence of God—there are few books in our language equal to these. Judges so diverse as Mr. Gladstone, Mr. Froude, and the late Principal Shairp have borne witness to Dr. Newman’s marvellous power as a preacher; and though the written is not the spoken word, these volumes amply confirm their estimate. “The Grammar of Assent” is a masterpiece of subtle, if not always conclusive reasoning. Mr. Froude has a very incisive criticism on it in the second series of his “Short Studies,” also published in the Silver Library.

“The Cruise of the Royal Mail Steamer *Dunottar Castle* round Scotland on her Trial Trip,” for which we are indebted to the courtesy of Sir Donald Currie, is a souvenir of what must have been a most delightful sail past the grandest coast scenery in Great Britain. The letterpress, by Mr. W. Scott Dalgleish, is graphically written, and many of the views by Dr. Lennox Brown and Miss Cecilia Blackwood are exquisite. Those of Loch Scavaig, Portree, Loch Carron, and Loch Duich give a vivid idea of “Highland glory,” as many of our readers will have seen it—not from so large a steamer as the *Dunottar Castle*, but from the decks of Mr. McBrayne’s *Clansman* or *Glencoe*. The book, issued only for private circulation, is printed by T. & A. Constable, of Edinburgh.

THE latest issue of the New Biographical Series of the Religious Tract Society is “Adam Sedgwick,” by our friend, Mr. S. R. Pattison, F.G.S. It is brightly and tersely written. We may mention that the review of Sedgwick’s *Life and Letters*, which appeared in our pages some months ago, was from the pen of Mr. Pattison, whose contributions to our pages are always welcome.



Edwin H. Ellis & Co. Photographers, 111 N. Broadway, New York

heartily yours  
Edwin H. Ellis

THE  
BAPTIST MAGAZINE

APRIL, 1891.

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THE REV. EDWIN H. ELLIS.

THE subject of this sketch, whose portrait we present to our readers, is well known in England. He has just accepted a pastorate in Melbourne, Australia, but we are convinced that many of our friends will be glad, not only to have Mr. Ellis's portrait, but also to learn a little about his life and work.

He was born on the 22nd of August, 1855, the third of seven children, of whom six are still alive. From his birth he was weakly, and neither his parents nor friends believed that he could possibly live to manhood. Careful nursing and a wealth of loving care, however, prolonged his life, though for years he was a close prisoner every winter. As he grew older the bronchial attacks were less frequent, and then he not only increased rapidly in stature, but also far more in strength. He had been piously trained, and especial and tender was the solicitude of his parents that he should be early brought to Christ. At the age of sixteen their prayers were answered, and whereas they had only dared to hope for him an entrance into heaven, he has been privileged to lead many to his father and mother's God.

Almost from the moment of his conversion Mr. Ellis began to work for Christ. He became a Sunday-school teacher, and then the beloved superintendent of a large school. He conducted cottage meetings, and thus he was gradually prepared for the larger work to come.

A diligent and prayerful study of God's Word led him to correct



views upon the subject of baptism, and in the year 1832 he sought and obtained admission into the Pastors' College. Six months after his entrance upon the college curriculum he was sent to preach at a little mission hall in Norwood. At the invitation of the few friends who had charge of the work there, Mr. Ellis continued to preach during the eighteen months that remained of his college career, and with most encouraging success; the congregation of fifteen grew to many more, the hall was crowded, and a church was formed. The church now began to look out for a site, and Mr. Ellis collected a large sum of money towards the cost of a new chapel. The church at Gipsy Hill (Rev. W. Hobbs) is the result of this work.

By a singular chain of providences his attention was directed to Wellington Road Chapel, Stoke Newington, which was then decayed and almost in extremity. In 1880 he consented to take charge of this almost extinct church for a period of six months. Before the six months had passed he saw such tokens of success that he consented to remain at Stoke Newington. Three years of steady progress followed, and then the church began to consider the need that there was for more room. While collecting the money for enlargement Mr. Ellis met Dr. Todd, who was then president of the London Baptist Association. Dr. Todd suggested that it would be wise for the Wellington Road Church to amalgamate with the Devonshire Square Church, which had a fine building a few hundred yards away, though it was at that time nearly empty. This union was brought about, and in July, 1883, the united church began a career of remarkable prosperity.

The first enterprise was, of course, to fill the chapel, and then to clear off the incubus of £3,000 of debt which had hitherto prevented the cause from prospering. Both objects were attained, and for the last six years every seat in the chapel has been occupied, while the aisles, vestries, and even the pulpit stairs have often been filled with willing hearers.

The debt once removed, a sum of £500 was expended upon repairs and cleaning. Last year nearly £2,000 was raised in order to provide class-rooms, lecture-hall, and other needful accommodation for a growing Sunday-school of 700 children.

In the early part of last year Mr. Ellis received an invitation to succeed Rev. W. Stott, at Abbey Road, St. John's Wood. He was also

invited to assist in the Baptist Forward Movement. Both invitations at the request of his church he declined, and he would probably never have left Devonshire Square but for the sickness of his children.

Last year, while from home preaching, Mr. Ellis's youngest child died suddenly, and his two surviving children have been ill all through the winter. Hence, when the invitation to Australia came, the doctor said, "Go for your children's sake; they will not live in Stoke Newington."

During the eight years of Mr. Ellis's ministry he has received more than 1,350 persons into the fellowship of the church. There are at present 800 names upon the church rolls. These have principally been won by direct personal appeals, in which Mr. Ellis has been singularly successful. He indeed attributes his success, under God, mainly to the resolution which he made at the beginning of his ministry, and which he has since always kept in view, of speaking to one person directly at or after each service.

In leaving England, Mr. Ellis will carry away with him not only the good wishes of his brethren, and of his former church, but also of many others who have been helped by his indefatigable evangelistic labours.

A few facts about the church to which Mr. Ellis is going may perhaps interest our readers.

Albert Street Church, Melbourne, has been in existence for a period of almost forty years. In point of time it is the second church in the capital of Victoria. Among the former pastors were W. P. Scott, Isaac New, Charles Clark, and Philip Bailhache. The last pastor, Rev. Allen Webb, resigned his charge in 1890, and took the oversight of a church at Geelong.

The Rev. Archibald Brown, of the East London Tabernacle, was invited to become pastor in succession to Mr. Webb, but he declined. At his suggestion Mr. Ellis was asked, and assented.

The chapel at Albert Street is a beautiful and commodious structure, affording sitting accommodation for about 700 persons, although a congregation of 1,200 has been within its walls. The property cost £12,000, and it is quite free from debt.

We trust that Mr. Ellis will find in his new sphere all the prosperity and happiness that he has enjoyed in England. Outside of Melbourne our denomination has not as yet made very rapid strides in Victoria, but there is no reason why it should not come to the front

there as it has in Canada and America. Our readers will remember that a fund amounting now to £54,000 has been raised for denominational purposes in Victoria. It is intended to erect a college, for which a sum of £30,000 has been assigned; £10,000 are apportioned to form a Baptist Building Fund, and £4,000 is appropriated for a Fund for Aged Ministers.

The city of Melbourne itself is increasing at the rate of 35,000 yearly; it has now grown to 450,000, so that even in the city itself our denomination ought to become a greatly increasing force.

Albert Street is a short distance away from the city proper; it is a residential suburb, principally inhabited by young men who are engaged in business. They will furnish magnificent evangelists. If Mr. Ellis is able to win them and to wield them, we predict a bright future for his church and for the Baptists of Melbourne.

May God's richest blessing go with him, and make him fruitful in the work of the Lord!

J. J. E.

EDITORIAL POSTSCRIPT.—We are sure that all our readers will heartily join the writer of the above sketch in wishing Mr. Ellis God-speed in his new sphere of labour. The needs of London are so urgent that we can ill afford to lose the services of a minister so able and successful as Mr. Ellis. But he is going to kinsmen in whose highest welfare we are all interested, and we confidently predict for him a career in Melbourne which, under God's blessing, will be not less prosperous than that which he has had in London. Mr. Ellis will shortly be followed to Melbourne by another of our ablest men, the Rev. George Hill, M.A., of Leeds, who is to work at Collins Street Church as co-pastor with the Rev. Samuel Chapman, the Baptist Archbishop of Australia. We hope to give Mr. Hill's portrait (for the appearance of which we had made arrangements long before there was any thought of his going to Melbourne) in our issue for May, with a biographical sketch by the Rev. William Medley, M.A. Our Melbourne readers will have a special satisfaction in receiving these portraits, and as we hope now to have more frequent correspondence from Australia, we trust our friends there will endeavour to promote still further the circulation of the magazine among their churches.

Among the portraits which will appear in comparatively early numbers of the MAGAZINE we hope to give one of our venerable friend the Rev. John Aldis, the patriarch of the Baptist Ministry. This announcement will be received with peculiar gratification in all parts of the country.

## THE LESS KNOWN PROPHETS OF ISRAEL: NATHAN.

“**B**EHOLD Nathan, the prophet,”\* said the attendants who waited in the chamber of David, the aged king. The form of the announcement, and the audience instantly granted, show the consequence of the visitor, and the importance attached to his errand. There was no time to be lost. The lamp of life burned low in the royal chamber; death stood ready to quench what had been a brilliant light; the noise of sedition filled the city. The crisis was acute; it was imperative the prophet should confer with the dying king on the state of the nation. Under these grave circumstances, the friends who loved so deeply, and whose friendship had survived the strain of years, met for their last interview. The shadows were deep that day, while the king gave, and the prophet received, final instructions; their next meeting would be in the land of light, Time’s mists dispersed, and its mourning ended!

The two men, who that day took leave of each other, were men worth remembering. They differed in age and in the sphere they filled. David’s achievements shed lustre on the crown he was about to lay aside. Nathan was distinguished as “prophet”; in fact, he was the first who uniformly bore that honoured title. Both enjoyed, though in unequal measure, the poet’s peerless gift. David poured out his soul in song with such glorious abandonment that the Church in all lands has been enriched from his stores; Nathan moved in the humbler paths of parable and proverb. Both were eminently saintly men, though one, engaged in affairs of state, lived chiefly in public, the other in private, occupied with his studies and his pen. How admirably they completed each other! How well both did the will of God and served the nation they so deeply loved! The life of Nathan suggests a thought which our age must not be allowed to overlook—viz., that invaluable service may be rendered, and enduring work done, without claiming a place in the front rank, and being constantly in evidence before the public.

The plan of Nathan’s life, so far as it can be gathered from the scanty records which come down to us, was strikingly unlike our

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\* 1 Kings i. 23.

own. We distribute our energy over regular engagements from week to week; when the clock strikes, the minister, or professional or business man must be at his post; but Nathan reserved himself, and concentrated his energy on special occasions. It is the difference between force in continuous action and force expending itself in shocks at long intervals; between capital spent daily, and capital stored up and invested only on favourable occasions. He seldom appeared on the scene of action; but when he did, the power of the man was instantly recognised. We are not free to choose our own plan, for we are not our own masters; wisdom takes life as it finds it, and turns to-day's conditions to the best account.

When the figure of Nathan is first seen on the page of history, he is the eminent saint; the prophet's relation to God, which was his deepest life, comes clearly into view.\* His friend David, then in the prime of life and the zenith of his prosperity, animated by a generous impulse, formed a plan to build a Temple for God. He was mastered by a thought that might with advantage find place in the breasts of prosperous Baptists in Great Britain; for his own house, "cedar"; for the Ark of God, "curtains"; the scale went down heavily on the wrong side; *he had done more for himself than for God*, and the glaring inequality must be set right without delay. God make such searchings of heart common; there is abundant room for them! In Nathan, David found a sympathetic listener, and to him he communicated his cherished design. The freedom between kindred spirits is a priceless boon, and ought to be scrupulously guarded. When we discover "that the latch-key which opens the inner chambers of our own consciousness fits also the private apartments of our neighbour," honour binds us to use the key carefully. The friends conferred with frankness on the proposed plan; and speaking of his own motion, without taking steps to ascertain the will of God in the matter, Nathan expressed approval in warm terms.† The same night he discovered the error into which he had fallen; the sanction given was his own, not God's.‡ The prophet could be safely trusted and followed when, and only when, he spoke from God; he was no more able to go alone than the humblest member of the household of faith. And probably our greatest danger of falling

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\* 2 Sam. vii. 2, &c.

† 2 Sam. vii. 3.

‡ 3 Sam. vii. 4.

through unwatchfulness is not in things doubtful; the devout mind instinctively refers these things to God, and seeks guidance. Our danger is rather in things that are clear; things perfectly right in themselves. We forget that our plans for *Temple-building* need equally to be referred; for questions of importance remain after we are convinced a plan is intrinsically right. There was, in this case, the ripeness of the time and the fitness of the instrument. In the vision of the night, God showed His servant that the present was not the time, and David not the man for so solemn an enterprise! Commit all things to God, for the wisest and holiest, omitting this privilege, is sure to go astray.

If Nathan's mistake was noteworthy, the manner in which he repaired it deserves highest praise. When the word of the Lord that night reversed the counsel given the previous day, he yielded prompt obedience. There appeared to be no hesitancy or false shame; no weak fears regarding what David might think of the consistency of his spiritual adviser, and how much influence would be jeopardised by saying yes and no to the same proposition in the space of a few hours! Having recovered the clue inadvertently lost overnight, he followed it with glad heart, and told David the whole of his vision, leaving personal consequences with God.\* This perfect fidelity to the Divine will affords a stimulating example to God's prophets of to-day. We hear the word at God's mouth, and warn men from Him.† We are stewards of the mysteries of God, and must deliver that which we first received;‡ all we receive, and as we receive it. The prophet's function is clear, therefore, in this first mission of Nathan. They were wells of water, bubbling up and running over, as their name imports; but the supply came from a hidden spring. Israel heard the voice of a man; but the sound came from far, and certain of the tones were not of earth; the best spirits recognised that the Highest had uttered His voice, and the prophet was the speaking-tube! God "spoke in the prophets"§ first, and then by them; they were borne along by the Holy Ghost; || swept forward by a "prosperous gale of grace." The result was, penetrating power marked their messages, and a comprehensive range; insight and foresight. Their

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\* 2 Sam. vii. 17.

† Ezek. iii. 17.

‡ 1 Cor. xi. 23.

§ Heb. i. 1.

|| 2 Pet. i. 21.

method of framing arguments and reaching conclusions was governed by the ordinary rules of reasoning; yet, inasmuch as God was ever their major premiss, their conclusions had an illuminating power quite peculiar. The past and present they read and interpreted in the light of God, and then turned that light full on the future to discover still deeper lessons. "The real work of a prophet is making known to us the whole character, and heart, and mind, and will of God, as these are revealed in working out the world's salvation." The prophet's personal relation to God is the secret of his power!

The second appearance of Nathan on the page of history shows him in the character of friend.\* Prophets did not choose their errands; they were chosen for them. It is certain no court chaplain or select preacher would have desired this task. Nathan received commission from God to reprove David, his intimate friend and sovereign, for dark crimes. Love can render no more faithful service than when in time of need it administers rebuke. A proverb from the pen of Solomon preserves the memory of this painful time: "Faithful are the wounds of a friend."† The temperament of the man who takes pleasure in fault-finding is not to be envied; generous natures shrink from the task of giving rebuke. The recompense is usually ingratitude; or worse, angry retort and bitter resentment. The pain endured by the friend who undertakes to administer rebuke is a proof of the high value of the service and of the special qualification of him who renders it. When love praises it may be sincere; when on just grounds it blames, sincere it must be. In the present instance, the task of reproof was peculiarly difficult. Think of the high rank of the offender; of his reputation, not only as a king, but as a saint; of the twenty-five years of unclouded friendship subsisting between these two men, dating from the days of Samuel, and the schools of the prophets; in modern phrase, "they were old college chums"; remember also the specially heinous character of the offences committed, and the time which had elapsed since their commission. We can only admire at a distance, without hoping to approach them, the perfect courage and wisdom with which Nathan fulfilled his onerous task. The apologue of the "one little ewe lamb," so exquisitely worked out, so tender, so irresistible in its

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\* 2 Sam. xii.

† Prov. xxvii. 6.

appeal to David's better nature, is a pearl of the first water, even in a literature rich in similar treasure. The guilty king, his indignation roused by the artless story, unconsciously pronounced sentence upon himself; \* "being taken captive by the Lord's servant unto the will of God." † What resources lie in the wisdom of the Lord's servant! What skill is possible when love is divinely quickened! With his, "Thou art the man," ‡ Nathan smote the rock of David's heart, and the waters gushed out; the 51st Psalm, the song of penitence, and the 32nd Psalm, the song of forgiveness. The rock still follows us; to-day multitudes find refreshment in these "living waters." The prophet proved faithful to his duty to God, and love to his friend. The friendship of David and Jonathan is a common theme of preacher and poet; the friendship of Nathan and David deserves to be exalted to at least equal rank. David's sanction may be claimed for this view; for, possibly, in memory of this exemplary service of Nathan, his friend, he chanted, "Let the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil, which shall not break my head." §

There is room in all circles for the prophet of God, who, acting under Divine commission, champions the good, and smites with relentless hand the evil; the man who, for the titled and untitled, metes out the same measure, and has as clear a vision for the retributions as for the rewards of God's moral government. One note of change in modern Christian life is found in the comparative disuse of this service of love: the dying out of the office of reproof. Criticism we give and take with much freedom; but criticism differs from loving and skilful personal dealing on the subject of faults and sins. How few are equal to this delicate task! "Reprove, rebuke, exhort," said Paul, the aged, to Timothy;|| and no part of his ministry so severely taxed his resources as this. Yet in happy instances fidelity wins reward. "Rebuke a wise man, and he will love thee." ¶ Anyhow, right is right; and, reward or no reward, when the duty is laid upon us to expose sin, it must be bravely discharged. Nathan offers a conspicuous example of fidelity in this noble and difficult form of service.

\* 2 Sam. xii. 5, 6.

§ Psalm cxli. 5.

† 2 Tim. ii. 26 (R.V.).

|| 2 Tim. iv. 2.

‡ 2 Sam. xii. 7.

¶ Prov. ix. 8.



In his third and last appearance, we see Nathan as a patriot. "Thine own friend and thy father's friend forsake not." \* In the death chamber of David, Nathan appeared as the friend of his old friend; of his old friend's son, Solomon; and of the nation at a perilous crisis. Solomon received his name, perhaps his education, from Nathan; † and it was natural that, having furnished his mind, and aided in forming his character, he should be interested in his succession to the throne. He was nerved by considerations of patriotism as well as friendship in the part he took. As a lover of his people, he felt the best hopes of Israel were bound up in the accession of Solomon to his father's throne; and his action at the critical moment was marked by decision, wisdom, and energy. ‡ He was the moving spirit in the inauguration of the new kingdom. It is nowhere stated that God sent Nathan to do this work; but the habit of the prophet's life, and the subsequent course of events, render it certain a Divine commission had been received. He counselled the queen-mother, Bathsheba, and acted himself in obedience to the will of God. Granting this, it is then worthy of note that the man who first bore the honourable name of prophet was a *politician*, placing himself at the head of a movement for settling the Crown! Similar interpositions in matters political were common in later times; for to the prophets the nation's life was the sphere of God's Kingdom, and they threw themselves into it accordingly. The prophets were not party men; their gaze was fixed on moral issues, and for the reign of righteousness they worked with unfaltering courage; the notion that politics were "secular" found no place in their thinking. The men whose lives are not divided into sections—sacred and secular—but make one God-possessed whole, are the health of the nation to which they belong.

When Solomon ascended the throne, Nathan retired into private life. He became the historian of his own times, and felt what modern historians have felt with great force, that the times are best studied in the lives of the great men who most of all make them. So he wrote lives of David and Solomon. These are lost; and "of all the losses of antiquity," said Dean Stanley, "the most deplorable was the loss of these two books." The prophet lives, though his writings have perished!

J. R. WOOD.

\* Prov. xxvii. 10.

† 2 Sam. xii. 25.

‡ 1 Kings i. 11, &c.

## MARY MAGDALENE.

IN his new poem, "The Light of the World," which, as our readers are aware, is a semi-dramatic life of Christ, told by Mary Magdalene, partly to Pontius Pilate, but chiefly to Fuji San, a Buddhist, Sir Edwin Arnold exercises "a poet's licence" in his identifications of several of the most prominent personages of the Gospel history. Mary Magdalene is made to describe herself as "the woman who was a sinner" and as Mary, the sister of Lazarus (who appears in the poem as El'Azar). Lazarus, again, is represented as the rich young ruler who went away sorrowful, and as the young man who, when laid hold of by hostile hands in Gethsemane, fled in terror, and left behind him his garments. There are other features of the history with which similar liberties are taken, but we propose briefly to discuss the first, and on many grounds the most important—the identification of Mary Magdalene with the woman who was a sinner.

Sir Edwin Arnold can doubtless plead for his error—as error we hold it to be—the authority of venerable and distinguished names. But we must not on that account be deterred from a fearless examination of the question. If sentiment rather than reason were allowed to decide the matter, we should give up our case as hopeless, for the identification is so suggestive of tenderness, condescension, and sympathy in Christ's treatment of sinners, and furnishes so apt an illustration of the power of His grace to renew and sanctify, that to many it seems like sacrilege to question it. In thousands of sermons the love and devotion of Mary Magdalene have been appealed to as a proof that "sin contracts no guilt which grace does not cancel; that it robs us of no blessedness which grace does not restore, and mars no beauty which grace does not renew." The name of the Magdalene has become synonymous with that of penitent, and has been a powerful incentive to the founding of homes of rescue, in which the restoration of the lost is accepted as the highest task of saintliness. The tradition—which is not of yesterday—has been glorified by the genius of painter and sculptor, while hymn writers and poets have seized on it with avidity, as furnishing them an effective aid.

One of the most beautiful sacred poems in our language is Henry Vaughan's "St. Mary Magdalene," a figure which, as Mr. Palgrave

says, is as vivid life-like, and quaint as one from a mediæval missal :—

“ Dear, beauteous Saint ! more white than Day,  
 When in his naked, pure array ;  
 Fresher than morning flowers, which show,  
 As thou in tears dost, best in dew.  
 How art thou changed ! how lively-fair,  
 Pleasing, and innocent an air ;  
 Not tutor'd by thy glass, but free,  
 Native and pure, now shines in thee !  
 But since thy beauty doth still keep  
 Bloomy and fresh, why dost thou weep ?  
 This dusky state of sighs and tears  
 Durst not look on those smiling years,  
 When Magdal-castle was thy seat,  
 Where all was sumptuous, rare, and neat.  
 Why lies this hair despised now,  
 Which once thy care and art did show ?

Why is this rich, this pistie nard  
 Spilt, and the box quite broke and marr'd ?

Learn, ladies, here the faithful cure  
 Makes beauty lasting, fresh and pure ;  
 Learn Mary's art of tears, and then  
 Say, you have got the day from men.  
 Cheap, mighty art ! Her art of love,  
 Who loved much, and much more could move ;

Her art ! whose pensive, weeping eyes  
 Were once sin's loose and tempting spies ;  
 But now are fixèd stars, whose light  
 Helps such dark stragglers to their sight.  
 Self-boasting Pharisee ! how blind  
 A judge wert thou, and how unkind !  
 It was impossible that thou,  
 Who wert all false, should'st true grief know.  
 Is't just to judge her faithful tears  
 By that foul rheum thy false eye wears ?  
 This woman—say'st thou—is a sinner :  
 And sate there none such at thy dinner ?  
 Go, leper, go ! wash till thy flesh  
 Comes like a child's, spotless and fresh ;  
 He is still leprous that still paints :  
 Who saint themselves, they are no saints.”

In one of his drawings, Dante Gabriel Rossetti represents Mary Magdalene at the door of Simon the Pharisee. She has just left a procession of revellers, and has ascended, by a sudden impulse, the steps of the house, where she sees Christ. Her lover, who has followed her, is trying to turn her back. The sonnet which accompanies it is too realistic for our taste, but it depicts with rare power the great crisis in the life of the penitent:—

“Why wilt thou cast the roses from thine hair?  
 Nay, be thou all a rose—wreath, lips and cheek.  
 Nay, not this house—that banquet house we seek;  
 See how they kiss and enter; come thou there.  
 This delicate day of love we two will share,  
 Till at our ear love's whispering night shall speak.  
 What, sweet one—hold'st thou still that foolish freak?  
 Nay, when I kiss thy feet they'll leave the stair.”

To this she replies:—

“Oh, loose me! Seest thou not my Bridegroom's face,  
 That draws me to Him? For His feet my kiss,  
 My hair, my tears He craves to-day; and, oh!  
 What words can tell what other day and place  
 Shall see me clasp those blood-stained feet of His?  
 He needs me—calls me—loves me! Let me go!”

Mrs. Greenhough, the wife of the well-known sculptor, has written a long poem to illustrate her husband's fine statue of Mary Magdalene. She follows the traditional view, and has anticipated some features of Sir E. Arnold's “The Light of the World.” Graceless as it seems to reject this venerable tradition, and deep as may be the resentment felt in some quarters against all who do so, the rejection is demanded in the interests of truth itself, and the more imperatively in view of the place assigned to Mary Magdalene by Renan in his specious but superficial account of the origin and growth of what he terms the legend of the resurrection. A flippant follower of Renan, who deems himself a great poet, has summed up his master's teaching in the lines:—

“Ah! half his deathless halo Jesus owes  
 To the harlot—gold-haired Mary Magdalene.”

When we inquire into the grounds of this traditional belief, we are surprised to find how baseless it is. There is not a single word in the New Testament to sanction it. In fact, the identification seems to have originated in an unwillingness to accept the plain testimony of

the Evangelists as to the two anointings of our Lord—first, by the woman who was a sinner, and afterwards by Mary, the sister of Lazarus. Between these incidents there is so little in common, either in regard to time, condition, or meaning, that the supposition of their being but varying accounts of one and the same event comes upon us as a shock. How the distinctive name, *Mary Magdalene*, can be confused with another name, which is equally distinctive—*Mary*, the sister of Lazarus, whose town was Bethany—we are at a loss to conceive. A harmony of the Gospels constructed on such principles as are here evoked does violence to all sobriety of interpretation, and introduces confusion rather than order.

That the name of *Mary Magdalene* occurs in Luke viii. 3, immediately after the record of the anointing of Christ's feet by the woman who was a sinner, is no proof that she was this woman. She is mentioned along with "certain women who had been healed of evil spirits and infirmities." But these were not sinners in the special sense of the word, any more than was the lunatic child whom Christ healed immediately after His transfiguration. Nor is it likely that even a reformed harlot would at once have entered into the inner circle of Christ's disciples as the companion of Joanna and Susanna, and have accompanied Christ in His evangelistic journeys. Such immediate publicity would not have been for her good. Retirement would have been more suited to her disposition and needs than the keen, critical gaze of the public, and is it not certain that if Christ had accepted the ministrations of such a woman under the conditions implied, the Pharisees, who reproached Him for eating with publicans and sinners, would have uttered loud and angry protests? We know how Simon rebelled at Christ's patience and sympathy with the penitent in the comparative seclusion of his own house, and his disgust would have been more pronounced and outspoken if the woman who had been a sinner had been allowed to assume so prominent a place in public ministrations. "This woman" whom Christ forgave is unmentioned by name. A veil of obscurity is thrown over her personality, and it is little more than a weak curiosity which leads us to inquire into that which has been so wisely and tenderly hidden.

Archdeacon Farrar, contrary to the opinion of the majority of recent scholars, accepts the old tradition, and says that "it may be that in the narrative of the incident at Simon's house the woman's name was

suppressed out of that delicate consideration which, in other passages, makes the Evangelist suppress the condition of Matthew and the name of Peter." But this same delicate consideration would have required the suppression of everything which could have led to the discovery of the penitent's name. We do not, indeed, suppose that one whose penitence had been accepted by our Lord, and whose sin was pardoned, was doomed to perpetual silence. She would find abundant opportunities of womanly service, especially among the class from which she had been rescued; and by the subsequent beauty and beneficence of her life, she would exemplify the riches of Christ's grace and the power of the faith which relied on Him. But this is very different from supposing that she at once came forward into the forefront of publicity, and, with the substance derived from her former wicked life, ministered to the Saviour.

Dean Alford's assertion will commend itself to most impartial students:—"There is not the least reason for supposing the woman in this incident (Luke vii. 36-50) to have been Mary Magdalene. The introduction of her as a *new person* so soon after (viii. 2), and what is there stated of her, make the notion exceedingly improbable." It has also been pointed out again and again that the description of Mary, as one "out of whom went seven devils," indicates a form of suffering altogether inconsistent with the life led by the woman who was a sinner. The healing of Mary was not that which is implied in our Lord's words to the penitent—"Thy sins be forgiven thee." The physical and mental distress from which she suffered precluded all intercourse with her fellow-creatures, but did not involve this specific guilt, or, indeed, any unusual moral corruption.

So far as the weight of authority is concerned, it is distinctly in favour of the view we have advocated. In his article on "Mary Magdalene," in Smith's "Dictionary of the Bible," the late Dean Plumptre asserts that the language of Irenaeus is against the traditional identification; Origen, Theophilus of Antioch, Chrysostom, and Theophylact are also opposed to it. It was in the Western Church that the tradition took its rise. Ambrose and Jerome mention it hesitatingly. Augustine is by no means certain as to who the woman was. He refers to "the sister of Lazarus herself as having had a better resurrection than her brother, *if, indeed, it was she* who anointed the Lord's feet," &c. (see Clark's translation of Augustine's "St. John II.,"

p. 125). Gregory the Great was the first who adopted the tradition without any reservation, and the reverence felt for him gave it for some centuries general currency. The translators of our Authorised Version accepted and, as far as possible, perpetuated it. But against it can be placed the names of Calvin, Grotius, Hammond, Bengel, Lampe, Lardner, Greswell, Alford, Wordsworth, Trench, Steir, Meyer, Ellicott, Olshausen, Godet, and Weiss.

The legends which grew up around the name of Mary are, from a sentimental point of view, beautiful and touching. But they are without solid foundation, and need not here be discussed. We have advanced arguments sufficient to show that for the identification of two characters who in the New Testament are clearly distinguished there is absolutely no evidence, but that there is, on the contrary, much to suggest, if not its impossibility, at any rate its improbability. The overthrow of this tradition utterly discredits many of the most offensive features of the sentimental Frenchman's mythical rendering of the Gospel narratives, and strengthens our protest against it as both irrational and profane

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## SOME ASPECTS OF EARLY CHRISTIAN CHURCH LIFE.

**N**O period in Church history is more fruitful in lessons for our present guidance than the apostolic and sub-apostolic times.

During all subsequent centuries Christians of every creed have looked back upon them with a longing gaze, and striven to find in them sanctions and precedents for their modes of Church government and worship, as well as enthusiasm to kindle in the Church of their day a similar zeal.

The light in which different bodies of Christians regard that age is, however, necessarily modified by the extent to which their Church polity is a reproduction, or otherwise, of the apostolic model. To the Presbyterian and Episcopalian, while the period is one of great spiritual force, it is still a time of transition, in which the Church was slowly finding its way through successive stages to that form of government and life which they regard as most perfect; but the Baptist and Congregationalist see in that period an embodiment of

the ideal form of Church life, definite and distinct in its outlines, yet so elastic in its modes of work as to be easily adaptable to varying conditions.

Since then we, as Baptists, hold that the churches of apostolic times were similar to those of our own body in fundamental constitution, in government, and in ordinances, the Church life of the early Christians must bear some analogy to that among us to-day.

The real life of the Church—that life by which it is constituted a Church—is found in the indwelling of the Holy Spirit in individual members, and by their means working throughout the whole. And this life may exist apart from external helps, or even in spite of external hindrances. But while we fully recognise this as the essential condition of spiritual life, it is yet true that healthy Church life is in a measure dependent on the means employed to promote it. While the Holy Spirit is independent of human means, He nevertheless ordinarily works through them. And the churches seek to aid this by the organisations and means of grace which they provide.

Let us, then, define and narrow the term Church life to the visible connection between the individual Christian and the Church of which he is a member, and afterwards compare the Church membership of those early days with that of the present time.

The most profitable method of carrying out our purpose will probably be to fix upon some of the strong features of the Christian organisation of early times, and note the particulars in which we fall below them.

When we read either the Apostolic Fathers or the Church histories of their times, we cannot fail to notice the solid front which the Church, although insignificant both in influence and numbers, presented to all opponents. The Church stood in the midst of a heathen world. The ordinary engagements of life were almost inseparably linked with false religions. A Christian man abjuring the rights of heathendom became at once a marked man among his fellows. Since he met in no temple and offered no sacrifices, he was regarded by his neighbours as an atheist, and by the authorities as a man of doubtful loyalty, because he refused the attributes of deity to the emperor. But in spite of this, perhaps even in consequence of this, these early believers maintained their union unbroken. The Christian meeting was to them a pause in the



constant struggle against heathen customs, and Christian fellowship was not simply a union for worship, but a brotherhood for mutual help in a strong, deep sense, which was only possible in such troubled times. The Church was emphatically a Church militant, and its members regarded themselves as soldiers of Christ, owing duties to Him similar to those subsisting between the Roman soldier and the emperor. For Him they must fight, faithful unto death, and from Him would come the victory and the triumphant crown. The bond which linked the member to the Church could in most cases be broken by nothing short of a martyr's death.

Comparing this with our churches to-day, may we not say that the early churches were superior to ours in solidity and compactness?

The early Christians set a higher value on their membership than we do to-day. The loss of that membership was to them a calamity second only to the loss of their faith.

*Then*, in the face of severe persecution, in which public opinion and Jewish prejudice seconded and abetted the civil power, the Church formed a small but compact army linked together by bonds which death alone could sever, and ruling its members with a discipline as severe in its sphere as that of the Roman Legions. The man who flinched was a Peter; the man who betrayed, a Judas. And yet those whose timidity had brought them under the censure of their brethren, instead of going over to their foes, in many cases appeared as penitent supplicants for readmission to the fellowship of the Church's perils; *now*, how often do we hear of members changing their abode, and thinking so little of their membership as neither to notify their removal nor seek a transfer. How often, again, does some paltry difference or stupid gossip cause members to keep away from the Lord's table, or even to allow their membership to lapse!

How are we to account for the fact that Church membership was so much more valuable in the eyes of the early Christians than it appears to be to-day?

Doubtless the chief cause is to be found in the change of times.

The early Church owed much of its compactness to external pressure. As the waves by their weight roll the sand hard, so opposition drove the Christians together for mutual safety. Also, while persecution tended to keep the churches small, it maintained their high spiritual quality. The men who took their

stand on the side of Christ in those days were men of the best moral fibre. They were men who had so hungered for the bread of life that the world's ease and pleasures were worthless to them when purchased at such a cost; and life itself a ruinous bargain if bought by separation from Christ. The strong contrast between the Church and the world drove Christians to seek and to value the sympathy and companionship of their fellow-believers, so that the very coldness and want of sympathy which the Christian found in the world tended to heighten the warmth and attraction within the Church.

These conditions have passed away. The world has been leavened to a great extent by Christian teaching. It has learnt to respect and to value religious conviction, provided it is kept within certain bounds. Our churches can no longer rely for strength on pressure from without, but must look to attraction from within.

This change has put a difficulty in the way of modern Church life which was not felt in early days—namely, the tendency there is towards *individualism* in Christianity instead of co-operation. There exists around us a large number of people who, while they claim to be followers of Christ, do not unite themselves with any body of Christians. This habit is fostered by the fact that the Church of England includes within her pale all who have submitted to her ordinances of baptism and confirmation, and thus obliterates the line of demarcation between herself and the world. On the other hand, those who hold aloof from membership with any body of Christians, and yet personally follow Christ, tend by their conduct and example to make religion simply a matter of *individual* concern, and, therefore, to destroy the Church, as a body of Christians, co-operating with one another for mutual assistance and aggressive work.

In the one case the Church is lost in the congregation, in the other the Church is lost in the individual. But both conditions are contrary to the teaching of Christ. He unquestionably desired His followers to form a society, distinguished by unity of soul and co-operation in work.

But, while this solitary Christianity was necessarily far less common amid the persecutions of the early Church than it is at present, it, nevertheless, existed to some extent; and, according to Dr. Hatch, it is against it that we have the injunction not to forsake "the assembling of ourselves together as the manner of *some* is," and also the refer-

ence of Jude (ver. 19) to those "who separate themselves." From the whole tenor of New Testament teaching we have the fullest ground to speak strongly against both secret or unavowed discipleship and solitary discipleship, as alike contrary to the will and intention of Christ.

But while, apparently, the change of times, from the rough storm of persecution to the calm of a Christianised worldliness, compels us to urge as a duty that union which in less easy times was enforced by the instinct of self-preservation, may we not, at the same time, inquire whether the steadfastness of the early Christians had not other helps which we may well copy ?

How was it that the Christians of the first centuries, although many of them unlearned and ignorant men, were so generally able to state the grounds of their belief ? How was it that when books were rare and costly, and the converts were constantly recruited from heathendom, and side by side with the surrounding polytheism, there was an intellectual atmosphere of cynical atheism ; and when all the weapons of heathen sophistry as well as the arguments of Jewish prejudice, linked with the deterrent force of physical penalties and the attractions of temporal gains, were arrayed against the faith, that the Christians were still unmoved in their beliefs ? The answer rises quickly in the words of the Apostle, that their faith stood, not in the wisdom of men, but in the power of God. But God uses human means, and in searching for the causes of this firmness and definiteness in the early Christian's faith, we catch a glimpse, all too brief and indefinite, of a grand Bible-class system, dating from apostolic times, whereby the converts from heathendom were trained in the faith and life of the followers of Christ, before their admission to Church membership.

The Catechumen system, although it too soon sunk into a mere form, must have been, under the blessing of God, a central source of the life and strength of the Church. In those quiet classes, where earnest men and women patiently sowed the seeds of Christian truth in the hearts of the converts, was fought the battle through which at length Imperial Rome yielded to the power of the Cross. Have we anything like it to-day ? Does the Sunday-school supply its place ? Can our young Church members give such a reason for the hope that is in them as the exigencies of the Roman law courts demanded of

the early Christians? Is it not a fact that very many Church members know little either of the great doctrines of Christianity and why they hold them, or of our distinctive denominational principles? And does not the lack of this knowledge account, in some measure, for the looseness with which Church membership is too often held.

There appears to have arisen, side by side with the revival services which have become so common, and also so useful, a tendency to reduce the demand for positive religious knowledge from candidates for membership. Without discussing the desirability or otherwise of this, have we adequately provided for their teaching after their admission into Church fellowship? Indeed, is not the movement in the direction of the formation of Christian bands and similar gatherings an acknowledgment of need, and a step towards the practice of the early Church?

Another factor in the stability and compactness of the early Church is the small loss which it sustained through the removal of members from one city to another. This was due in a great degree, doubtless, to the character of the times; but in the Epistles we find indications of a system of intercommunication between the churches by which removals were notified and transfers effected. This is similar to our practice; but, while their losses were light, owing to the more pressing need of Christian fellowship in their times, are not ours very great? Do we not often find members of churches removing and sometimes remaining for a considerable time without either joining a church in their new place of residence or being looked after in any way by the Church which they have left? Do we not leave members too much to find out the Church in the town to which they go, where all is probably strange to them, when a communication to the pastor of the Church in that town would secure for them a cheering visit, which by bringing the strangers into sympathetic touch with the Church, would result in early transfer and active membership; and would not such a communication save them from the evil which so often arises from spiritual homelessness? That so many members are left to find out churches in strange towns, and the churches to find them out by chance, is surely a disgrace and a weakness to our system of Church life, and a fruitful cause of loss to our denomination. The evil is one which a little attention might readily diminish.

Another point of difference is seen in the change in the relative

position of the Church and congregation in early Christian times and in our own.

When the Church was engaged in a hand-to-hand struggle with heathendom, and all the social and political forces of the empire were opposed to her, the congregation, as distinct from the Church, must have been small; and the frequent necessity of preserving secrecy in times of persecution tended to keep it so. Consequently, the Church was organised specially for the advantage of the Church members. All others were excluded from certain meetings, from the ordinance of the Lord's Supper, and from the Agape, which represents the social side of early Church life; and possibly, though not certainly, they were excluded from certain portions of the customary worship. Thus the contrast in privileges between those outside and those inside the Church must have been much greater then than now.

At present our congregations enjoy most of the privileges of Church members without incurring their responsibilities. All meetings are open to them, with the exception of the Church meetings, and these do not always prove so attractive to Church members as we could desire. So that, practically, admission to the ordinance of the Lord's Supper constitutes the chief difference between members of the Church and of the congregation.

Doubtless this comparatively small difference in privilege has something to do with Christians remaining members of the congregation outside of the Church. How can we improve it?

Certainly not by diminishing the privileges of the congregation; but may we not do something to make Church membership more precious by striving to increase its advantages?

Is it wise to keep the business element so prominent in Church meetings? Might we not with advantage sometimes meet as *churches* for purely devotional purposes? Some churches, I believe, do so, and find such meetings most useful. Could not a Church prayer-meeting, or a Church social evening, or even occasionally, if practicable, an experience meeting for Church members only, be made very useful in increasing in the eyes of our members the meaning and value of Church fellowship?

In this paper I have been able only to touch a few of the lessons which come to us from early Christian Church life.

The field is so large, and the subject so full of practical importance, that it has been possible to do little more than touch the surface.

In conclusion, let us look up to the Head of the Church—the One who rules all the ages—and pray that He will fit His Church for the altered times in which we live.

We have the inspiring thought that, whatever others may claim respecting apostolic succession, our churches are the successors of the apostolic churches, not merely in form, but in spirit. As the strength of those churches lay in the depth and sincerity of their convictions, so it is with us.

In the early Church there was the constant realisation of the Master's presence; so that even their Church discipline and order gained dignity and importance from the fact that all things were done consciously in view of the Great White Throne. Our strength must come from the same source and by the same means.

Whatever changes may have occurred, we can rest on the Arm through whom the early Church conquered; and if "God be for us who can be against us?"

FRANK E. ROBINSON, B.A.

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## OUR MISSIONARY CENTENARY.

*(First Article).*

JUBILEE and Centenary celebrations of various kinds have of late been so numerous as to make a decided tax upon the time and attention of the public, and murmurs of discontent are raised by cynical critics, who resent the disturbance of their social and domestic quietude. One writer, who magnanimously allows that such celebrations are in many cases both serviceable and appropriate, affirms that there is a peculiar weakness for them among Evangelical Christians as distinct from High Churchmen, and that they are a source of unbounded delight to those Philistines, the Dissenters! The charge is invalid and absurd, though we can imagine that several recent celebrations have been distasteful to men with anti-Protestant proclivities. Nonconformists were heartily in accord with the Luther Commemoration of a few years ago; their loyalty was not wanting in fervour at the time of the Queen's Jubilee; and though they are not all members of the Protestant Alliance, they welcomed the anniversaries of the Revolution settlement, and of the defeat of the

Spanish Armada. As we write, the Centenary of the death of John Wesley is being observed, and even those Dissenters who are not formally connected with "the people called Methodists" share to the full the gratitude inspired by the work of the Evangelical Revival, and revere the memory of the man by whom it was so largely promoted. Nor will anyone more heartily rejoice than they if the Wesley Centenary should be followed by a wide accession of evangelistic zeal, and a determination on the part of all the churches to labour more persistently for the salvation of our entire population. If such celebrations lead to a clearer apprehension and a more faithful application of the principles by which our illustrious ancestors were inspired, nothing but good can result from them. We cannot attain the greatness, but we may, at any rate, share the spirit of the leaders whose memory we revere, and may thus possess that which converted their greatness into a source of widespread blessing.

The approaching Centenary of the Baptist Foreign Missionary Society will rank with the most important of recent events, and will awaken interest far beyond the limits of our own denomination. A distinguished University man once expressed his admiration for the Baptists because of the services they had rendered to the cause of civil and religious liberty, in which he regarded them as pioneers; for the genius of their great writers, such as Bunyan, Hall, and Foster, but most of all for their missionary enthusiasm. They were the first in the field, and their example had appealed to the Christian conscience of other churches, and aroused them to a generous rivalry. This, he contended, was the unique and distinctive glory of the Baptists, a glory of which they could never be deprived. Whatever other celebrations there may be, and though they should come upon us "thick as leaves in Vallambrosa," no true-hearted member of our churches could be content, or could indeed be other than indignant, if the Centenary of our Foreign Mission were passed over in silence, or dishonoured with a half-hearted and inadequate commemoration.

The movement inaugurated by William Carey, Samuel Pearce, John Sutcliffe, Andrew Fuller, John Ryland, and their brave comrades is, view it in whatever light we will, one of the most important movements of modern times. Its character and results alike proclaim it to be of God. The origin and progress of modern missions amply vindicate the opinion of Dr. Ryland, so slowly formed, so cautiously

entertained:—"I believe God Himself infused into the mind of Carey that solicitude for the salvation of the heathen which cannot be fairly traced to any other source." This, notwithstanding Sidney Smith's shallow sneer at "the workings of brother Carey's mind," was the only explanation possible then, nor is any other possible now.

On purely patriotic grounds, and apart from the higher religious interests involved, we ought to rejoice in the inauguration of missionary work. The history of our Indian Empire amply proves the assertion of Professor Seeley that "we are in the hands of a Providence, which is greater than all statesmanship; that this fabric so blindly piled up has a chance of becoming a part of the permanent edifice of civilisation; and that the Indian achievement of England, as it is the strangest, may, after all, turn out to be the greatest of her achievements." This forecast is being verified, and its verification is due in no small measure to the influence of Christian missions; to the expansion, not simply of England, but of the work so unostentatiously begun by Carey. This aspect of the question is entirely distinct from that of the success or failure of missions as a spiritual agency, and claims our attention on the simple ground of national loyalty. Christian missions have been the most valuable ally of the British Government in India, the highest educational and civilising agency, and, more than the discipline and sword of the soldier, have saved India to our Crown. Our opinion may be canvassed, but we are able to quote testimonies relating to this point from which there is no appeal, and we therefore make no apology for quoting them.

Lord Lawrence, Viceroy and Governor-General of India, wrote:—

"Apart from the higher interests of religion, it is most important, in the interest of the empire, that there should be a special class of men of holy lives and disinterested labours living among the people, and seeking at all times their best good. To increase this class, and also to add to the number of qualified teachers among the natives themselves, is an object with which I heartily sympathise."

Viscount Halifax (formerly Sir Charles Wood), Secretary of State for India during Lord Palmerston's Government, assured a deputation:—

"No person can be more anxious to promote the spread of Christianity in India than we are. Independently of Christian considerations, I believe that every additional Christian in India is an additional bond of union with this country and an additional source of strength to the empire."



Lord Napier, when Governor of Madras, said, in reply to an address presented to him by the missionaries of the district:—

“I must express my deep sense of the importance of missions as a general civilising agency in the South of India. Imagine all these establishments suddenly removed. How great would be the vacancy! Would not the Government lose valuable auxiliaries?—would not the poor lose powerful friends? The weakness of European agency in this country is a frequent matter of wonder and complaint. But how much weaker would this element of good appear if the Mission were obliterated from the scene! It is not easy to overrate the value to this vast empire of a class of Englishmen, of pious lives and disinterested labours, living and moving in the most forsaken places, walking between the Government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil.”

In the report of the Secretary of State and Council of India upon its moral and material progress for 1872-3, we read:—

“The Government of India cannot but acknowledge the great obligations under which it is laid by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.”

Sir Richard Temple, ex-Governor of Bombay, affirms that the conduct of the missionaries “conduces to our national fame, and adds stability to British rule in India.”

The Earl of Northbrook, a former Viceroy and Governor-General of India, has more than once referred to the fact that all the greatest authorities in our Indian Empire—legal and military alike—have been favourable to missions. Nearly all the men who came forward at the time of the Mutiny, and through whose exertions the British Empire was preserved, were active supporters of missionary labour. He ridicules the idea that missionary societies are “supported by a pack of old women,” and, to show its absurdity, points to the best statesmen and the best soldiers of India—the men in whom, more than any others, the natives, whether Christians or not, had the greatest confidence. These men supported mission work whenever they could.

Testimonies to the same effect, and of equal weight, could be multiplied indefinitely. With one other, as bearing on the work of our Serampore missionaries, we must be content.

Sir William W. Hunter, Director-General of Statistics to the Government of India, in a paper read before the Indian Section of the Society of Arts in London, says:—

“English missionary work practically began in the last year of the last century. It owed its origin to private effort. . . . The record of the work done by the Serampore missionaries reads like an Eastern romance. They created a pure vernacular for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church; they gave the first great impulse to the native press; they set up the first steam-engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages; they built a college which still ranks among the most splendid educational edifices in India. One is lost in admiration of the faith of three poor men who dared to build on so noble a scale. . . . If the memory of a great work and of noble souls can hallow any spot, then this earth contains no truer *campo santo* than that Serampore graveyard. . . . Speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.”

Such evidence is more than sufficient to prove that even as loyal English citizens, we should give to the movement inaugurated by William Carey our hearty and practical support. The religious grounds for rejoicing in this work are even more decisive. Superficial and prejudiced critics who go out to India or Africa for pleasure, and hurriedly rush through the country, are fond of speaking of “the great missionary failure,” and have tried hard to shake the confidence of Englishmen in the utility of missions. In many cases the knowledge gained by travellers must be slight and partial. The formation of a sound and trustworthy opinion, based on a full and thorough acquaintance with all the facts which must enter into our judgment, requires a residence of many years. The story of the Frenchman who spent a week in London, and slept half his time, and then enlightened his countrymen with a book on the English, their constitution, their laws, their religion, their habits, and their homes, is not without its parallel in popular books of travel to-day. The inveterate prejudice displayed by some critics, their determination to acknowledge nothing good in Christianity, and their contempt for “weak-minded philanthropists” deprive their strictures of all serious value and render them harmless. For success in the highest sense we are not responsible; for

faithfulness we are. We have received, as the Iron Duke is reported to have said, our marching orders, and our business is simply to obey them. We should naturally regret the absence of success, as we are encouraged by its presence. But the path of duty is independent of results, and even in the absence of the results at which we aim we should still be constrained to preach the Gospel to every creature.

As a fact, however, the success of Christian missionary societies in India, in China and Japan, in the South Seas, and in Africa has been far greater than the most sanguine expectations of a century ago could have contemplated. We can wish for no more decisive testimonies than those which have been given above. Colonial governors, military officers, naturalists and historians, travellers like Stanley, Miss Bird, and Miss Gordon Cumming, have spoken as emphatically as the most earnest devotee of missions could desire. When Lord Dufferin resigned his office as Governor-General of India, he referred to the sapient critics who are continually speaking of failure, and after enumerating the increasing activities of the Hindus in defence of their ancient faith against the progress of Christianity, he added :—

“These things do not look like indications of failure. They are testimony from the best sources that missionary labour has been a great success, and that Christianity has made a deep and favourable impression on the minds and hearts of the people. They suggest to those who have long and anxiously watched and sympathised with the labourers in this hard field abundant reason for thanksgiving to God. They confirm faith in the power of the Divine Word, and they appeal for renewed and more strenuous exertion to press home the advantages already gained, and to persevere until the final triumph is won.”

One other fact must be borne in mind. The spiritual condition of England to-day is, with all its drawbacks, far more vigorous and healthy than it was a century ago. Our churches have a more enlightened and robust faith ; their sympathies are wider, more generous, and more active. Christianity is a greater power and exercises a subtler and more penetrating sway, and the change is largely due to the reflex influence of the missionary spirit. It has given to the churches an object of commanding interest beyond their own limits ; it has enlarged and ennobled their life ; it has called into play their most Christlike feelings, and inspired and invigorated them for home work. The censure of missionary enthusiasm as a species of “telescopic philanthropy” which fixes its gaze on the

savages of Africa and overlooks the swarms of street arabs and the ragged, ill-fed, godless heathen in our English towns and cities, is not less untrue to facts than it is ungenerous in spirit. There may here and there be one-sided men who, so far as home work is concerned, are star gazers, but only in rare instances can the supporters of foreign missions be classed among—

“Those lofty souls with (telescopic) eyes  
Which see the smallest spec of distant pain,  
Whilst at their feet a world of agonies  
Unseen, unheard, unheeded, writhes in vain.”

The great enterprise which seeks the conversion of the whole world to Christ has raised the tone of our entire life, and since it was entered upon our churches have become more attractive in themselves, and have realised with greater clearness the breadth and complexity of their responsibility, as well as the fulness of their privilege. Modern missions were a natural and necessary sequel to the Evangelical Revival of the eighteenth century, and without the former the latter would have been stultified. More even than the dwellers in India, we in England have cause to rejoice in the work of William Carey.

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### OUR DEAD: A QUERY.\*

SORROW is bold, and grief venturesome. Many a question is asked in sorrow that would never find birth in happier circumstances. How questioning is Job! And Elijah, in the heat and vexation of his spirit, ventured a “What better am I than my fathers?” How many have breathed out the query, “Where are our dead?” with a petulance born of sorrow which prevented their awaiting in calmness the answer, for sometimes Scripture does *not* speak with power to turbulent minds. Dead! A word which in Scripture is applied to the termination of our state of being here, or symbolically to the state of those void of grace, without hope; or of those who are freed from the law and dominion of sin. In the other world there are no dead. We lay the dead bodies in the ground; the tabernacle is taken down, the tenant is gone. Israel, looking back from the

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\* Another answer to the main question of this article, well worth reading, may be found in Canon Melville's Lothbury Lecture, “The Song of Moses and the Lamb.”—ED.

plains of deliverance, saw the Egyptians dead upon the shore. God is the God of the living. Death is penalty dealt out impartially to all in this "age," until He comes who gained the victory over death.

*Death is departure.* Abraham, Isaac, and Jacob "were gathered to their people." God is not the God of the dead, but of the living. Is not this the thought of the Old Testament concerning death?

The *resurrection of the body* was the difficulty which Christ in Person, miracle, and word cleared away. The ruler's daughter, the widow's son, the loved brother, were object-lessons—proofs. "Why should it be deemed a thing incredible that God should raise the dead?" Christ's own resurrection made manifest the continued individuality of the dead, and flung a flood of light through David's pathetic outburst: "He will not come to me, but I shall go to him." The far-off echo of this noble word of faith was heard from the Cross: "This day shalt thou be with Me in Paradise!"

Where are our dead? "With Christ." In some undefined way the heart, in its first outburst of sorrow, accepts without understanding much of the infinite meaning, the comfort, in these words. Afterwards grief, waxing bold, *suggests*, even if it dare not ask: "How can these things be? I know my brother shall rise again *in the resurrection.*" What Mary wanted to know was the in-between life of him she mourned as gone before. Christ confronted her grief and her query with Himself. He is the answer. The apostle Paul also said to be with Christ was far better. More; that absence from the body—death—*was presence with Christ*; that the tenant, freed from the "tent," was covered with a "house from heaven" (2 Cor. v. 2-6).

*Continued personality* is the tone Scripture assumes concerning the dead. Moses and Elias with Jesus on the mount, Enoch, the spirits of the just *made perfect* (Mark xii. 27, Luke xx. 38). Do not our dead live with Christ? "Blessed are the dead which die *in the Lord.*"

But sorrow will not be silenced. What of those who die unsaved? Where shall the sinner and the ungodly appear? Does the parable of Dives and Lazarus, Luke xvi. 28, furnish no answer? Is there not a parallel? Is not Scripture as definite in its tone concerning the future of these?

Are we quite correct in assuming that this implies a "consciousness"

which would turn our heaven to hell? Is there no answer from Scripture to the agony-wrought cry, "Shall I know my loved one is in misery?" In Matt. xxii. 31, replying to the Sadducean questioners, Jesus affirms that "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Was not this a rebuke to the literalising spirit which prompted their query? It was the question of *human* loves, or at least *relationships*. Concerning angel life and habit Scripture is silent. We may gather that they love, recognise, and serve one another; dwell together in unity unbroken, and holy, adoring service. Is it impossible that the lesson read out here is that human relationships, unsanctified by spiritual oneness, cease to exist as such beyond this world? *One in Christ* makes the bond inseparable and unforgettable of necessity. Does the earth-made tie exist beyond this sphere? "If any man be in Christ he is a new creation, old things have passed away, behold all things are become new," surely carries with it more than the change in the individual. It must affect his relationships. There will enter into the "new world" naught that defileth. Does not this imply the eternal abiding of the spiritual and the cessation of the merely human relationships?

H. E. STONE.

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## BREVITIES.

**SCRIPTURE PRECEDENT.**—The Editor of the *National Baptist* has recently directed attention to a distinction which is often overlooked:—"Many of the precepts of Scripture are of enduring and unchangeable force, such as the law of supreme love to God, and the law of self-forgetful love toward men. But many other precepts require to be interpreted in the light of the times. For example, the language of the Apostle Paul in which he seems to discourage marriage. Those were times of uncertainty and peril. It was a precept of human wisdom that a man should not, in such times, involve a wife and children in the hardship and danger to which he himself was exposed. So the precept as to hospitality. There probably were inns; but a Christian resorting to one of these would be likely to be brought into embarrassment and peril. It would be seen that he did not pour out a libation

to the gods before his meal, and that he scrupulously avoided every heathen usage. And the early Christians were probably too poor to afford the expense of such public accommodation. It was necessary that they should be entertained at the houses of each other. It is a superficial argument to say of this or that thing that 'it is not found in the New Testament.' Probably there was no life insurance in the times of the New Testament, nor were there Sunday-schools, or printing presses, or tracts, or religious newspapers, or a great many other things. Undoubtedly, if these things had been in existence, good men would have been glad to use them. The fact that a certain thing was done in the times of the early Church is not necessarily a warrant for its being done now. Was it expressly commanded or approved? Did it commend itself to experience as wise? The early Church at one time practised a community of goods. This was the offspring of zeal and love; but very soon there grew out of it falsehood; it is likely that there also came dependency and voluntary pauperism. We must interpret the Scriptures in the light of the wisdom which the experience of nineteen Christian centuries has given."

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**THE CHRISTIAN LIFE.**—What is Christian life but life derived from and devoted to Christ? It is not the mere equivalent of personal integrity, or even of high-toned morality. While it involves the need, as it will also confer the power, of rigid self-discipline, it springs from a deeper source than a prudential regard to our own interests, and contemplates other ends than those which come within the sphere of the most exquisite culture. Christianity is as little hostile to culture as it is subordinate to it. Its sanctions rest on a more august authority, and exact homage from whatever is lovely and of good report. It is the only power by which we can efficiently sustain those intellectual and moral forces which give dignity and strength to our manhood—itsself "greater than any, and combining all." Christian life is, in a word, fellowship with Jesus Christ, who is Himself our life; His death the ransom of our life, His example the pattern of our life, His Spirit the inspiration of our life, His strength the support of our life, His honour the aim of our life, and His approbation the reward of our life. In a Christian man the character of Christ is not so much reflected as reproduced; "for

though," in the words of the great Cambridge Platonist, "His body be withdrawn from us, yet, by the lively and virtual contact of His Spirit, He is always kindling, cheering, quickening, warming, and enlivening hearts. Nay, this Divine life, begun and kindled in any heart, wheresoever it be, is something of God in flesh, and, in a sober and qualified sense, Divinity incarnate; and all particular Christians that are really possessed of it are so many mystical Christs."

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THE SPIRITUAL PROSPERITY OF A CHURCH.—While it is absolutely necessary for "the outward business of the house of God" to be attended to—and the more carefully it is attended to the better—we must never forget that the material is subordinate to the spiritual. We need men—devout, godly, and earnest men—far more than we need costly or convenient buildings; men rather than gold and silver; men rather than sermons, however wise, clever, or eloquent; and men rather than music and song, however entrancing. All good gifts should indeed be laid on God's altar; but "the gift without the giver is bare," and the priest in the sanctuary will have neither power of intercession nor force of suasion unless he first of all *presents himself* as a living sacrifice."

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## SUNDAY MORNINGS WITH THE CHILDREN.

### No. IV.—CROWNS: (1) EARTHLY CROWNS.

"CROWNS," I can imagine some of you saying, "are very beautiful, and it must be pleasant to wear them. But we have nothing to do with them, and many of us may never even see one. It will not, therefore, do us much good to hear about them." But are you sure of that? There are many things which we can never possess in which we may be deeply interested—things which we shall probably never see, of which we yet like to hear. The man who cares only for what directly concerns himself, and never thinks about things, unless they are close to him, is not likely to be either a wise, a good, or a happy man. We are, all of us, the better for knowing something of those who live in different circumstances from ourselves, and for reading about far-away lands, with their strange people and strange customs. Besides, it is not true that we have nothing to do with crowns, and that we can never possess one. Some crowns we, of course, cannot have, but others are intended for us. We most commonly regard crowns as the badge of royalty, belonging to kings and queens. Some of you, at any rate, have seen the crown worn by our own Queen in the Jewel Room at the Tower of London, and others of you have seen the



crown worn by the kings of Scotland among the *Regalia* in the Castle of Edinburgh. In addition to these, there are lesser crowns, or coronets, worn by princes, dukes, and earls as the emblem of nobility. Then we read of the crown of the conqueror, and of the successful combatant. In all its forms, whether wrought of pure gold, of laurel, or of flowers, the crown indicates honour, reward, power. It has been in use from the very earliest times. Children in their play have formed wreaths of flowers and crowned the bravest, or the most beautiful among them, as in Tennyson's "May Queen." Bridal wreaths are not unknown even in England to-day. The Romans gave crowns to the men who first scaled the rampart in assaulting the camp of an enemy, who first mounted the breach in storming a town, or first boarded an enemy's ship. Another crown was given to the man who saved the life of a citizen, and perhaps, most valued of all, was the crown bestowed on a general who had obtained a triumph. The Greeks conferred crowns on men in high office, as on the archons, on the victors in the public games, and on citizens of distinguished merit. Among the Jews, also, crowns were in common use by their kings and priests, their women and their bridegrooms.

In the spiritual kingdom, royalty belongs of right to Christ alone. Only in a subordinate sense can any of us be kings and priests; and the crowns which the servants of Christ wear are not tokens of their royalty, but of their victory. It is of triumph rather than of kingship that they speak. But such crowns may be won by us all. Earthly things are here also a shadow of heavenly, types and patterns of something far better than themselves.

The crown, as I have said, always indicates honour, success, power. Many men who will never literally wear a crown are yet striving with all their might for what the crown symbolises. Some, for instance, aspire after *the crown of wealth*. The thing they are most anxious to obtain is a good income, a large amount of money, with the ease and comfort which it is supposed to bring. Others aim at *the crown of social position*. They would like to move in the best society, to be recognised and honoured by the great and wealthy, to hold the highest office, and exercise the widest influence. Many a boy dreams of becoming Lord Mayor of London, of entering Parliament, and becoming—who knows?—Prime Minister. Some desire *the crown of fame*, as it is won by travellers like Stanley, Speke, Burton, and Baker; or by inventors and discoverers. Then a few are bent on *the crown of literary distinction*—the distinction of wide scholarship, of brilliant imagination, and the power to write so as to charm all who read. And how men toil, often day and night, and how they renounce comfort and pleasure, and submit to hardships and sacrifices in order to win these crowns! It is not only in religion that self-denial is exacted. Christians are not the only people who have to bear crosses. If half the zeal, the energy, the sacrifice, were thrown into our spiritual life which hundreds of men throw into their business and their schemes of ambition, we should be surprised at the change which would everywhere greet us. It is a mistake to suppose that Christ is a harder master than self, or the world.

I am not saying that it is wrong to aspire after these crowns. They may be

worn with integrity and honour. But they ought never to be regarded as our chief aim. We ought not to desire them unless we come upon them in the path of duty, and they are bestowed by the hand of God Himself. And if they are our only crowns, they will not do much for us. Of the man who lives for any one of these crowns, who cares only for wealth, position, fame, it may most certainly be said,

“Uneasy lies the head that wears a crown.”

And there is one broad distinction between earthly and heavenly crowns which must never be lost sight of. What the Apostle Paul affirmed of the combatants in the Grecian games, the contests, the wrestlings, and the races, is true also of those who strive after other honours and rewards. “They do it to obtain a corruptible crown, and we are incorruptible.” The garlands wither, the gold and jewels waste away, and they who have trusted to them must, before long, lose them for ever. The decree will go forth: “Remove the diadem and take off the crown,” and then what will the wearers do?

“The glories of our blood and state  
 Are shadows, not substantial things ;  
 There is no armour against fate :  
 Death lays his icy hand on kings :  
 Sceptre and crown  
 Must tumble down,  
 And in the dust be equal made  
 With the poor crooked scythe and spade.”

In my next address I hope to tell you of crowns that cannot fade.

JAMES STUART.

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## NOTES AND COMMENTS.

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**P**ASTOR OTTO FUNCKE ON INFANT BAPTISM.—This eloquent German preacher, whose book on “The World of Faith” we notice elsewhere, offers some instructive remarks on baptism. He complains strongly—in words which are as applicable to England as to Germany—that the rite is commonly degraded. “When we see what this divinely royal institution has become in ordinary life, we may well cover our heads and exclaim with the sons of the prophets: ‘O man of God, there is death in the pot’ (2 Kings iv. 40). With the majority of our people, baptism has become a transaction in which faith and spirituality are out of the question. They have their children baptized because their fathers did so before them. Most do so from no other motive. . . . In nine cases out of ten, baptism and confirmation are but dead, unspiritual forms. . . . It is the prevailing custom; it is respectable; we let it take place; that is all.” Vows are made and nothing more is thought about them. The pastor pleads—as if we were Pædobaptists we also should plead—for a conscientious observance of the rite. If it be not on the part of the parents a spiritual service, it is little better than a mockery.

THE IDEAL BAPTISM.—By ideal we mean that which is formed according to the Divine pattern, not after human traditions and opinions, but after the revealed and explicit will of God. Baptists, as Pastor Funcke observes, uncompromisingly contend that faith must precede baptism, and that hence infant baptism must be rejected. “Although we do not share their view, yet much may undoubtedly be said for it even from the standpoint of Holy Scripture. Only fanatical Churchmen can despise Baptists.” . . . “Baptism then undoubtedly signifies not *aspersion*, but *immersion*—*i.e.*, into deep, pure, and, where possible, running water. For though we have been obliged for climatic and other reasons to change the immersion of the baptized into an aspersion with water, we ought never to forget the original symbol. The water signifies the blessed and constant flood of Divine grace which is manifested in Jesus. The baptized being immersed in the flood disappears, so to speak, from the world, signifying the dying of the old man. We are buried with Christ by baptism into death. We are with Him ‘dead to sin,’ and ‘crucified to the world.’ But the baptized emerging again was, as it were, *born anew*. Water is regarded by Orientals not only as the element of *purification*, but also of *reanimation*. The baptized was now to walk in newness of life, as the Apostle says (Rom. vi. 4). In sign of which the baptized used in the Ancient Church to wear *white* garments, while in the apostolic age the act of immersion was very often connected with the gift of the Holy Ghost. In any case baptism is meaningless unless faith is present.” “Baptism is thus, according to its intrinsic meaning, a testimony and confession to the whole world that *Jesus has redeemed me and I desire to be His property.*” This is exactly our contention, and with the exception of one or two clauses we could adopt Pastor Funcke’s words as our own. It is difficult to understand how in view of such utterances he can plead for infant sprinkling as a divinely royal institution. He does it by insisting on the *vicarious* faith of the parents. But the New Testament knows nothing of such faith in connection with this rite, and adherence to the Divine law in a Divine constitution is imperative.

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AMALGAMATION.—Gratifying progress continues to be made toward the settlement of this question. Representatives of the churches of both sections in Nottinghamshire, Derbyshire, Lincolnshire, and Leicestershire have met and agreed upon a constitution for the proposed “East Midland Association.” It must, of course, be submitted to the existing Particular Baptist Associations and General Baptist Conferences in those counties, for ratification at their forthcoming meetings. The General Baptist churches in the Warwickshire district are expressing their willingness to unite with the (West) Midland Association. The Lancashire and Cheshire Association has already invited the General Baptist churches in that part of the country to join it. The Yorkshire Association has hitherto hesitated to take a similar step, but it will probably arrive at a decision during its meetings in Whit-week. The General Baptists cannot accept the strongly Calvinistic creed which has until now been printed in the Year Book of the Yorkshire Association. Two courses are open to that Association if it really desires “amalgamation.” It can either refrain altogether from publishing a declaration of faith in the future, or

it can insert in its annual report the articles of faith held by the General Baptist churches as well as those held by the Particular Baptist churches, with notes appended to the effect that "some" churches hold one set of articles, and "some" hold the other set. The Whitsuntide meeting will be one of great importance, and its action will be closely watched by the General Baptists. The General Baptist Association has already decided to unite its Home Mission with the Baptist Union, and its Foreign Mission with the Baptist Missionary Society if the recommendation of Mr. Baynes' Committee is adopted at the members' annual meeting this month. It is not unlikely that the College at Nottingham, like the other colleges, will eventually come under the management of its subscribers, and that the Council of the Baptist Union will undertake the work now in the hands of the General Baptist Board of Publication. Arrangements have been made for an early conference between representatives of the Particular Baptist and the General Baptist Building Funds, with the view of ascertaining the practicability of "fusion" or co-operation in that part of denominational effort. It is true that the Rev. Joseph Fletcher and others, recognizing that amalgamation of working organizations appears to be inevitable, are now contending for the preservation of the General Baptist Association, in order that a denominational "banner" may be preserved for the sake of the legend, "General." But it seems far better that the Walsall resolutions in favour of "complete and thorough-going union" should be carried out in their integrity. If the General Baptist Association is divested of its missionary and other functions, it is scarcely likely to survive as a mere "fraternal" upon a theological basis. The age demands that if an organization is to exist at all it must be for active enterprise, and not alone for the enunciation of sentiments, however lofty. We should prefer to see the General Baptist Association pass away in a process of honourable and absolute "fusion" than that it should first undergo dismemberment, and, after all, expire by a lingering death.

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THE WESLEY CENTENARY, about which the High Church organs have been sorely exercised, has been celebrated with remarkable enthusiasm. No intelligent man, whatever his ecclesiastical or doctrinal position, would refuse to recognise in John Wesley one of the "Makers of Modern England." The Evangelical Revival of the eighteenth century was a more important revolution than any which is associated with the name of statesman or warrior; and to speak of its principles as exhausted, and its force as spent, betrays a degree of ignorance or of prejudice which can only be described as lamentable. Even moderate Calvinists cannot endorse the whole of Wesley's teachings; but there are very few who will not be thankful for the extent to which he opposed the pernicious misrepresentations of hyper-Calvinism, and insisted on the spirituality of religion as opposed to formalism. His doctrine as to the new birth wrought incalculable good, and there has probably never been a greater evangelist than he, nor one who has so effectually impressed on the Church the need of bringing the Gospel within the reach of the lowest and most degraded classes. Less eloquent as a preacher than Whitfield, he had splendid

powers of organisation, and the results of his work are so far more permanent. That at one stage of his life his teaching was more sacerdotal than was consistent with the central truth of Evangelicalism is undoubted, and the *Church Times* is welcome to any satisfaction it can derive from that fact. That he did not intend to found a new sect—as the great Wesleyan brotherhood is magnanimously termed—is also certain. But there is such a thing as the teaching of events, and Wesley was too wise a man not to learn from it. He was to all intents and purposes driven out of the Church. The formation of a “new sect” was thrust upon him by the action of the Episcopal authorities, and was essential to the permanence of his best work. His associates and successors knew his mind far better than the descendants of his censors and adversaries are likely to have known it, and it is too late to talk of the return of the Methodists to the fold of the Church except on terms which the Church would sternly refuse. We should, however, rejoice to hear of the disappearance of the divisions which separate the different branches of Methodism. There is nothing to prevent their re-union. We trust also that the union between Methodists and other branches of Nonconformity will become closer and more practical. The circulation of a memorial volume containing the speeches of Archdeacon Farrar, Mr. Fowler, and Mr. Price Hughes, and the sermons of Dr. Moulton, Dr. Dale, Principal Rainy, and Dr. Clifford, would greatly aid such a result.

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THE WELSH DISESTABLISHMENT question has been greatly advanced by the recent vote in the House of Commons, when the resolution in its favour was rejected by so small a majority as ‘thirty-two, the numbers being 235 to 203. The most important feature of the debate was, of course, Mr. Gladstone’s attitude towards the question. He is fully pledged to the movement as demanded by an overwhelming majority of the Welsh people. His speech contained much, both as to the principles underlying the movement and the history of the Church in Wales, to which we should on Nonconformist grounds strongly object. But Mr. Gladstone is not a Nonconformist, and he regards the question purely as a practical politician. So far he must be governed by expediency. From his standpoint, we do not see that he is open to the censures which have been passed upon him. He has at any rate always declared that he would be guided by the opinions of the people. This is his attitude in regard to the Disestablishment of the Scotch Church, and it was the meaning of his challenge to Mr. Miall to educate the nation. We prefer, of course, to bring into view the religious aspects of Disestablishment, and to treat it as a matter of principle; but even so, we are dependent on politicians for the effective carrying out of our views.

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BREVIA.—*The Education Question* continues to be warmly discussed in the organs of the different parties of the English Church. The suggestion of the *Guardian*, intended as an eirenicon, that Nonconformists might be allowed to give separate instruction in “Voluntary schools,” has aroused angry resistance. Our contemporary, to whose general fairness we willingly bear testimony, is right in asserting that “the machinery of the conscience clause is becoming obsolete,” but

wrong in affirming that the Nonconformist wants his child to be taught (*i.e.*, in school) the tenets of the religion he himself professes. We have no wish for any teaching of religion by the State, nor do we desire in State institutions any teaching which could be regarded as denominational or sectarian. The *Guardian* is wiser in its day and more generous than most of its correspondents. But its suggestion scarcely touches the *crux* of the difficulty as it is felt in country districts and in places where no School Board exists.—The Bill which has been introduced into the House of Commons by Mr. Atkinson to alter the law in regard to *Marriages in Nonconformist Chapels* will, we hope, be thrown out. Marriage is a civil contract, and the State must take cognisance of it as such. The real ground of complaint is that the presence of the registrar is required when the service is held in a Nonconformist chapel, but not when it is at “the church.” Some plan should be adopted by which either the presence or the *certificate* of the registrar should be made incumbent in all cases alike, as in regard to regular marriages in Scotland. We have no wish to see our ministers entrusted with the task of registration. This work should be undertaken by the State, only it should not be one-sided and partial as at present. On the Educational and the Marriages Questions Nonconformists should keep their eyes open, and it would be well if Congregationalists, Wesleyans, and Baptists could agree upon some common action.

The Archbishop of Canterbury's *Clergy Discipline Bill* reveals a condition of things which could exist only in a State-bound church, and how bitter the irony of the thought that the Church cannot deal with it. So scandalous an evil ought to be remedied. That the introduction of the Bill calls into play principles which admit of much wider application is indisputable. The new Archbishop of York based his advocacy of it on the ground that the incumbent exists for the benefit of the parish and not the parish for the benefit of the incumbent. The Liberation Society will, no doubt, make a note of this admission.—Canon Moore, chaplain to the Bishop of Truro, complains of it as a pain and a surprise that in many parishes the whole strength of Nonconformity is spent on discouraging young people from the *Holy Rite of Confirmation*. It would be easy to reply to this by a *tu quoque* argument. From what Church is it that we hear of “the deadly sin of Dissent”? And what about efforts to “stamp out Nonconformity”? We know of no places in which this assertion of the Canon's would hold good. The opposition of Nonconformists to confirmation has been based on what the Canon acknowledges as “the carelessness of past years, when candidates were presented merely because of ripe age, without any preparation whatever.” We have heard of cases which have simply travestied religion and shocked the moral sense, though we readily admit that an improvement has been begun which will, we trust, become still more decided. We do not believe in confirmation any more than in infant baptism. But in the interests of religion itself we should like to see everything that savours of thoughtlessness, frivolity, and crass unspirituality removed from both rites.

*Bishop Westcott's Address on IDEALS*, delivered to the University Extension students at the Mansion House, was inadequately reported in all the papers

except the *Times*. It was one of those calm, lucid, and inspiring utterances which we have learned to expect from Dr. Westcott, full of subtle insight and sound wisdom, and so thoroughly practical. We would have given several extracts from it had our space permitted.

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## REVIEWS.

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MESSIANIC PROPHECIES IN HISTORICAL SUCCESSION. By Franz Delitzsch. Translated by Samuel Ives Curtiss, Professor in Chicago Theological Seminary. Edinburgh: T. & T. Clark.

PROFESSOR CURTISS has rendered great service to all students of the Old Testament by his translation of Dr. Delitzsch's last work, the preface to which was dictated five days before his death. The purpose of the volume is sufficiently explained by its title. "We design," Delitzsch says, "to transport ourselves into this Old Testament period, and follow the steps of the One who is coming, pursue the traces of the One who is drawing near, seek out the shadows which He casts upon the way of His Old Testament history, and especially seek to understand the intimations of prophecy regarding Him." The translation is often a little clumsy and obscure. But probably the original is also. Here and there Professor Curtiss might have taken more fully a translator's liberty. The work is a careful examination of the text of the Messianic predictions of the Old Testament by one of the foremost Hebrew scholars of our age, and on this score it may, as the translator observes, be regarded as a fitting crown to the author's exegetical studies. It is a great book in little compass. As in all his work, Delitzsch displays a singular union of conservatism and progress. He clings tenaciously to all central truths, and will on no account surrender the supernatural factor in prophecy. He has, as is well known, given up the unity of Isaiah and of Zechariah, and places Daniel so late as B.C. 168. "I shall not presume," he says, "to determine in advance that which in the year 2000 will be considered pure gold, which will have endured the smelting fire of criticism, and will have been won by means of it; but one thing we know, that the Holy Scriptures of the Old and New Testaments will be and will remain the document of the revelation of the one true God." Though, in our view, Delitzsch has given up more than he should have done, he has in this, as in his other books, furnished Old Testament students with materials which are simply invaluable in the spheres of apologetics and hermeneutics alike.

THE WORLD OF FAITH AND THE EVERY-DAY WORLD, as displayed in the Footsteps of Abraham. By Otto Funcke, Pastor of the Friedens Kirche, Bremen. Translated from the Sixth German Edition by Sophia Taylor. Edinburgh: T. & T. Clark.

It is a long time since we came across so genial and racy a volume as this, and we are not surprised that it should have passed into its sixth German edition. Pastor Funcke has been described as the Spurgeon of Germany, and if

shrewdness, homeliness, and force—if pithy speech, telling illustration, and evangelical fervour justify the description, it is well deserved. The volume is decidedly stronger than its predecessor on Jonah. We need not go to it for laborious scholarship or exact criticism; indeed, there are several inaccurate explanations of Hebrew names (p. 237) which could only have been allowed to pass through oversight. But for crisp, lucid exposition, for the power of seizing on present-day lessons and pointedly discussing the most vital questions of personal and social life, it would be difficult to find a work of greater value. The author has acquired a true and profound insight into the characteristics of Abraham's life, and depicted it with a force which brings him distinctly before us in his renunciations and wanderings, his trials and failures, his triumphs and his joys. The drift of the author's teaching may be inferred from his preface, which contains not a few words weighty with wisdom. Bemoaning the lack of faith, Pastor Funcke asks: "What is to be done? How is such a state of things to be remedied? Certainly not by ever-renewed jeremiads on the ungodliness of the age. Owls are not edifying birds. The world has never been improved by wails, groans, and accusations." "Meantime, the men of faith must work with diligence and courage. . . . What is wanted is not to accommodate the Gospel to the ideas of the spirit of the age; in other words, to *betray* the Gospel. What is wanted is not to extort artificial conversions by drums, trumpets, descriptions of hell, inflammatory speeches, sensational addresses, convulsions of penitence, according to the recipe of the Salvation Army and other spiritual machinery. For this is to put a new *Law* in the place of the Gospel, and to establish a new Pharisaism in the place of the old." "The Church should, however, widen her gates, and get rid of obstacles. Away, I say, with the stiff, wearisome, pulpit diction; away with all artificial, unnatural pathos; away with all whining twaddle! . . . Let us speak, whether with tongue or pen, as other men do, and say what is in our hearts. Away with all *straw-splitting theology and dogmatism* from the pulpit. . . . Away as far as possible with all *sectarian and ecclesiastical disputes*. . . . Away with all *intermingling of the Gospel with politics*. Christianity is not the monopoly of any one political tendency; it is far exalted above all parties. . . . Away, I say also, with all *intermeddling of Church and State with each other!* The embraces of the State have brought much pernicious asthma and paralysing rheumatism upon the Church. Apparently, the time is not yet come in which the Church can quite free herself from the influence of the State; but all Christians should strive and pray that the Church of Christ may be governed according to her own laws, and that all idolatrous confidence in the help of the State may be called by its right name."

LEADERS IN THE NORTHERN CHURCH; ORDINATION ADDRESSES AND COUNSELS TO CLERGY; CAMBRIDGE SERMONS; and SERMONS PREACHED IN ST. PAUL'S CATHEDRAL. By the late Rev. Joseph Barber Lightfoot, D.D., &c., Lord Bishop of Durham. London: Macmillan & Co.

We have already referred, in our Literary Notes, to the publication of these volumes by the Trustees of the Lightfoot Fund, and now that we have the whole



series before us we find ample confirmation of the accuracy of our impressions as to their value. Dr. Lightfoot was greater as a scholar and an exegete than as a preacher. He had neither the chaste eloquence of Canon Liddon nor the flowery rhetoric of Archdeacon Farrar, nor was there in his style the exquisite literary finish which gives so great a charm to the writings of Dean Church. But he was a preacher of far more than average power, and in reading his sermons we have been reminded again and again of the remark made to us many years ago by a Cambridge graduate: "There is no man whose sentences stick like Lightfoot's." His fine exegetical powers are constantly brought into play, and give a special value to many of the sermons. His analysis is keen, his judgment sound, his feeling devout and fervent, and his ethical standard high. In "Leaders in the Northern Church" he discusses with fulness of knowledge and masterly insight the Celtic Mission of Iona and Lindisfarne, the lives of St. Oswald, St. Aidan, St. Hilda, St. Cuthbert, Bede, Bishop Butler, &c., the editor, the Rev. J. H. Harmer, supplying illustrative historical notes. The demonstration which these sermons furnish that the Northumbrian Church was, in its origin, entirely independent of Rome, is very welcome. The volume of "Ordination Addresses" exhibits, as we might expect, a lofty ideal of ministerial work, and points out with rare fidelity the dangers of ministerial life. Not to "clergymen" only, but to all pastors and teachers, these wise, sympathetic, and inspiring counsels will prove invaluable. The "Cambridge" and the "St. Paul's" volumes contain respectively the sermons preached in Trinity College Chapel and Great St. Mary's Church, Cambridge, and at St. Paul's Cathedral, London. The Cambridge volume deals directly with the needs of university life, but in a manner which invests it with general interest, especially for thoughtful and educated men. The St. Paul's sermons are of a more popular order, and are mainly remarkable for their able and brilliant studies of character. It would be difficult to find more effective portraiture than we have in the sketches of Balaam and Balak, Pilate, Caiaphas, and Judas, while there are few more impressive discourses in our language than that on "The Triumph of Failure." As a gift for young ministers no volumes could be more useful or more acceptable than these.

**THE SPIRIT OF DISCIPLINE.** Sermons preached by Francis Paget, D.D., Canon of Christ Church, Oxford. With an Introductory Essay concerning *Accidie*. London: Longmans, Green, & Co.

THE introductory essay, "Concerning *Accidie*," has already gained wide currency for a word which had almost become obsolete, although it is used by Prof. Sidgwick in his *History of Ethics*, and is found in the three most recent dictionaries—Murray's, the *Encyclopædic*, and the *Century*. The too common carelessness, the sloth, and the despondent tone, particularly in religious life, resulting often in moroseness and discontent, is a sin as well as a misfortune, and there are not wanting signs that it is on the increase. Dr. Paget discusses it with a pithiness and skill which have rarely been surpassed. Nothing can exceed the humorousness of the picture of the discontented monk drawn from the pages of Cassian. The sermons as a whole give prominence to

“the thought of the power which the grace of God confers on men to extend or strengthen by dutiful self-discipline the empire of the will.” This thought is illustrated and enforced in a variety of forms, in relation to every mood of mind, every spiritual experience, every temptation and peril by which we are beset. There is in the introspection for which Dr. Paget pleads nothing morbid or unhealthy, and his plea is altogether timely. The preacher understands human nature, and his counsels are as wise, and his remedies as effective, as his diagnosis is thorough. It is only now and then that we can look for a volume of sermons so thoughtful, so scholarly, and so cultured as these.

**SCHOOL SERMONS.** By the late Alexander William Potts, LL.D., First Head Master of Fettes College. Edinburgh and London: William Blackwood & Sons.

THE days have passed in which it is possible to depreciate the influence of the pulpit in the economy of school life. Dr. Potts did much to establish the fame of Fettes College as a great public school, and his memory will be imperishably associated with it. When a master at Rugby, he was one of the “Four Friends” who wrote a series of notes on the Psalms. He always held that character was of more moment than intellect, and his whole system of teaching was inspired by that belief. Consequently, we are not surprised to hear of the distinction subsequently gained by many of his pupils who were by no means good scholars. A very interesting memoir is prefixed to the sermons, which, in addition to a healthy evangelical tone, have the merits of lucidity, and strength, devoutness, and brevity. The following extract from a paper on Education is worthy of being transcribed:—

“Manuals of divinity and analyses of Scripture history possess beyond question a precision which teaching from the Bible itself lacks, but it is a precision purchased at the sacrifice of interest and vitality. Such works do not inspire reverence, and have no charm of language. No other book claims and obtains reverence for itself in any the slightest degree as the Bible does. No other book conveys its lessons with the same simplicity and impressiveness. In no other book is the prose so simple, the poetry so grand. It breathes, moreover, the freshness of the world’s youth; the moral issues are not obscured by the subtleties and distinctions of the modern theological spirit.”

The volume will amply repay thoughtful study.

**PASSIONTIDE SERMONS.** By H. P. Liddon, D.D., D.C.L., &c. Longmans & Co. THE greater part of these sermons were left by Canon Liddon ready for publication, and his executors have acted wisely in issuing them without delay. Though they will add nothing to the fame of the great preacher, they afford fresh illustrations of his power, and will take rank with the best of his work. They abound in passages of lofty and impassioned eloquence, and in powerful applications of the Gospel to the conscience and the heart. The four short sermons on the Penitential Psalms will be read with interest, as illustrating a style of preaching which Canon Liddon rarely adopted. There are here and there repetitions which, if the Canon himself had revised the sermons, would doubtless have been

removed, and one or two slips of the pen, as where the hymn, "Were the whole realm of nature mine," is ascribed to Doddridge (p. 32).

WESTMINSTER SERMONS.—ALL SAINTS' DAY, and other Sermons. By the Rev. Charles Kingsley, M.A. London: Macmillan & Co.

WITH the issue of these volumes, the popular edition of Canon Kingsley's works is completed, and by this time all doubts as to the continuous popularity of his "Sermons" must be exploded. Mr. Andrew Lang has said that Kingsley should have been a soldier or an explorer. Perhaps so. Yet, in that case, the English pulpit would have lost some of the wisest, bravest, and most Christlike words spoken in it during the last thirty or forty years. To listen to such clear, strong speech, full of weightiest truth and glowing with the love of righteousness and of God, must have resulted for many in the death of meanness and injustice, and the awakening and renewal of the soul. We trust the publishers will see their way to issue Mr. Kingsley's Life and Letters in this admirable edition.

PROVERBS (Pulpit Commentary). Edited by Very Rev. H. D. M. Spence, D.D., and Rev. Joseph Exell, M.A. London: Kegan Paul, Trench, Trübner, & Co.

THE latest volume of this really great work is on a section of Scripture which, as we recently had occasion to remark, is not nearly so familiar to people, or so frequently expounded in the pulpit, as it should be. Though the Proverbs appeal largely to prudential motives, and do not present such lofty dynamics as are found in the New Testament, they are not, therefore, without their place, and they cannot be studied with thoroughness without leading, as a schoolmaster, unto Christ. There are in the book marvellous anticipations of the perfect light and the redeeming grace of the Gospel. The Exposition has been written by Revs. W. J. Deane, M.A., and S. Taylor-Taswell, M.A., the Homiletics by Prof. W. F. Adeney, M.A., and the Homilies by Revs. E. Johnson, M.A., and W. Clarkson, B.A. The Introduction is a particularly lucid and sensible piece of writing, full and exact, conveying all requisite information as to the origin (so far as known) and structure of the book, and indicating its place in the Divine revelation. The domestic and social life of the Hebrews cannot be rightly understood apart from the Proverbs. The exegesis and exposition are careful and scholarly, while the homiletical treatment of the text abounds in clear, crisp, thought, shrewd observation, and apt illustration. This Commentary on the Proverbs is, from its first page to its last, a mine of intellectual and spiritual wealth and will doubtless be widely used.

JOHN WESLEY. By J. H. Overton, M.A. London: Methuen & Co., 18, Bury Street, W.C.

THE claim of John Wesley to a place among "English Leaders of Religion" is indisputable, and Messrs. Methuen have been fortunate in securing a monograph from the pen of Mr. Overton, the well-known writer on the religious life of the eighteenth century, and the present Rector of Epworth. He certainly has qualifications as "a native of the same county, a member of the same University, on the foundation of the same college in that University, a priest of

the same Church, a dweller in the same house, a worker in the same parish, and a student for nearly twenty years of the Church life of the century," in which John Wesley was a prominent figure, and he has succeeded in presenting us with a life-like figure of the foremost of "the people called Methodists." As a clergyman, he is naturally anxious to emphasise Wesley's attachment to "the Church of his baptism," and much of that for which he contends must be frankly admitted. He perhaps fails to see that notwithstanding all this, Wesley was practically excluded from the Church, and that the formation of "a distinct sect" was forced upon him and his successors.

**THE LIFE OF WESLEY, and the Rise and Progress of Methodism.** By Robert Southey. London: Frederick Warne & Co.

**DURING** the Centenary celebrations in the City Road, references were naturally made to Southey's Life of Wesley, which is certainly an indispensable aid to the study of those memorable times. This beautiful "Cavendish Edition" is brought out under the supervision of Canon Atkinson, whose occasional foot-notes and appendices are very valuable.

**CHRISTIAN DOCTRINE.** Being a Series of Lenten Sermons. By the Very Rev. William Lefroy, D.D., Dean of Norwich. London: Jarrold & Sons, 3, Paternoster Buildings.

**THE** subjects with which Dean Lefroy here deals are Original and Actual Sin, the Atonement, Justification by Faith, and Sanctification. The treatment is thoroughly Biblical and Evangelical. There are many forcible and eloquent passages which must have impressed the heart and lingered in the memory of those who heard them. The *brochure* will be appreciated by all who read it.

**TWELVE SERMONS.** By the late Eugene Bersier, D.D., Paris. Translated by Mrs. Alexander Waugh. London: James Nisbet & Co.

**DR. BERSIER'S** sermons are not unknown to English readers, and, indeed, we have seen one or two of the twelve translated by Mrs. Waugh in another form. The bulk of them are, however, new to us, and there can be no question as to the cordiality of the welcome they are likely to receive. They are so chaste and cultured in style, so full of poetic beauty, so fresh and unconventional, and so devout in spirit, that to read them is a pleasure which all will appreciate. Their discussion of difficult questions (as in the sermon on the "Narrowness of the Gospel") is so judicious and delicate that they are models which all preachers might study with advantage.

**HOW TO BE A PASTOR.** By Theodore L. Cuyler, D.D. London: James Nisbet & Co.

**DR. CUYLER** here tells us verbally what the whole of his ministerial career, extending over forty-four years, has happily shown in a more directly practical form. The book is dedicated to young ministers of every denomination, and they will learn from it how, under the blessing of God, most effectually to discharge their pastoral duties, *e.g.*, in visiting, training converts, conducting prayer-meetings and special services, and in every other branch of their important work. Our advice to all concerned is, "Buy Dr. Cuyler's book, and read, mark, learn, and inwardly digest it."

THE WORLD'S RELIGIONS: a Popular Account of Religions, Ancient and Modern. By G. T. Bettany, M.A., B.Sc. London: Ward, Lock, & Co.

As a popular account of the principal forms of religion, with their several modifications and varieties, this bulky volume merits warm commendation. Its scope is very comprehensive, as it includes the religions of uncivilised as well as those of civilised races. Mr. Bettany has mastered the chief authorities in each section of his subject, and embodies the results in a concise and compact account, which, so far as we have tested it, is thoroughly accurate and reliable. Ordinary readers will gain from these pages a good idea of the doctrines and practices of Confucianism, Taoism, Buddhism, Zoroastrianism, Mohammedanism, &c. The work has been written for the most part with marked fairness and impartiality, though it is, of course, impossible that on points so keenly controverted as are many of those necessarily touched upon there can be universal agreement. The illustrations are frequently a decided help to the text.

CASSELL'S ENGLISH DICTIONARY. Edited by John Williams, M.A. London: Cassell & Co., Limited.

If we were asked to name the most convenient and complete dictionary for daily use, whether in the office or the study, we should unhesitatingly fix upon Cassell's. We have tested the merits of the "Encyclopædic Dictionary," on which it is based by the usage of several years, and for ordinary needs the essential features (though not the details) of that great work are preserved here. Colloquial and slang expressions, as well as obsolete and archaic words, are given. The lists of phrases from modern and ancient languages, and the directions as to the pronunciation of French, Italian, and Spanish, will be particularly useful.

THE RITES AND WORSHIP OF THE JEWS. Religious Tract Society.

A COMPACT and comprehensive manual on the Levitical institutions, the holy places and persons, the holy worship, and the holy seasons. The writer has been able to avail himself of the stores of Jewish erudition possessed by the late Dr. Edersheim, and the work is in some sense *his*. No other commendation is needed.

THE SERMON BIBLE. St. Matthew xxii. to St. Mark xvi. London: Hodder & Stoughton.

THE peculiarity of this work, which contains outlines of sermons on almost every verse and phrase of importance, is that it presents in a compressed form the substance of all the best sermons of the present generation. It is the result of a most thorough and careful analysis, and seizes with rare tact every essential point. The volume is admirably got up.

THE BRITISH WEEKLY PULPIT. Vol. III. *British Weekly* Office.

GOOD exceedingly. Contents varied, but all of considerable merit. The weekly issues of the "Pulpit" are to be discontinued, and henceforth it will appear in yearly volumes in a superior form.

**THE PREACHERS' MAGAZINE.** For Preachers, Teachers, and Bible Students.

Editors: Mark Guy Pearse, Arthur E. Gregory. London: C. H. Kelly.

THIS magazine contains practically everything that is implied by its title, and is ably conducted. It is a record of present-day preaching at its best. It has essays, criticisms, notes of decided worth, and capital outlines of sermons, some of the best of which are from the pen of our friend Rev. C. M. Hardy, B.A., of St. Albans. The lines "Unanswered Yet," on p. 414, are not Robert Browning's.

**TEMPERANCE HISTORY.** A Consecutive Narrative of the Rise, Development, and Extension of the Temperance Reform. By Dawson Burns, D.D. Part IV., 1873—1880. London: National Temperance Publication Depot, 33, Paternoster Row.

DR. BURNS has at length completed his great task in a manner which cannot fail to give satisfaction to all who are interested in the Temperance movement, and to inspire them with fresh courage. The same publishers have issued "The Bottle" and the "Drunkard's Children" (eight plates each), by George Cruikshank.

**STORIES FROM THE LIVES OF MOSES AND JOSHUA.** By Joseph Johnson. Religious Tract Society.

SIMPLE, lucid, and graphic. The selection of stories is wisely made, and no child can listen to the reading of them and fail to be interested. The illustrations are capital.

**HAYTI AND THE GOSPEL.** By John W. Herivel, D.D. Elliot Stock.

A BRIGHT and readable record of the material and moral progress of this island, and a trenchant exposure of the corrupt influences of Romanism.

**AIDS TO PRAYER.** Suggestive Themes of Prayer and Praise. By Ambrose D. Spong. London: James Clarke & Co.

NOT prayers, but suggestions for prayer well worthy of careful study.

**PROGRESS OF THE REDEEMER'S KINGDOM.** A Book for Young People. By the Rev. James Irvine. London: Elliot Stock.

A VERY interesting, though by no means complete, account of missionary operations in various parts of the world. No one would gather from these pages that great triumphs have been won in Jamaica, or learn anything of the noble work which is being done on the Congo. The book shows traces of hasty writing, and there are mistakes which should not have been overlooked. Bishop Patteson is, *e.g.*, spoken of as Bishop Patterson, and the Rev. John G. Paton as Patton.

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#### BRIEF NOTICES.

**THE CRITICAL REVIEW** of Theological and Philosophical Literature. Edited by Prof. Salmond, D.D. (Edinburgh: T. & T. Clark). The second number is even better than the first. Principal Fairbairn's searching criticism of Cardinal

Newman is a brilliant piece of work. Dr. Iverach's critique on Mr. Carpenter's "The First Three Gospels" is a trenchant exposure of a decidedly one-sided work. Mr. Herbert E. Ryle, in a review of Mr. G. A. Smith's *Isaiah*, endorses that writer's judgment as to the authorship of the prophecies. We cordially commend "The Duties of Church Members," an address by R. W. Dale, LL.D.; "A Quiet Day for Ministers," by Rev. Stephen Hartley; "An Appeal to Young Nonconformists," by R. F. Horton, M.A. All published by James Clarke & Co., 13, Fleet Street. "The Transfigured Valley," by Rev. William Miller (Hodder & Stoughton). A series of tenderly written chapters on various aspects of death from the Christian standpoint. It will be heartily appreciated by the bereaved. The *Century Illustrated Magazine* (T. Fisher Unwin) is one of the most fascinating of recent numbers. The Talleyrand Memoirs, a *Mystery of the Sea*, and Penhallow are the most noticeable features.

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## LITERARY NOTES.

THE Literary Executors of the late Canon Liddon have determined to issue a selection of his letters arranged as far as possible so as to show the course of his life. The interest of such a volume is self-evident.

THE RELIGIOUS TRACT SOCIETY has issued a new edition of the late Rev. C. E. B. Reed's valuable work, "The Companions of the Lord," Chapters on the Lives of the Apostles. No other work covers the same ground so well as this. We should also like to commend the enterprise of the Society in issuing the "Penny Books for the People." Those we have seen are admirable, among them being "John Wesley," "Jessica's First Prayer," "Stanley's African Expeditions," &c.

THE latest volumes in the MINERVA LIBRARY (Messrs. Ward & Lock) are Carlyle's (1) "Sartor Resartus," "Heroes and Hero Worship," and "Past and Present," with critical introduction, &c.; (2) "Autobiography and Letters of Benjamin Franklin," edited by John Bigelow—a few documents and notes of minor interest being omitted. The volumes are well got up, and are published at a price which brings them within the reach of all.

MESSRS. MACMILLAN & Co. have issued the authorised edition of Dr. Phillip Brooks's "The Light of the World," and other sermons. The volume is uniform with the same publishers' editions of Dr. Brooks's previous volumes. It is got up in a most attractive style, and is also the cheapest edition.

THE best collection of such testimonies to the value of missionary work as are quoted in our Centenary article is Mr. Robert Young's "The Success of Missions" (Hodder & Stoughton). It is a work which, during the coming campaign, will be invaluable, though it does not contain some of the most valuable testimonies which may be found in old numbers of the HERALD.



George Hill & Son, Boston, U. S. A.

Yours sincerely  
George Hill



THE  
BAPTIST MAGAZINE

MAY, 1891.

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THE REV. GEORGE HILL, M.A.

GEORGE HILL is a man of whom it may be said, in a degree perhaps exceptional, that to record his life is to trace his education, using that noble word in the wide, deep, just sense in which he himself is ever wont to regard it. Development almost insensible, but ever continuous, rather than revolution abrupt and violent, has been the order of his life ; just such as it is sure to be with one who, along with a certain well-marked conservatism of character which holds no good thing superseded until it be fulfilled in something better, combines a susceptibility to impression made quick and delicate by the animating aspiration which is indeed with him the very breath of life. To such a nature, when once its growth is started, all that comes is education—places, persons, friends, companions, no less than authorised teachers ; all spiritual contacts, whether they come through books or the incidents of the daily round, are embraced within the range of educating agencies ; so that the brief enumeration of these will mark out the track by which the Hand and Spirit of the one supreme Educator of men have guided his way from childhood in the sleepy little country town in Worcestershire, to his manhood's prime, amid the rush of life in a great commercial centre throbbing with all the eager interests of these modern days.

When in Leeds, it is like passing from rough seas into quiet, land-locked water to turn into South Parade. All around is the roar of traffic, the hubbub of the railway station, and the street, and the great Town Hall square ; but a few paces will bring the pedestrian

into the leisured quiet of its broad pavement, and here, crouching modestly a little off from the roadway, is seen the rounded front of South Parade Chapel, black as Leeds grime can make its solid structure, but a sanctuary withal which has been for two generations of worshippers a spiritual home, much-loved, clung to, perhaps, all too fondly by the Baptist church which, in 1827, with James Acworth for its pastor, made this place its home. From that time to the present it has been the centre of a rich, full life of Christian worship and of Christian service.

In this place it is, consecrated by long-cherished memories, that—as all of us in Yorkshire know full well—George Hill has for fourteen years fulfilled a quickening ministry, rich in all elements of power. One must go back some seventy years to the date when James Acworth came to Leeds to be assistant minister to the venerable Thomas Langdon, who for forty-two years had been pastor of the growing church, to understand all that South Parade has been.

Other well-known and honoured names fill up the interval from 1835, when Dr. Acworth left Leeds, to 1877: Eustace Giles, A. M. Stalker, Clement Bailhache, Frederic Edwards, and William Best.

Mr. Hill has faithfully carried forward the labours of his predecessors in the ministry, ever extending the area of the church's operations, himself the living personal centre of quickening influence flowing through all the manifold organisations and societies in which in these days the life of a Church finds expression. Never, amid all these incessant claims upon his time and energy has Mr. Hill suffered anything to detract from the fulfilment of his high vocation as a preacher of the Gospel of Jesus Christ. For this chief function of his office he has ever reserved his main strength. And he has had his reward. His sermons are unmistakably the living speech of a "live man," who seeks in all subjects to be Christ's interpreter to men. No wonder that in spite of all the church colonies planted in Leeds by the South Parade Church, and of that more serious drawback, the steady drift of population outwards from the centre to the suburbs, the congregations at South Parade should be well maintained, and that the membership, which soon after Mr. Hill's coming to Leeds parted with 175 members to the new cause at Burley Road, should at the present time number over 500 persons.

Born at Bromsgrove, in November, 1847, a quiet country town in Worcestershire, lying amid pleasant fields and hills, we find him in a few years a foundation-boy at King Edward VI.'s Grammar School. Marred by no precocity such as sometimes so fatally anticipates the fruit of riper years, the lad was yet diligent. At fourteen, when a boy is most a boy, we find the scholar blossoming into a teacher, and for nearly three years he followed that most effective method of sound learning which goes hand in hand with teaching.

Then followed another space, which could ill have been spared, occupied in commercial life. This brought its own training in things, it may be, as essential to a living ministry to busy men as anything acquired within college walls. The scene had changed now from Bromsgrove to a busier world at Burton-upon-Trent. During these years, George Hill was a member of the Church of England, and this somewhat stiffly. Dissent to him meant "Schism."

But signs were not lacking of an awakened spiritual life; at twenty-one he was busily at work in the Sunday-school; and now there came to young Hill, as there comes to all who put themselves in the way of it, a season of religious quickening and decision. An old Bromsgrove school friend, lately converted, besets his friend with earnest pleadings that stirred his soul; the call reached his ear and his heart: "Awake thou that sleepest, and Christ shall give thee light" It was characteristic that friendship should thus communicate the first impulse to the new life; it was so throughout. Contact with devout and earnest souls proved again and again a very touch of life; and though a narrow horizon, and but shallow thought, might often go along with these qualities, the expanding life, unchecked, grew wider and deeper; while still the earnestness and devoutness retained their quickening power, and friendship, if in a sense outgrown, remained a sacred thing. There was added at this crisis an influence which told powerfully in the same direction; the young man attended the ministry of an earnest evangelical clergyman whose kindling appeals fell upon a quick, impressionable soul, and swelled the current of its deepening life.

It is at this point that we come upon the first signs that give some prelude to his future career; the new life must find expression; the young man, surrounded by a number of enthusiastic souls, begins to

open his lips in public ; he preaches ; it is laid upon him he must obey the Master's call. Everywhere, in Church of England school and mission rooms ; in Nonconformist chapels ; in cottage kitchens ; in the open air at street corners ; everywhere, in short, where an audience can be found, the young evangelist is at work.

But it is interesting to notice that beneath all this energetic, passionate living, and this profuse expression of the life in speech, there was steadily, if far more slowly, going forwards a hidden, vital process ; the need of nourishment from within was more and more being felt. Amid all this profusion of leaves and fruit, the root fibres were quietly searching in the hidden soil, sending forth their absorbent spongioles in all directions. The preacher must read, and by and by will begin to think and ponder.

About this time a conversation with a fellow-worker led to a serious study of the subject of baptism ; he became convinced of the soundness of the Baptist position in its interpretation of the ordinance, and with characteristic consistency lost no time in carrying his convictions into effect ; and on a visit to his native Bromsgrove was baptized by the Rev. A. MacDonald, the minister of the Baptist church there.

Many remain who retain a vivid memory of Mr. Hill's early evangelistic efforts in and about Burton-upon-Trent. Such whole-hearted enthusiasm was sure to make its mark upon those among whom he laboured, and one is not surprised to learn that upon his change of views on baptism, the leaders of one village church in the neighbourhood suggested to him that he should become its pastor ; and when the question of preparatory education came up, expressed the somewhat ambiguous opinion that he was too good a man to be spoiled by a college training. There were wiser counsellors at hand, however ; neither was young Hill the man to take up with the notion that the Master is most honoured by ignorance ; so that when events pointed even more decisively to the ministry as his life-calling, the advice of friends tallied with his own conviction that he should enter a theological college ; and to one who up to this time had known next to nothing of Baptists or of their institutions, the one name that all men knew, that of the great preacher, C. H. Spurgeon, was likely to occur at this juncture. It was known that he had founded a college in connection with the Metropolitan Tabernacle ; so, without more

ado, Mr. Hill made application for admission, and was accepted in August, 1869.

When one hears that this young student remained in college just over twelve months, one knows not which to marvel at most, the compression and concentration which must have characterised the educational scheme at the College, or the facility and rapidity of the absorbent aptitudes of the learner. One would have supposed that, under the wisest methods, so short a space could have barely sufficed for breaking the new ground and laying down the lines of serious study, and for the full awakening of the slumbering faculties with so great a work as the Christian ministry in prospect.

But "*l'état c'est moi*" is a "mot" not surely quite unfit in the lips of the head of the Metropolitan Tabernacle College; and if twelve months study with the best and ablest of mere teachers could never have come to very much, a year's intercourse with Mr. Spurgeon might reckon for a great deal with a man like George Hill, susceptible, as he was, to personal influence; and constant contact with a man whose powers of evoking enthusiasm hardly rank second to his famous gifts as a preacher—a man who radiated light and heat to those among whom he freely moved—might well find an important place in the gradual process of the Divine education. And, moreover, the young stranger found the general life and work at the College good, quickening, and helpful in the best things.

What was lacking in this early preparation-time was a wider outlook and profounder thought; the clear vision was bounded by a very near horizon. But now the way opened up which was to conduct to a further stage wherein diligent and eager study went hand in hand with actual ministerial work. There reached Mr. Hill an invitation to take charge of the Baptist church, Commercial Road, Oxford. The student was now keenly alive in his breast, and Oxford was a name pregnant with possibilities of culture now that the University was opened to all comers, and had become, indeed, the nation's own. So, with this in his mind, he accepted the call, went in the summer of 1870, and spent in the historic city five fruitful years. The plan he had formed was actually carried out, and, while in full charge of the pastorate at Commercial Road, he joined the University and graduated M.A. in due course.

The beautiful city, venerable in its loveliness, blending the mellow charm of hoar antiquity with the finest culture of these modern days—Oxford, with her clustering associations intertwined with the whole web of English history, threw her spell over the young minister. It is a poor account of the education of a man so to emphasise the tabulated items of books read, lectures attended, subjects studied, examinations passed, as to exclude from view those finer influences which harmonise details and fashion life into a whole, and impart to it its own specific quality. And it is precisely in this harmonising of conflicting items, this constant persuasive call to spiritual investiture with that serene beauty which claims every consecrated life, be it ever so busy and absorbed, that the ineffable charm of the many-towered city makes itself felt. Her own history touches at all points the varied story of the development of our national life, subduing its conflicting and discordant elements. She stands there a serene embodiment in stone of a melody divine, which no jarring notes of mortal strife can ever permanently break.

But residence at Oxford meant hard study for George Hill, and its rare opportunities were energetically improved. Canon Liddon was at this time Ireland Professor of New Testament Exegesis, and his lectures were both inspiring and instructive to one who was keenly alive to the magnetic quality of the man, no less than to the ability and thoroughness of his work. Critical, as introducing the young student to wider and profounder views of truth and life, was the acquaintance he now made with the works of Horace Bushnell, F. D. Maurice, Robertson of Brighton, with our own Luscombe Hull and Alexander MacLaren, together with Baldwin Brown and Dr. Dale.

Diligent reading went forwards in all directions; Carlyle flashed upon him his fiery gleams of insight; Butler's powerful but sober and cautious intellect steadied his thought; Stanley's histories charmed him; Reuss and Luthardt illuminated for him historical and doctrinal theology. The old masters of thought among the Greeks were not left unstudied. By this time he had learned to read—no common acquirement; and here in the city which numbers the Bodleian among its treasures, the great world of books, which in a sense "is still the world," was open to the eager explorer. And yet in all this it is manifest the privilege was not abused; there was no violent and transient "going in" for this and that exclusive line of

thought or scheme of theory ; no patchwork of attached opinion ; from all quarters, and through all channels, it was felt that truth was but one and had one source, and its various streams irrigated, refreshed, and fertilised—not swamped and devastated—the mind and soul which drank in their living water.

What was true of reading and books held good no less of that other half of culture—contact with men—men of wide diversity of character and opinion, but among them some endowed with keen intelligence and finest spiritual quality. Thus it was that this period of Oxford residence became a veritable seed-plot of new and richer life. Learning to think, even in any modest sort, is an acquirement, alas, too often crowded out of our modern curriculum ; but here, at Oxford, this last result of education was attained. The mastery of faculty, and that new birth of the mind which it is surely the great achievement of a college course to attain, was here at length accomplished, and attained under conditions of rare advantage, for this movement of quick intellectual life was embedded, so to say, in the very heart of the serious, active work of the ministry. There was constantly supplied a most wholesome check and corrective to mere speculative activity by the labours of the pastorate. This ministry to men and women who were living the Christian life amid the scenes and occupations, the trials and temptations, the joys and sorrows of ordinary life, far from speculative and contemplative heights, this living face to face with life and with death, revealing, as it did, the power of faith in Christ to win its noblest victories amid the vicissitudes of this shadowed transitory life, was the complement that could ill have been spared to that eager intellectual activity and expansion which characterised this period of our friend's history. The widening of the outlook, the quickening of the powers of vision, found in the world of spiritual realities their fullest scope. And if, in one sense, it wrought a disinclination towards conventional religious and theologic phrase, this sprang from no idle, supercilious contempt for forms of expression that clothed for multitudes of pious souls the truth by which they lived, but from that passion for reality, that quick instinct for veracity of thought and expression which is the true secret of vivid freshness and originality in the preacher.

A happy and successful two years' pastorate at Derby, where Mr.

Hill followed the late Professor Goadby in the charge of the church at Osmaston Road, led forwards to the sphere in which for many years he has indeed made full proof of his ministry, surrounded by an attached and appreciative people.

To the deep regret of his friends in Leeds, and of all who are intimately concerned with the life of the Baptist denomination in Yorkshire, our friend has seen it to be his duty to accept the cordial invitation which has reached him from Melbourne to join Mr. Chapman in the charge of the Collins Street Church in that city.

Of Mr. Hill's work in Leeds and the county it would be a long story to give the merest outline. Committees numberless claim him as an active, energetic, and most efficient member. As secretary of the Yorkshire Association, in conjunction with the late Rev. W. C. Upton; as president of the same body in 1884; as member of committee; as examiner, and since December, 1884, as secretary of Rawdon College, our friend has grudged no time or labour in the service of the Baptist churches; and in no department of his multifarious activities will his loss be more deeply felt than by those responsible for the administration of the College in which he took such keen interest.

The work of the Baptist Foreign Mission has claimed a large share of Mr. Hill's time and attention. In London, no less than in his Yorkshire home, the various committees in charge of its interests have ever found wise counsel and willing service at his hands. As a member of the Council of the Baptist Union, he has, in the widest sphere of our denominational life, rendered valued help; while, at his own church, in Leeds, he is the life of a whole congeries of societies and associations which in these busy days seek in every direction to stimulate and expand the life of the church and congregation.

As a friend in council Mr. Hill is no perpetual talker—that bore of such gatherings; but if he speaks but seldom, he speaks with lucidity, and to the point, and few have greater aptitude than he for disentangling from the perplexed web of desultory discussion the thread which may serve as a clue to guide the line of action, or understand better than he how to make the voice of wisdom kind. If, in more public deliverances, that careful preparation which he conscientiously bestows may seem sometimes to fetter his delivery, it may rank as a not inadequate compensation in these



days of careless diction, when the principle that what you say is infinitely more important than how you say it is ridden to death, to have, in Mr. Hill's utterances, well-considered matter expressed with perspicuity in well-considered phrase. While the warmth that found such free play in the fervid addresses in the early days at Burton is never absent from the careful speech when the subject calls for it; and on occasions when arises a call for extempore utterance on some matter which moves his feeling, one is often struck by the "verve" and nervous force of a spirit which, when kindled to a glowing heat, can pour itself forth with finest freedom in transparent speech.

It will be a loss indeed to all of us, a loss we shall find it hard to face in these days when so many of our leaders have passed from the scene, when we shall no longer look upon our friend and hear his voice in our assemblies; but at least we shall know that he carries with him to the new world for which he is bound many fervent hopes and prayers that in the freer air of that province of the Greater Britain he, with wife and children, may spend long years of happy prosperous service in the cause he loves; not forgetting, in the forming of new ties, the bond that knits him still to his friends at home.

WILLIAM MEDLEY.

## OUR MISSIONARY CENTENARY.

### THE YOUNG PEOPLE'S EFFORT.

“NO true-hearted Baptist could be other than indignant if the Centenary of our Foreign Mission were passed over in silence or dishonoured with a half-hearted and inadequate commemoration.” So we wrote in our first article, and from many quarters we have received the assurance that our words do no more than express the prevalent feeling of the denomination. The Committee and officers of the Society will meet with generous support in their determination to make the movement something more than a series of reminiscences, however hallowed, and of resolutions, however emphatically worded. We must not be content with indulging in enthusiastic eulogies of the past, or with invoking in pious phrase “the memory of our glorious ancestors.” We can prove our kinship to the illustrious men from whom we claim descent only by acting in their

spirit. With our ampler means and larger opportunities, we must carry on to wider issues the great work which, amid difficulty and "the pelting scorn of half an age," they so nobly began. The attempt to raise a Centenary Fund of £100,000, and to increase the annual income to a similar amount, is worthy of the Society whose motto is supplied by the words which, in a sense, inspired its origin: "EXPECT GREAT THINGS FROM GOD; ATTEMPT GREAT THINGS FOR GOD;" and if the conscience of our churches is aroused, and their members give "as God hath prospered them," great as is the task proposed by the Committee, there can be but one response to the appeal: "It can be done, it ought to be done, and it shall be done."

Should the churches act as the Committee have a right to expect, it will be possible to add to the staff a hundred new missionaries; to encourage more largely direct native agency; to erect, where necessary, school and chapel buildings, as well as to form what is most certainly needed, a working expenses fund, so that the Society may not be compelled during a considerable portion of the year to borrow money at the current rate of interest, and thus to diminish its resources.

The children in our Sunday-schools and the young people in our congregations have been asked to take the lead in this noble work. It has been suggested that they should endeavour to raise one-fourth of the amount—*i.e.*, 100,000 crowns—on special Centennial cards, and that each collector of five shillings should be presented with a Centennial medal. These cards are to be issued on the second Sunday of this month, and it is hoped that they will be returned to the Mission House, duly filled up, by the end of June.

It is on every ground important that the interest and sympathy of the young should be enlisted in this great and—may we not call it?—memorable effort. It is emphatically "a good work," and as such they should have a share in it. It is a work which appeals to our fidelity and gratitude to God, not less than to our humanity. It brings into play the purest and healthiest feelings of our nature, and thus aids our spiritual growth and development. It furnishes a valuable training in the virtues of thoughtfulness, self-denial, and generosity, and may well be the beginning of a life-long devotion to the service of Christ, and a life-long endeavour to follow in His steps. The young people in our Sunday-schools and elsewhere are our Missionary Bands of Hope. In

the course of a few years the obligations which we are seeking to discharge now will devolve upon them. The missionaries of the future must be drawn from their ranks. They will furnish our Society with its committees and officers, its counsellors and supporters, and it is desirable that they should, from an early period of their life, be impressed with the importance of the work and be brought into direct association with it. The results of such association will be altogether advantageous. The share taken by our young friends to-day will be mainly the collection of contributions. But they should also be urged to offer of their own—to give as well as to get. They should be taught to practise some self-denial, to give up some accustomed pleasure, to forego some indulgence or gratification in order that they may the better aid this work. The gifts of the children will be all the better if they have on them the marks of sacrifice. They will be more than compensated by what they taste of its joys.

The request that pastors should call attention to this proposal from their pulpits will, of course, be generally observed, and arrangements should be made for one or two short addresses before the distribution of the cards. In some cases it may be advisable to hold united juvenile missionary services. In towns where there are two or three Baptist schools this might easily be done, and would give a special interest to the day, and be more likely to enlist enthusiasm. In cases where united services are impossible, ministers and Sunday-school workers might visit other schools than their own, as a strange voice may sometimes accomplish more than a familiar one.

Juvenile Missionary Associations and Young People's Auxiliaries are a valuable adjunct in every church, and the Centenary celebration should lead to their wider establishment and their more vigorous activity. Provision should be made for more frequent lectures, addresses, and essays on missionary subjects, both on Sundays and on week days, and, in view of the work we are hoping to accomplish, a forward movement in this direction is imperative. Lectures on the heroes of the mission-field may be made as interesting to our young people as a romance. Even if we were to restrict ourselves to the founders and representatives of our own Mission, we should have no lack of inspiring subjects. The lives of Carey, Marshman, and Ward; of Knibb and Burchell; of Saker and Comber, with others not less

beloved, would charm and inspire any average audience of the young. But we are members of the Church Universal, and have, as part of our inheritance, the names of Morison and Williams, Livingstone and Moffat, Duff and Paton, Patteson and Hannington, and last, but by no means least, Mackay, of Uganda. With such a wealth of material at command, there should be no lack of bright and inspiring addresses. Some of these addresses might, of course, be given by the young people themselves. The members of Associations should be encouraged to take part in their meetings, and to write essays on subjects of general interest in connection with missionary labour. Anything that induces them to study the lives of the men we have named, and to occupy their thoughts with this great enterprise, would be beneficial, and the fruit of it would appear in future years. In some schools and congregations prizes might be offered for the best essays on specified aspects of missionary labour. Whatever is seen to interest deeply the pastors and deacons of our churches, or the superintendents and teachers of our Sunday-schools, will not fail to enlist the sympathy of the young.

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### THE LESS KNOWN PROPHETS OF ISRAEL: AHIJAH OF SHILOH.

THE written "prophecy of Ahijah the Shilonite"\* has perished, with other precious relics of antiquity; and with it, light on the closing years of Solomon's reign, which would be pleasant for eyes now to see vanished. Our knowledge of this venerable prophet is confined to two fragments only; † to such limited proportions is earth's record of him reduced! The complete record of every good man's life and work is with God, beyond touch of moth or rust. What is written in heaven is in safe keeping. If we are to judge the bulk of Ahijah's ministry by these samples, as it is assuredly fair to do, it attained a singularly high quality. In the last year of the reign of Solomon—a reign but scantily blessed with prophetic gifts—Ahijah addressed himself to thankless tasks with a noble courage, daring the worst consequences in his supreme loyalty to duty. He feared God so much that the fear of man had no place in him.

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\* 2 Chron. ix. 29.

† 1 Kings xi. 29 ff.; 1 Kings xiv. 1 ff.

Ahijah's first mission throws light on the *prophet's office and work*. The circumstances under which he was called upon to act were exceptionally trying. Solomon, son of David, heir of rich promises, sank lower and lower in the mire of idolatry. The hill-tops around the "Holy City" were desecrated with idol groves and altars; the smoke of idol sacrifices ascended to heaven—an offence to Jehovah, God of Israel. Disaffection smouldered in the breasts of multitudes, like a fire, ready at any signal, however slight, to burst into flame. It is difficult to measure the moral distance from the dedication of the Temple, that illustrious example of pious zeal, to these degenerate days; in a Book where moral contrasts abound, there is no contrast sadder than this! "How are the mighty fallen!" At Tirzah, in the territory of Ephraim, one of the paradises of Palestine, lived a young man of no family, capable, industrious,\* energetic; of warm temper, and courage which exactly matched his ambition; "a mighty man of valour, ruler over the charge of the house of Joseph." This young Ephraimite, Jeroboam, raised by Solomon to the rank of chief of his tribe, lived in a kind of royal state, and soon discovered, to observant eyes, the fires of ambition burning within. "Thou shalt reign *according to all that thy soul desireth*, and shalt be king over Israel."† When leaving the city of David, his mind occupied with ambitious projects, he was taken aside by Ahijah the prophet, and saluted after the manner of men holding that solemn office. By a symbolic act, the rending of his long outer garment into twelve pieces, and handing him ten of them, the prophet invested Jeroboam with the government of Ten Tribes; not absolutely, but on *three conditions*: Solomon was to remain undisturbed during his lifetime;‡ one Tribe was reserved to the son of Solomon for David's sake;|| and Jeroboam held his crown upon the same tenure as his predecessors. "Thou shalt hearken to all that I command thee, and walk in my ways."§ To the son of a widow, of no particular character, the path to the throne of Israel opened upon these plain conditions. Such was the first mission of Ahijah; its peril is obvious, its promise (if ever it had any) was nipped in the bud.

Here we reach a point favourable to the prosecution of our study

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\* 1 Kings xi. 28.

† 1 Kings xi. 37.

‡ 1 Kings xi. 34.

|| 1 Kings xi. 36.

§ 1 Kings xi. 38.

of the prophet's office and work. The prophet was a sacrament of the will of God; an "outward and visible sign" of that ultimate spiritual force. As there was nothing above or behind, so there could be nothing *beside* God's will; when once it disclosed a path, no second path was open. "This is the way, walk ye in it,"\* became the prophet's imperative cry. The world was his treasure-house of symbol, and he was free to use whatever this "great house" contained—to "multiply visions and use similitudes," that his message might be expressed with freshness and force. So Ahijah rent his garment; Jeremiah bought a field, and buried a girdle;† and other signs were employed by other prophets. However they enforced it, the substance of their message remained the same—that thought of God which is "the daybreak of all our hopes, the sunset of our fears." To the force derived from the apt use of signs they added another—the force of perfect fearlessness. Ahijah ran evident risk in executing this commission; his interview with Jeroboam he held at the peril of his life; ‡ yet he never flinched. The pomp and pride of an arm of flesh induced no shrinking from duty. Action was not influenced by regard either to success or failure; it was regulated always and only by considerations of *right*; for God's approval depended not on results, but on the spirit of the worker! On no account should the faithful worker lose his reward. It is well to remember that our responsibility is limited to the work in hand, to our fidelity to the revealed will of God. This burden is heavy enough for frail men to carry; none need wish to add another to it—the burden of responsibility for results!

The spiritual force of the prophets consisted chiefly of *two elements*, not mere guesses, but absolute certainties. The first was, *that God's promises were inviolable*. They may be subjected to sharp strain through transgression; may be impeded in their progress; may suffer in their grand sweep; but broken they can never be; failure is impossible! "Heaven and earth shall pass away, but My Word shall not pass away."§ Solomon must remain a prince all his days;|| David must have "a lamp always in Jerusalem."¶ "I have ordained

\* Isa. xxx. 21.

† Jer. xxxii. 9, and xiii. 1.

‡ 1 Kings xi. 40.

§ Matt. xxiv. 35.

|| 1 Kings xi. 34.

¶ 1 Kings xi. 36.

a lamp for mine anointed,"<sup>o</sup> was God's promise of old, and He was slow to reverse His ordination. "The gifts and callings of God are without repentance."† "That God is love," wrote Mackay, from his African solitude, "seems to me the essence of our creed." Yes; and the quintessence of our creed is, that His love is persistent! Surely this conclusion is justified by a wide induction of facts, and an accumulated experience. In silent majesty God moves on in His path of mercy; His children engaged in His service need to remember this, or delay, neglect, opposition, will produce impatience, peevishness, complaint, and we shall be ready to abandon our work:—

"Dread is the leisure up above  
The while He sits whose name is love,  
And waits, as Noah did, for the dove,  
To wit if she would fly to Him.  
With windows opened from the prime,  
All night, all day, He waits sublime,  
Until the fulness of the time  
Decreed from His eternity."‡

The second element in the prophet's spiritual force was the conviction that *God's justice was inviolable too*. Escapes from penalty on the part of clever wrongdoers were only illusions; delays were apparent, not real; for under the government of a righteous God, men never sin with impunity. It is not in the power of time to frustrate God's will; if the pace of His anger be slow, its movements are always sure. Ahijah was commissioned to declare this truth, which was the "burden of the Lord" when the transgressor was Solomon, David's son, holding highest rank in the nation, renowned for wisdom, famous for achievement, laden with years and honours. He sinned, and must suffer, in the disinheriting of his son, and the disruption of his kingdom.

These two convictions are the sum of the Law and the Gospel, the substance of all inspired preaching. They are undoubtedly enfeebled by the spirit and temper of our times; but by the Word of God, and prayer, they can be indefinitely strengthened. He who possesses them, or rather is possessed by them, requires no other credentials to make him a prophet of the Lord. Even the predictive element grows

<sup>o</sup> Ps. cxxxii. 17.

† Rom. xi. 29.

‡ Ingelow.

out of this fertile soil. The future was interpreted, under the guidance of the Spirit, in the light of the infinite love and righteousness of God, shown in the past and present. The prophets found in these convictions high vantage-ground from which to observe the prospect, and the secret of a penetrating eye and a far vision! It must not be forgotten that their interest in the future was practical; they always pressed their knowledge of it into the service of the present hour, and sought by this means to raise and cheer the men and women about them. The prophets saw behind the veil, and spoke of what they saw; but first and chiefly they were *preachers*—spiritual forces of a pronounced type in their own age. The principal need of to-day is *prophets*—inspired men! Of all the gifts of our ascended Lord none is more precious. Let us ask Him to give His Church in these last days, prophets.\*

Ahijah's *final commission* must have been even a severer test of his fidelity.† The interval was perhaps a long one; for though he still lived at Shiloh, with its hallowed memories, he was now in the last stage of decay—"his eyes set by reason of age." Trouble had overtaken the royal house at Tirzah. The heir-presumptive, his father's pride, the "pillar of a nation's hope," lay sick unto death. Jeroboam apparently left Ahijah in neglect and poverty, and never thought of him or visited him till trouble came; then he turned to the man of God. Conscience, awakened from long slumber, spoke loudly; in his dire strait the king durst not go to the prophet himself, or permit his wife to go undisguised. With a present befitting a common citizen, and as a common citizen's wife, this Egyptian princess went to Shiloh. "Ahijah shall tell thee what shall become of the child,"\* said the distressed monarch. In a moment the thin disguise was stripped off, as the aged prophet exclaimed to his startled visitor, "Come in, thou wife of Jeroboam."† Ahijah was a strong, tender-hearted man, according to one version, with children of his own still about him; and this distracted mother—what had she done? Cost what it might, he would be faithful. With nerves strained to the utmost tension, heart beating as if it would break, and voice vibrating with deep emotion, he announced his "grievous vision," his "heavy tidings." The indictment was terrible indeed, supported as it was by

\* Eph. iv. 11.

† 1 Kings xiv. 1-17.



a stubborn array of undisputed facts, and the sentence was crushing beyond previous precedent: "Thou hast done evil above all that were before thee, . . . and hast cast Me behind thy back. Him that dieth of Jeroboam in the city, shall the dogs eat; and him that dieth in the field, shall the fowls of the air eat: for the Lord hath spoken it. When thy feet enter into the city the child shall die." Rarely has old age been called upon to make so exhausting an effort in the range of the service of God's Kingdom.

The wickedness of Jeroboam was a distinct advance upon the wickedness of Solomon. He sinned in the face of a solemn charge, and an impressive example of the Divine judgments, with a range, a coarseness, a daring, unknown before. There was a corresponding advance in the prophet's denunciation. The embankment which sufficed to check a mere stream is insufficient to meet the flowing tide; for this severe test it must be raised and strengthened. Accordingly, in our prophet, we find in this closing scene of his ministry a more painful sense of the exceeding sinfulness of sin, and a more vivid conception of the energy and range of the Divine judgments. The air is calm, and the thunders sleep; but when they wake, alas for the offender! The decree against Jeroboam and his house was utter extermination, under circumstances so abhorrent that even a grave became a privilege accorded only to one.\* Then Ahijah's sightless eyes looked down the vista of the ages, and saw 150 years later the nation going into captivity; for "the Lord would smite Israel as a reed is shaken in the water, and root them up, and scatter them beyond the river."† The darkest fact of all remains; mercy was silent; no voice spoke now of David, and a "lamp‡ always to be preserved;" the whole outlook was filled with the righteous judgments of God.

Such is the brief record of Ahijah's prophetic ministry, supplemented by the history of his times. Courageous he assuredly was; unswerving, faithful to God, but not in any sort successful. His work did not avert the calamity which followed Solomon's death, or curb the ambition of Jeroboam's youth, or check the headlong course of idolatry which ruined his mature years. The prophet was commissioned to sound the warning and pronounce the doom; to establish

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° 1 Kings xiv. 13.

† *Ibid.* ver. 15.

‡ 1 Kings xi. 36.

in concrete form the twice-repeated and most weighty proverb—“Though hand join in hand, the wicked shall not be unpunished.”\* Beyond this his influence did not extend. When that proverb is pondered and believed, men will stand in awe of the second death—“eternal distance from His love; eternal nearness to His righteous wrath;” business life will be revolutionised, pleasure lifted higher, forsaken sanctuaries crowded with worshippers; and, trembling before the Lord, the Judge, men will ask intensely and persistently, “What must we do to be saved?”

J. R. WOOD.

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## THE PRESENT STATE OF BIBLICAL CRITICISM †

THE very topic on which I have been asked to speak makes me feel with double force how long it is since I enjoyed the great privileges of studentship within these walls, and sat metaphorically at the feet of one beloved and revered tutor, whom God still spares to the College and to the Church, and of another whose memory cannot perish so long as the “Davies’ Semitic Prize” is competed for and adjudicated here. Biblical criticism was not then the prominent and necessary branch of study which it has for some time past become for the students of this and all our other theological colleges. In the Hebrew class we heard of Gesenius and Ewald as somewhat kittle cattle to yoke to our exegetical plough, but as invaluable guides in merely linguistic difficulties. And I can well remember how, in the very year when I became a student, Kalisch published his commentary on Genesis, and how novel were the discussions—not in class, but in private—which the reading of that book provoked between dear Dr. Davies and a few of the more enthusiastic Hebraists amongst us.

Colenso as yet was dumb—now, as a recent Wesleyan reviewer has cleverly observed, “Colenso has for a long time been an extinct volcano”—not a bad augury, I think, for those who can trace the genealogical connection between his books and the present phase of destructive Pentateuch criticism. Then, as to the New Testament,

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<sup>c</sup> Prov. xi. 21.

† Paper read at Regent’s Park Conference, in April, 1890, by the late Rev. T. G. Rooke, B.A., Principal of Rawdon College.

we scarcely troubled ourselves at Regent's Park about the so-called "higher criticism," any more than did the students of other colleges. Dr. Angus took care that we felt such a regulated and moderate interest in textual criticism as the dryness of that science will permit; but why should he have disturbed our minds with problems of German origin, which Dr. Samuel Davidson was only that same year introducing, for the first time, to Nonconformist circles? Recollect, five years were yet to elapse before Renan exploded his "Life of Jesus" upon Christendom, and the Tübingen school was only rising to high-water mark in its own country, not a single one of its manifestoes having, I believe, been yet translated into English. What a startling development of criticism have we seen in the space of this single generation that separates to-day from my *début* as a student here!

No preacher or pastor can dare now, as we quite innocently dared then, to be ignorant of the attack and defence of traditional beliefs concerning the historical veracity and value of each treatise in the Holy Scriptures. We must acquaint ourselves in some degree with this subject, and I have personally found its study profoundly interesting and profitable.

I begin with a short reference to Lower or Textual criticism; and first, so far as it concerns the New Testament just now, the school represented by Dr. Hort in England appears to hold possession of the field. But that possession is not, I think, secure. It is due quite as much to the indiscretion of opponents as to the strength of its own champions. Dr. Burgon, who constituted himself Protagonist on the side of the Received Text, severely damaged his cause by intemperance of language, by an overbearing spirit, and by methods of controversy which are getting out of date with kindly and courteous men. His party has paid the penalty of their leader's disregard of the golden maxim, *Ne quod nimis*. If he had not inveighed so ludicrously against the Sinaitic and Vatican manuscripts as the "two false witnesses," the deference which Tischendorf has paid to the one and Hort to the other might be recognised as something more than excessive and unreasoned. As it is, the perverse hallucination of the new school has been altogether cast into the shade by the frantic extravagances of the self-elected defender of the old. Nevertheless, there is a steady and a growing reaction against the dogmas which, since 1881, have been too lightly accepted

in this science by English students of theology on the authority chiefly of Dr. Hort. His theory is based upon an assumption no less hazardous and devoid of external evidence than the most notorious of the rival subjective hypotheses of the Tübingen school. He has persuaded himself that a formal and arbitrary revision of the text of the New Testament was made in Syria early in the fourth century, and that the confessedly overwhelming multitude of extant manuscripts which bear witness to the received text are the offspring of that sophisticated source, and tainted with corruptions from which the Sinaitic, Vatican, and a few cursive representatives of the prae-Syrian text are happily free. Therefore, the mass of documentary evidence is to be set altogether aside, and hundreds of copies which speak with a single voice in favour of such readings as, "We have peace" (Rom. v. 1), "Give my body to be burned" (1 Cor. xiii. 3), or, "We shall bear the image of the heavenly" (1 Cor. xv. 49), "Father, forgive them, for they know not what they do" (Luke xxiii. 34), "Angry with his brother without a cause" (Matt. v. 22), are not to be listened to, even when, as sometimes happens, they offer a third and intrinsically good alternative for two readings as to which these MSS. are in hopeless dispute. Only a proved historical fact would justify this wholesale suppression of evidence, which in any other literary cause would be received and weighed respectively; and Dr. Hort has not alleged, and cannot allege, any historical grounds for that authoritative revision which he imagines to be behind the agreement of so many manuscripts both uncial and cursive, and including lectionaries and versions. This insecure foundation of his theory cannot long remain unassailed by those whose object is not to uphold the *Textus Receptus* at all costs, but to recover the genuine text of the Gospels, Acts, Epistles, and Apocalypse. Common sense, also, will demand that an appeal shall be made to many other criteria and tests of truth than agreement between a few arbitrarily selected authorities, or the still more dangerous standard of consistency in applying a few canons of criticism, which may be as fallacious in fact as they often are paradoxical in application. Godet, in Switzerland, and Dr. David Brown, of Aberdeen, amongst ourselves, have had the courage to declare themselves in revolt against the new school of textual criticism of the New Testament, and to give their reasons for rejecting its conclusions in not a few notable cases of various readings. I am not ashamed to avow

myself in sympathy with them in their efforts to strike out a safe middle path between the extremes of Scrivener and of Hort; and to those who think of working independently in the same direction, I should like to mention three papers which I fear are buried, unworthily, in the oblivion of our periodical literature, and which deserve reprinting for their fruitful suggestion of principle and for their apt illustration by fact. They are by Mr. Alfred Watts, a cultured and scholarly man, who not only has written for the press, but also has been a "reader" for the same in the technical sense of that word, and can therefore speak with authority on "Textual Criticism as Illustrated from the Printing Office" ("Expositor," Second Series, Vol. V., 1883).

As for the textual criticism of the Old Testament, it is not possible to speak without despondency, which would pass over into sheer despair, if it were not for the marvellous discoveries in palæography which recent years have brought to light. The fiasco of Shapira's forged manuscripts has not destroyed my hope that some leather scroll may yet be given up to us from tomb or temple cave, or buried city, of the priests and scribes, which we can collate with the Massoretic Hebrew text, and with some critically restored text of the Hebrew documents from which the LXX. version was made. The Samaritan manuscripts have not yet yielded all that can be drawn from them for textual criticism of the Pentateuch. Perhaps it is there and with the Greek versions that the most hopeful beginning might even now be made. And for the sake of the higher criticism it is altogether to be desired that something in this direction should speedily be done. For so long as the actual text of the Old Testament is in its present most unsatisfactory state, no certainty or even high probability can attach to any conclusion, the premises of which depend, as so often happens in the higher criticism, upon variations of words and letters in parallel passages of the Hebrew, or in the Hebrew as compared with the variation of the LXX.

Turning now to the "Higher Criticism," and beginning as before with the New Testament, the most noticeable thing is the quieting down of that violent battle which for twenty or thirty years raged around the theories put forward by the school of Tübingen, and the tacit consent by which the main body of New Testament writings are allowed still to hold their traditional place of authority in the esteem

of the Christian Church. The 2nd Epistle of Peter is perhaps the only one of all the twenty-seven treatises composing the New Testament canon which has not been authenticated all the more for reasonable scholars by the ruthless and by no means reverent handling of Baur and his disciples in their critical researches. It is strange that controversialists like Mrs. Humphrey Ward and Mr. S. Laing ("Problems of the Future, 1889"), and even Dr. Martineau (in his "Seat of Authority in Religion"), still speak as though the Gospels and all the Epistles, save four or six, were unknown until the end of the second century. This, indeed, is inexplicable in the case of Dr. Martineau, and the language of Mrs. Ward and Mr. Laing can only be excused on the supposition that they read nothing but the literature of their own Rationalistic school, and choose to ignore the concessions which such distinguished representatives of it as Hilgenfeld have been constrained to make. To most Englishmen the strictures on "Supernatural Religion" by the late lamented Bishop of Durham were conclusive in their vindication of the central and essential facts on which the genuineness of well-nigh every disputed New Testament document depends; and we need feel no diffidence in putting forward that revered name in reply to the boastful claim that for real scholarship and consequent guidance in criticism England must look to a section of the German Universities. Nor must we forget that Providence has, as it were, furnished quite a number of unexpected weapons for refuting the assaults upon the New Testament just when these gifts were most timely for exposing the foolishness of mere subjective criticism, and for bringing us back to the good old English preference of an ounce of fact above a pound of theory. Many of Zeller's original objections to the veracity of "Acts" have fallen silently to the ground since the archæological discoveries of Wood at Ephesus and Cesnola in Cyprus, and other explorers among the antiquities of Thessalonica, Philippi, and Corinth; whilst the libraries of Constantinople, Venice, and Rome have given back to us, as from the dead, just the very witnesses that were needed to prove as true what negative critics had decided was palpably and necessarily false. You will understand at once that I am referring to those wonderful discoveries of "The Teaching of the Twelve Apostles," a lost book of the *Philosophumena* by Hippolytus, which furnished a decisive contradiction of the original theory of Baur as to the date of

John's Gospel, the lost apologies of Melito and Aristides, and, best of all, that very Diatessaron of Tatian which it was denied had anything to do with our four canonical Gospels, but which is now shown beyond the possibility of denial to have begun with the classic exordium of John, "In the beginning was the Word," and to have continued from that point with a most skilful harmony of Matthew, Mark, Luke, and John, and of no other materials whatever.

It would not be right for me to leave this branch of my subject without adverting to the exceeding great gain which has accrued to the cause of devout Biblical scholarship from the controversies and researches which Eichhorn and De Wette originated well-nigh a hundred years ago, but which received their main impulse from Strauss and from F. C. Baur. I cannot personally regard either of these last-named critics as "a servant of God," unless it be in the same sense in which the heathen Nebuchadnezzar receives that title in more than one passage of Jeremiah's prophecy; yet I thankfully recognise the hand of Providence in all the work of successive destructions and reconstructions with which Baur's name will probably stand connected for many a coming year. The New Testament is studied to-day from a vantage ground which we never should or could have occupied, but for the violent expulsion of our fathers from some miserably inadequate critical prepossessions, for which they could show no title deeds earlier than the seventeenth century. It is claimed, not unjustly, for the new science of Biblical theology that it is the gift of the higher criticism to the Christian Church; and those who have entered only a little way into that study will feel that in it the richest harvests of spiritual knowledge and power will be gathered by our children and our children's children for many generations. The Gnostics of the second century were the indirect cause of the Church's earliest gains in dogmatic theology, and the Rationalists of the nineteenth century will, I think, be recognised as having rendered a like service in what may be the very latest developments in Divine doctrine in the earthly kingdom of Christ. Here again the field is waiting ready ploughed and mellow for cultivation, and, like Mr. Stalker in the "Expositor" of this month (April, 1890), I cannot but deem it discreditable to British scholarship that students of this new and "noble science" of Biblical theology "should have scarcely any resource but to turn to text-books translated from

the German, French, or Dutch." Nay, the only book of British origin which bears this title—viz., the posthumous lectures of Dr. W. Lindsay Alexander—is really an old familiar treatise on systematic divinity, and in the preface, dated May, 1888, the editor coolly observes that he is "aware that the designation, 'Biblical theology,' is used by some theologians in a sense different from that now given; but in view of the ambiguity that attaches to the phrase," he has chosen to treat the new science as though it had neither independent existence nor a right to the name which it has assumed ever since its first development with Haymann in 1708, and Bengel and Semler a short half-century later.

*(To be continued.)*

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### GOOD MANNERS.\*

WE have come here to-night to talk about good manners, and I scarcely know of any subject which permits of more discussion. I wish it were not left for me to speak alone, for I should like to hear several of you tell me what *you* consider good manners, and how you suppose they are best taught. There is an old joke about dame schools which says that for twopence extra the dame will teach manners. I wish they could be learnt at such small cost. We should send a great many people to be instructed if the fees were so slight, beginning with the Irish members in the House of Commons and coming down to the ranks of our own acquaintance, where I am sure we must know two or three persons, at least, whose manners are not all they should be.

But the truth is, that so far from being easily learnt, good manners are the most difficult branch of education. In families where they are considered of much consequence, training of children in this respect begins quite early. Long before a baby can talk distinctly or stand upright on his own feet he has received some lessons in behaviour. Now I do not think that good manners belong to one class more than another. It is the duty of every man and woman to be a gentleman and a lady. Very often duchesses and countesses are not ladies in any real sense, but that is surely no reason why you and I should not be. I hope a day will come when these class differences

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\* A Paper read before a Young Women's Guild.



will less and less be talked of, and real differences, which are of vastly deeper importance, will come more to the front.

But if we each of us must try to be ladies, the question arises, "What is a lady?" Undoubtedly a lady has good manners. Then a second question darts forward, "What are good manners?" and this brings us back to the subject of our discussion.

I believe the foundation of good breeding lies in three qualities: self-control, self-respect, and unselfishness. I cannot imagine any man or woman who possessed these qualities being otherwise than well-bred. A savage has no self-control, therefore his manners are usually not of the highest class. A little child has no self-control, therefore you see it begin to lick its lips in the most innocent way when food is on the table, and stretch out its hands and cry "Me, me." Grown-up people, who have learnt self-command, do not tell anyone the very moment they begin to feel hungry.

Sometimes people who dread nothing so much as being what is called "common" have not learnt self-control. When any accident disturbs them, their tempers give way, and they fly into violent passions. Every trace of being a gentleman or lady disappears then. This habit of self-control, I admit, is more frequent among the higher classes than the lower, and there is a reason for it. When people grow up from babyhood to feel that they are being watched, that their names are known and their bad behaviour will be remarked upon, they are naturally very careful what they say and do. I was reading a few days ago the life of a lady whose father was a clergyman and the son of a marquis as well. She described how her nurse used to frighten her into goodness as a child by saying that if she were naughty, his lordship (that was her father) would give it out after the banns on Sunday, and tell the whole congregation what his little girl had been doing. So it is, all through life, with public characters. They are terribly afraid lest the public should know what they have been doing. But unless self-control permeates a little further, and makes them command themselves in private and alone, I consider their good manners of very small account.

George IV. prided himself on his perfect manners. He was called the "first gentleman in Europe." He used to bow, so the story runs, to his own housemaid when he passed her in the palace. Nevertheless, he treated his wife, Queen Caroline, shamefully, and his daughter, the

Princess Charlotte, ran away from him. The respect which he pretended to feel for women, and the self-command which made his manners so exquisite, all vanished in private life. I am glad to think that we had *some* better gentlemen than the king, even in England, without hunting through Europe in search of them!

There must be a stronger motive than the dread of public opinion if our self-control is to be of any use in directing our manners. We ought not to think that good breeding is a natural charm, born with some persons and denied to others, just like blue eyes or a clear complexion. It is the result of a mental condition. A man or woman with undisciplined feelings may *appear* to have lovely manners in company, but if you live with them day after day some shock is sure to come which shakes their self-control, and then we see that much of this politeness was only on the surface.

Nothing is more unladylike than to scream and storm in a passion. All the natural coarseness of a person's nature, which is held back on ordinary occasions, is apt to come to the surface then. What language people make use of under the influence of rage or terror, or any strong emotion! Words you hardly knew they had ever heard come from their lips as if they were quite natural. It is all a want of self-control.

Another thing I want you to observe. Self-control leads to self-respect—an essential part of good manners. A well-bred person does not tell you her most private concerns in the street. I have listened to women sometimes in railway carriages and heard them tell when they were married, how many children they had living and how many they had buried, and, in short, a history of their own lives, to persons they had never seen before, and never expected to meet again. Sometimes their confidences don't lead to much harm. But when young people have no self-respect, the result is very disastrous. It is extremely unlike a lady to get into conversation with strangers, especially men. No one can say where the harm will end. I know some people think it is a quick way of getting married, but I do not believe the sort of men who make good husbands pick up their wives in the street. I am certain they do not. Suppose that a man does see a face he admires and tries to make the acquaintance of the owner, and she treats him with some self-control and reserve, do you think he will admire her less in consequence? On the contrary, if he is in

earnest in the matter and not merely amusing himself, he will be more in love with her than ever, and will take some sensible means of being introduced. If she answers him willingly, and makes a sort of half-appointment for the next day, and shows a disposition to flirt, he will either be disgusted or he will treat her as carelessly as she does him—flirt a good deal and then go off to some fresh attraction. Self-control and self-respect never lost any woman a good husband.

It is most important for women to be reserved when they are walking in the street. If they look about them a great deal and talk loudly, they seem to wish to attract attention, and that disgusts the better sort of men and pleases bad ones. Then they get followed, then people begin talking about them, and very soon they have a reputation for being fast. That is a sure way of *not* being married happily, and it destroys all claim to good manners.

The next essential thing is unselfishness. What correct training and courtly society teaches a few, natural unselfishness will teach anyone, let his rank be what it may. The rules of good society are all in the New Testament, and I never can imagine why Christians are not ladies and gentlemen by the laws of natural sequence. If they are not, their Christianity is imperfect. Roughness and bluntness wound the feelings of sensitive people, therefore they are bad manners. It is always hard to be contradicted loudly, and to do this is a breach of good manners. We sometimes hear people say, "Oh, I know I am blunt. I hate affectation; I always say just what I think." But suppose no one has asked them to say what they think? Then it is not bluntness; it is rudeness they have been guilty of. We are not entitled to go up to our friends and tell them any disagreeable thing that comes into our heads, and say as an excuse that it is our bluntness which makes us do it.

There was a story of the Princess Alice in her Life, written by her sister, which I thought a very pretty one. It shows how some children are born with an instinct of unselfishness, which makes them careful never to wound the feelings of those about them. The story was told by a woman who was dresser, as it is called, to the Queen. She was a very tall person, and one day, as she passed the royal children in a corridor of the palace where they were playing, the Prince of Wales made some remark about her height. I suppose he

laughed at it. The Princess Alice thought the woman must have overheard, and said at once in a loud voice, "It is very nice to be tall. Papa would like us all to be tall." The dresser understood that the little girl thought her feelings might be wounded by her brother's joke, and tried as quickly as she could to set the matter to rights. That was good manners. But they were not the result of high rank or training, else the prince would have had them as well as she. They were the outcome of an unselfish nature and regard for the feelings of others. What we are accustomed to call "tact" is simply a quick appreciation of the feelings of others. A tactless person is usually a selfish person: some one too much engrossed in herself to remember the little weaknesses of her friends. You all know people who are celebrated for doing what is called "speaking of the wrong thing." If they are in company with someone who is very stout, and rather sensitive on the point, as stout people usually are, they are certain to lead the conversation until it has a personal bearing, or may *seem* to have, in the opinion of their friend. If they discover what they have done, they usually give an awkward little giggle, and sometimes even try to apologise, which makes matters worse. There's no limit to the harm these tactless people do. They are like that man in Dickens' story which some of you may have read. He was invited to a christening, and at dinner, when he was asked to make a speech, sent the child's mother into hysterics by hoping her baby would live to grow up, and if he did grow up, wouldn't break her heart by thanklessness. He had not the least intention of causing pain. He tried to compose a suitable speech, and those ideas were the only ones that came to him.

I think it may safely be said that people without tact are thinking more of themselves than of those they are talking to. It is very difficult when we are doing our daily work to remember that one person has a lover at sea about whom she is very anxious, and that another has had what is called "a disappointment," and a third is very sensitive about growing old. People who do remember these things are very unselfish, and the result of their unselfishness is that they have got superlatively good manners—such manners as are often supposed to be learnt only in very good society. They make delightful companions, and it is always very pleasant to visit them in their own homes. They know which of their friends likes to sit

with his back to the fire and which it is who cannot endure a hot room. They do not tease anyone by asking her every day for three weeks if she takes sugar, though the answer is always the same. They do not talk about their babies to a woman who has no children and is pining for them, nor do they ask a middle-aged friend just beginning to feel sensitive on the score of age whether she remembers the coronation of Queen Victoria.

Now I daresay someone will exclaim, "How silly to care about age. One can't keep in mind such absurdities as those." Yes, it may be silly, but it is not our business to go about the world curing our friends' little foibles. There are some people who set themselves deliberately to say disagreeable things. They do not accomplish any purpose, and they forfeit all claims to be considered well-mannered.

There is a story about Napoleon Buonaparte which I read as a very little girl, and which made a deep impression on me. I think the reason was that I saw no particular meaning in it, and wondered why people put such everyday sort of stories into the lives of celebrated men. When I was older I discovered meaning enough. He was imprisoned in St. Helena, the island where he died; and as he walked along a narrow path, he met a man carrying a load on his shoulder. The lady who was with the emperor wanted to pass the man, and he stood on one side, with some difficulty I daresay, to allow her to go by. But Napoleon stopped her. "Madame," he said, "respect the burden."

I cannot tell you how often that anecdote has come to my mind since. It is an admirable lesson in good manners. Perhaps there is someone, a servant or a worker in a shop, who is placed under our supervision, but she is old—much older than we are. Now, according to Napoleon's rule, how ought we to treat that person? Have we the right to give her heavy pieces of work and to find fault sharply if it is not well done? Perhaps we have, as, in her position, she is our inferior, but it should be a case of respecting the burden—the burden of years and poverty and, perhaps, a hard life. I never can endure to hear a young person scolding an old one. There is something shocking in it. You may be sure the old person feels the indignity acutely, though she may be in such a dependent position she dare not reply. Oh, those words, "a dependent position!" What a burden they express! Wherever you meet that burden, be sure you respect it.

Sometimes servants in a grand family will treat the governess more carelessly than they would ever treat their mistress, because they know she is dependent. "Oh, it will do for *her*," they say. That is the very lowest point to which bad manners can sink. Because her position is a trying one they ought to be doubly considerate.

Old age is a burden, and poverty is a burden, and delicate health is a burden. We should never make people who are carrying them step aside for us, even though of right we are entitled to claim the first place.

To have good manners implies, therefore, the possession of self-control, self-respect, and unselfishness. It is not light praise to say of anyone that she is a lady. Without these qualities no one can claim to be considered a lady, even though she lives in a large house, has servants and horses, and perhaps a title to her name. But if she has them she must be a lady, though she may live in two rooms and wear shabby dresses, and do her own work.

There is no greater trial to a refined person than the necessity of living with those who are coarse. It is a trial I sympathise with deeply. If anyone has to do it, I think it is well for her to distinguish between the little faults in manners which are accidental, of which we can only say that those who commit them know no better, that they have not been taught nice ways, and those which spring from deep internal blemishes; of these it is our duty to be intolerant, and we must try as gently as we can to show our companions the evil of such ways. Our Saviour on one occasion said, "Come unto Me, for I am meek and lowly in heart." It really was, "for I am *gentle*," and if we give to the word gentle all its meanings, we shall find it embraces all that is delicate, sweet, and refined. If we live with Christ, we shall find in some humble measure we shall grow like Him and diffuse about us an atmosphere of gentleness and contentment. We shall be slow to give or to take offence; we shall be courteous and kind, quick to pay attention to the sad or the neglected, and not to think only of the great. God grant that we may belong to the number of those who, by their courtesy, smooth the rough places around them, and make every one who knows them happier and better!

EMILY G. MEDLEY.

## DR. JOHNSON IN THE HIGHLANDS.\*

“GRUFF old Samuel Johnson—” though he preferred a book which he could put into his pocket and read at the fireside—would have been delighted with this remarkable tribute to his memory. Dr. Hill is an enthusiastic hero-worshipper, and finds in everything that relates to Johnson an irresistible attraction. He is another and more scholarly Boswell, and has studied Johnson’s writings as eagerly as Boswell studied his life. The members of the Johnson Club, to whom he dedicates his volume, may share his enthusiasm; but, for the bulk of people, the great doctor is an unread classic. His “Lives of the Poets,” his “Journey to the Western Islands of Scotland,” and some of his papers in the *Rambler* and *Idler*, are still discussed in literary circles, but his books are not, and never will be, popular. Yet he himself is known as scarcely any other author is known, and his celebrity is as great as ever. Boswell has done more for him—as Lord Macaulay affirmed—than the best of his own books, and in the pages of that delightful Life the old philosopher stands before us with a distinctness which the lapse of time can never obliterate. Though all his own works should perish, he would still be secure of a place among the immortals.

His footsteps are, to many of his admirers, invested with a kind of sanctity, and are followed with a devotion which literature alone could not inspire. Dr. Hill has, probably, not misgauged the feelings of the public when he anticipates for this sumptuous volume a second edition, and a companion work dealing with the great doctor’s footsteps in England and Wales.

He has wisely restricted himself, in the present volume, to Scotland—by far the most picturesque and interesting part of Johnson’s wanderings. His celebrated tour in the Hebrides excited in those days almost as much wonder as Stanley’s adventures in Darkest Africa in our own. Undertaken in 1773, when Johnson was sixty-four, it has been fully described in “The Journey to the Western Islands,” in the “Letters to Mrs. Thrale,” and Boswell’s “Journal.” Dr. Hill has availed himself of these and many other sources of information. He has read a long list of

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\*“Footsteps of Dr. Johnson.” (Scotland). By George Birkbeck Hill, D.C.L. With Illustrations by Lancelot Speed. London: Sampson Low & Co.

books, and made the pilgrimage for himself, so that he can speak of the places described with the authority of an eye-witness. He has been effectively aided by Mr. Speed's illustrations, to which, indeed, the book owes scarcely less than to its admirable letterpress. The work is a valuable study of the Highlands and Highlanders of a century ago, before the barriers which walled them in from the rest of the world had been broken down, and the whole region was dreaded as dreary and perilous. The social conditions of the Highlands, and, indeed, the whole of Scotland, were very different then, not only from what they are now, but from what they are popularly conceived to have been. Dr. Hill has shown from the evidence of Scotchmen themselves that there was ample scope for Dr. Johnson's banter. His not unkindly satire was fully justified. Whatever the differences which exist between the north and the south of the Tweed to-day, the Scotch can claim a degree of progress to which there is no parallel in England. In regard to the size and conveniences of their dwellings, the cleanliness of their streets, their sanitary arrangements, and their food, the advance has been immense, and the South can claim no superiority over the North. There are here pictures of "Edina's Darling Seat," which Mrs. Oliphant prudently omitted from her "Royal Edinburgh." John Wesley complained of the filth of its streets; General Wolfe spoke of "its perfection of dirt and gaiety"; and Gray called it "that most picturesque (at a distance) and nastiest (when near) of all Capital cities."

Johnson, as is well known, crossed from Edinburgh to St. Andrews, thence to Dundee, Arbroath, Montrose, Aberdeen, Elgin, and Inverness. At Inverness he plunged into the Highlands by way of Loch Ness, through Glen Sheil to Glenelg; thence to Skye, and afterwards to Coll, Tobermory, Iona, Oban, Inveraray, and so on to Glasgow, and home. Even Scotchmen deemed the expedition to the Highlands perilous. When Boswell spoke of the design to Voltaire, he looked at him "as if he had talked of going to the North Pole." On the travellers' return to Edinburgh, "they were addressed as if they had made a voyage to Nova Zembla, and suffered five persecutions in Japan." Railways had not then been constructed, and for the sea, as such, few landsmen had any love. Byron had not sung the delights of sailing, nor had more recent poets woven in impassioned verse their weird and enchanting strains of sea music. A ship, as Boswell said, was "a jail,



with the chance of being drowned." There was, as yet, no MacBrayne who had "opened up the Highlands," and such floating palaces as the *Columba*, the *Grenadier*, and the *Clansman*, which make sailing a pleasure, as they thread their way through the innumerable islets of the West, were a generation or two off. Very different, in many ways, would have been Dr. Johnson's tale if—as his second Boswell says—he had "travelled in the days of fast and commodious steam-boats, good roads and carriages, comfortable inns, post offices, telegraphs, and shops"; the simple, half-barbaric modes of life, which so profoundly interested him and gave him new ideas, he would not have seen. But it is well for us that he saw them ere they had been brought within the relentless sweep of our modern civilisation, and he would now scarcely regret his frequent annoyances and delays, his weariness and disgust, in view of the delight with which his journey has been followed, and of the thousands who, as they read, feel that--

"Tis pleasant, through the loop-holes of retreat,  
To peep at such a world."

Nothing is more remarkable than the change which has passed over even intelligent people in their estimate of scenery. The passion for the Highlands and the Hebrides is of entirely recent birth. An English writer urged the citizens of Edinburgh to plant trees because "the increase of vegetation would dispel those putrid and noxious vapours which are frequently wafted from the Highlands," while Wolfe, the hero of Quebec, vigorously denounced "the unfriendly climate of Loch Lomond." Of its grand and majestic scenery there was no appreciation. Some years before Johnson's tour, the rugged mountains which surround Loch Ness were contemptuously called "those hideous productions of nature." The same writer pictures the terror which would seize a Southerner, "who should be brought blindfold into some rocky narrow hollow, enclosed with these horrid prospects, and there should have his bandage taken off. He would be ready to die with fear, as thinking it impossible he should ever get out to return to his native country." A volunteer in the Duke of Cumberland's army turned his back with joy "on these hideous mountains, and the noisy ding of those great falls of waters." Dr. Hill aptly remarks that slight shock would be given, even to the poets among his friends, when Johnson set Fleet Street above Tempé

and far above Mull! For in those days "rocks towered in horrid nakedness"; wandering in Skye was "a toilsome drudgery"; Glencroe was "a black and dreary region," and Mull was "a gloomy desolation." Gray was far in advance of Johnson in his appreciation of the sublime. Johnson preferred "flowery pastures and waving harvests." He thought it easy to sit at home and conceive rocks, and heath, and waterfalls. Gray, on the contrary, wrote: "I am returned from Scotland charmed with my expedition; it is of the Highlands I speak; the Lowlands are worth seeing once, but the mountains are ecstatic, and ought to be visited in pilgrimage once a year." Nine-tenths of those who have made the pilgrimage will heartily agree with Gray, and Dr. Hill's vivid descriptions, and still more, Mr. Speed's magnificent illustrations will confirm their desire to repeat the experiment as one which will both "impregnate the imagination and enlarge the understanding." The best of the full-page illustrations are Staffa, Loch Ness, Foyers, Mam Rattachan, the Cuchullin Hills, and Ben Cruachan. A number of the smaller ones are equally fine, and give an accurate idea of the gloom and glory of Highland scenery. Some other time we may return to this book for the light it throws on the social changes of the last hundred years, and the problems which yet await solution. One singular artistic omission ought to be noticed. Dr. Hill quotes, in connection with Iona, the splendid passage which would alone have made Johnson's tour in the Hebrides memorable. But, strange to say, there is no view of "the illustrious island," nor of its Cathedral, as a whole. On another matter there is ground for complaint. The spelling of Gaelic words is, no doubt, manifold and mysterious, but Dr. Hill might, in several cases, have adopted simpler forms, and it is a little confusing to see words spelt, as in several cases they are, in different styles.

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THE Rev. Henry H. Bourn has ready for the press two volumes, which will be published when the list of subscribers is complete. They are to be entitled "The Resurrection of Christ, and other Essays," and "Leaves from My Note-Book, or Reminiscences by a Minister of the Gospel." Mr. Bourn is a careful and conscientious student as well as a good writer, and we trust that he will meet with ample encouragement. Intending subscribers should send their names to him at once. He is now living at Tunbridge Wells.

## PSALM XXIV.

## A SUGGESTED INTERPRETATION.

WHEN we carry a psalm from the dusty arena of criticism into the quiet garden of calm meditation it is surprising what new beauties are discovered. Not by wrestling but by dalliance do we get at the heart of a poem. As we lovingly meditate upon these Hebrew lyrics, trying to lay aside the disputes of grammarians and theologians, we grow at times astonished at the loftiness of the suggestions they bring. A true work of art has been compared to a mirror in which may be found reflections of beauty even beyond those seen by the artist. It is said that when some students of his poetry once visited Mr. Browning and asked the meaning of "the dark tower" in one of his poems, the poet humorously professed not to know himself. We must bring to, as well as take from, a true poem. So Cardinal Newman very properly refused a request that he would state the circumstances amidst which he composed "Lead, kindly light." The knowledge might have detracted from its value; it suits a great variety of experience, and is sung with divers meanings. Now many of these psalms bring such magnificent thoughts of God and of Christ, that as we meditate upon them it seems as though David might have stood in bright light, comparable with that of Paul and John. We are astonished at the splendour of the poems. We sing them as expressive of our most enlightened thought. There is an old tradition that David composed the 24th Psalm to be sung when the Ark of the Covenant was carried up to Mount Zion. This notion confuses the picture. It may have been so used, it has been found useful at the dedication services of many places of worship, but there are several expressions in it which shrivel in their meaning if so applied. If composed for that occasion it was intended to lead thought and feeling to what is far loftier. This psalm is Messianic. It is undoubtedly difficult to define critically what is meant by this term. We do not know what visions of "Him who was to come" were floating in the imagination of the royal poet. Our Lord certainly uses expressions which suggest that David had prophetic insight into the glories of the Christ. He spoke of things written "in the Psalms concerning Me."

We take the 24th Psalm, and having gone up the steps of criticism—we cannot indeed enter the palace otherwise, but we would go beyond the cold, chiselled stony flight and shut the door and enter the banqueting house—the hymn is transfigured. She is no longer a common maiden, she is a queen; she is the king's daughter, all glorious within; her clothing is of wrought gold; all that at first glance seemed rude and barbaric is now seen to be beautiful and refined; she is full of light, fair as an angel of God, and she brings a glorious vision. This is the picture which some of her courtiers have seen.

A far-stretching landscape of green fields and forests, of mountains and rivers, and old ocean shore reveals some of the beauty and richness of God's

world. We see towns and villages watered by streams that run down the mountain's side down to the deep sea; and we learn that this belongs to the Lord of all, and its wealth is His. The opening words are well suited for the inscription on a noble building in the heart of a city renowned for commerce by both land and sea. But the prominent feature is a lofty mountain whose craggy side seems like a ladder to an upper world where God Himself dwells in a holy place; high up is seen a solitary man climbing steadily; at the foot there are a number of persons keeping their eyes on Him and about to follow, whilst it is distinctly announced that the generation of those who shall be blessed by God must be like Him who has gone before. And He is pure in life, and pure in thought. He is sincere and true in all His relations to others; especially may His promise be relied upon, for with Him is neither vanity nor deceit. As we look to the mountain's summit the House of the Lord is seen but dimly for the glory. A voice within, recognising Him who is ascending, calls to the gates to lift up, to open that the King of glory may enter. For all is living in God's House. Even the gates can hear, obey, and move. They ask in reply, "Who is the King of glory? Is it that humble pure one coming up from the abodes of men?" And the answer comes, "He is Deity incarnate. He is the strong and mighty one. He has been to the region of sin and sorrow and fought the fight and is returning triumphant." Once more, for the poet revels in the thought, comes the call, "Rise up, ye gates, ye doors of eternity, and let in this glorious King coming out of the realms of time whither He has gone to fight this battle."

Such then is the vision one humble student of this poem has had. He has no desire to find fault with the cold view of the critic, who sees nothing in it but some inflated chant, without poetry or light, perhaps the awkward piecing together of two fragments where or when written unknown. Surely these psalms had a meaning and a spiritual glow if we can but discern it. The exegesis here given may not commend itself to those who fail to catch the spirit of the rugged sublimity of Hebrew poetry. But the picture is a true illustration of humanity and the work of our Lord; and to some it is full of spiritual illumination and help.

J. HUNT COOKE.

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## SUNDAY MORNINGS WITH THE CHILDREN.

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### No. V.—CROWNS: (2) HEAVENLY CROWNS.

**I**N my last address I spoke to you about earthly crowns—other than those of royalty and nobility—after which you may aspire and which you may possibly gain. The crowns which are worn by kings and queens you cannot hope for, but other honours which we may describe as crowns you may win—the crown of wealth, of social position, of fame, of literary power, and the like.

You may quite lawfully desire these crowns, though they should never be your chief aim. You need what they can never give, and that which they give you can retain but for a time. All such crowns have to be surrendered, and if they have formed our only honour, we shall be reduced to utter distress.

There are, however, other crowns, brighter, nobler, and worthier, which we may all obtain, whether we are rich or poor, learned or unlearned, influential or obscure—crowns offered to us by Jesus Christ, on the ground of character and spiritual life, or rather on the ground of our relation to Himself.

What, then, are the crowns which Christ bestows? They are principally three, the crown of *righteousness* (2 Tim. iv. 8), the crown of *life* (James i. 12, Rev. ii. 10), and the crown of *glory* (1 Pet. v. 4). Three crowns and not merely one, and three of very different texture and worth.

THE CROWN OF RIGHTEOUSNESS is the symbol of our reconciliation with God; of our harmony with Him, and our acceptance by Him in Jesus Christ. It is the mark or emblem of our justification, of our freedom from condemnation. God, the righteous Judge, acquits us from the accusations of the law, from the penalties of sin, and accords us a welcome and a home among them that love Him. We are made members of His family, are placed among His friends, and shall dwell with Him for ever before the throne or in the many mansions of His house.

THE CROWN OF LIFE is the symbol of unconquerable and triumphant power—power that cannot be shaken, and that stands the test of severest trial. It is given to the man "who endureth temptation," and is "faithful even unto death." He endures temptation, but does not yield to it. He stands firm, and will not be turned aside. He does right, and obeys God, not only when it is easy to do so, but when it is difficult also, when he has to suffer loss or to bear reproach. He has learned when to say NO, and when God forbids his compliance he will not on any account say Yes. He would die rather than lie, and would surrender life sooner than honour. He is faithful in the darkness as well as in the light, in sorrow not less than in joy, in loss as in gain. God can repose in him perfect confidence, and is not troubled about the work which has been committed to him, for He knows that His servant will not fail. He has within him the very life of God, and that life cannot be destroyed. How glorious his crown must be!

THE CROWN OF GLORY is the symbol of Christlike joy—the joy of the Divine Saviour who seeks and saves the lost. It is given by the Chief Shepherd, who laid down His life for the sheep, to the faithful under-shepherds, who have cared for the flock of God, and lovingly followed in their Saviour's steps. It is the reward of all who, whether in office or not, have felt that they were sent into the world by Christ, even as He was sent by the Father, and who have lived for the salvation and happiness of others. They have cherished a spirit of sympathy, love, and self-denial. They have taken to their hearts the sins and sorrows of the world, praying and toiling for their removal. They have given time, thought, affection, energy, money, in a word, have given themselves for the salvation of the lost—and have found their highest happiness in the penitence, the faith, the renewed lives, the eternal redemption of those around them. In a very special sense they have the mind of Christ, and they shall be

sharers of His joy, the joy which was set before Him when He endured the Cross, the joy with which He is satisfied in view of the travail of His soul. Oh, there is no crown so bright, so richly adorned with jewels, so honourable as this !

During the present month you are asked to take part in a work which necessarily reminds us of the crown of glory. The Centenary of our Missionary Society is to be celebrated, and an effort is to be made to increase the number of Christ's messengers of glad tidings to the heathen. Our missionaries in India, in China, and in Africa, are moved by the Spirit of Christ, who came to seek and to save the lost. Theirs is an errand of love and mercy for others, for the ignorant, the sinful, the suffering, the dying, that they may be instructed and purified and saved. The missionary's is a noble and Christ-like work, and I trust that by-and-by many of you may be led to engage in it. But even now you may have the missionary spirit and show your sympathy with its aims. You may open your heart to the love of Christ; you may let that love influence you. You may think with compassion of the heathen, and desire and pray for their salvation. And if you do so, you will be displaying the spirit which Christ honours with the crown of glory. You cannot purchase that crown, and if you expect to do so your money will perish with you. But without thinking of the reward, you can and ought to think of the duty and the privilege which are yours of taking sides with Christ, and of working with Him for the salvation of the world. When you see what He regards as the highest and noblest life, you should earnestly desire it, and with that feeling I hope you will give your help, so that to a far larger extent there may be preached among the heathen the unsearchable riches of Christ.

Will you then strive to win these crowns? By God's grace they may be yours, and they will be if you cleave with all your heart to Christ. They will not make you proud or scornful towards others. You will know that they are the gifts of Christ, and afford no room for boasting. And if you receive them I think that the first thing you will want to do with them will be to imitate the four-and-twenty elders—of whom we read in the Book of Revelation—who, in their worship, cast their crowns before the throne, saying: "Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created." We could not contentedly wear our crowns unless we acknowledged this.

Have you ever heard of a lost crown? I have heard or read of a lady who once had a strange dream. She thought that an angel carried her away to heaven and led her through its various streets and rooms, showing to her all its glories. He took her into one room where there were many crowns, and in which they were placed on the brows of victors. She was attracted by one crown of surpassing beauty, wrought of purest gold and adorned with jewels of brightest lustre. Her interest in it being excited, she asked the angel whose it was. "It was intended for you," was his reply, "and in order that you might wear it, our Lord called you to repentance and faith. He bade you feed the hungry, clothe the naked, and carry the message of His love to the sinful and perishing. But you have been impenitent and unbelieving, and your crown must go to another."

The lady awoke, thankful to find that it was only a dream, and henceforth she strove to follow Christ, and so win an immortal crown. Do you understand the parable: "Hold fast that which thou hast that no man take thy crown"?

"O by Thy love and anguish, Lord,  
O by Thy life laid down,  
O that we fall not from Thy grace,  
Nor cast away our crown."

JAMES STUART.

## NOTES AND COMMENTS.

**T**HE LATE EDMOND DE PRESSENSÉ.—This distinguished preacher and historian passed to his rest, after some weeks of acute suffering, on April 8th. He is best known in England by his "Life of Christ" and his "Early Years of Christianity"—able and brilliantly-written works, and differing in form more than in spirit from the works of Neander, and appealing to a wider audience than the scholarly German ever addressed. M. Pressensé was in some sense a disciple of Alexandre Vinet, under whose tuition he spent several terms. His rejection of sacerdotalism did not drive him into rationalism, or render him unfair to the Roman Catholic Church, whose great services to the world he never refused to acknowledge. His liberal and enlightened Evangelicalism won for his writings extensive sympathy, and will maintain for them an honoured place in our literature. Many of his letters addressed to our contemporary, the *Christian World*, were brilliant sketches of modern French life, and would be well worthy of republication.

THE LONDON BAPTIST ASSOCIATION, at its last quarterly meeting, held in Shoreditch Tabernacle, showed its determination to grapple in the most practical manner with the religious needs of the age. The plans for the chapel for the year were not sufficiently matured to allow of a definite announcement; but Dr. Booth, as President of the Association, stated that it was intended to build, not in the suburbs as heretofore, but in the centre of a large working-class population. In addition to the labour which this project will involve, Dr. Booth is endeavouring to raise £2,500 for a new chapel in Archway Road, Highgate. The endeavour is, as Mr. Meyer characterised it, a most chivalrous act, and we trust that Dr. Booth will find a wide and ready response to his appeal. Mr. Carlile's paper on "How the Richer Churches can Help the Poorer in Social Work," contained many hints which should not be lost sight of. Every large church ought to have one or two smaller ones under its care. More visitation of the poor and suffering is certainly needed. Women can do much work of this class better than men. We have no objection to a new sisterhood (though we do not care for the name), provided its members are free from "the contemptible tricks of proselytising, and have all the fervour of devoted saints." Not a few of our present-day difficulties come from the failure to realise that churches, like believers, are all one in Christ.

GROUPING OF COUNTRY PARISHES.—At the recent Norwich Diocesan Conference there was a spirited discussion on this subject, and a manifest tendency to favour the adoption of an effective system of grouping, so as to allow one incumbent to have charge of several parishes, conducting, say, one service a Sunday in each of them. Sir T. Fowell Buxton, who introduced the subject, was supported by the Dean of Norwich, who affirmed that “in the diocese were 1,044 benefices ; of these, thirty-four had a population of less than a hundred. There were a hundred parishes with less than two hundred parishioners. One-fourth of the parishes had less than three hundred parishioners.” Four hundred and thirty-two parishes have a population of less than five hundred. The speakers pointed out the dangers of insufficient work and the waste of power in giving to a small parish the whole time of an able-bodied and efficient clergyman. The figures we have quoted point to a grave anomaly in the Church, and tell of an abuse that should assuredly be removed. The grouping of village churches has often been advocated from the platform of the Baptist Union, and the wider adoption of the plan is inevitable. In the State Church, with her endowments, the question is a more complex one, and considerable readjustments would be necessary. A grouping of endowments would, unless carefully guarded, bring back the days of “bloated pluralists” and neglected parishes. Our contemporary, the *Rock*, tells a story of one of these gentlemen who one winter failed to visit one of his parishes for many weeks, and when his bishop, urged by a parishioner, remonstrated with him, said : “I assure your lordship that the roads have been in such a state during this inclement winter that Satan himself could not get to my parish ; but I’ll take care to be before him in the spring.” The movement is an attempt on the part of English Churchmen to set their house in order.

INSTRUCTION IN NONCONFORMIST PRINCIPLES.—The following paragraph on the influence of day schools from the presidential address of the Rev. James Owen has scarcely received the attention it deserves. We urge our readers to ponder, and, as far as possible, to act upon its timely suggestions :—“When a young lady was asked the reason why she had become a Roman Catholic, she replied, ‘I accepted the first religion that was earnestly presented to me.’ Are we frank, and vigilant, and assiduous in our presentation of the truth? What wonder is it that some drift from the Dissenting chapel to Canterbury or Rome if they have known nothing of the spiritual basis of Dissent. There are sons and daughters of Nonconformists who foreake the religious faith and practice of their parents because of the influences that surround them in schools which, though called unsectarian, are always conducted by members of the Established Church, and are more or less identified with it. When young people, at the most critical period of their life, are placed in such institutions, and under such influences, is it surprising that they return home with ideas and tastes that are very different from those which have obtained in their homes, and that gradually they drift away from us? Wealthy Nonconformist parents have not been sufficiently alive to the danger of placing their boys and girls in schools where Nonconformity is despised, where the beliefs and traditions that were



dear to our ancestors are discarded, and ecclesiastical and sacramentarian notions which we have been accustomed to regard as pernicious are most certainly instilled. Maintain and strengthen your Nonconformist schools; let the young people in our homes and churches be taught the principles for which our fathers suffered the loss of all things; let them read the lives of the heroes who 'baggled with prejudice for pennyworths Of that reform which their hard toil has made The common birthright of the age'; let them know something of the controversies respecting Church-rates, the burial laws, and the opening of the universities; let them learn to confide in the power of Christian truth without any aid from King or Parliament, and give heed to the warning: 'Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage.'

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RECENT VICTORIES IN PARLIAMENT.—Following close upon the heels of the resolution which affirms the principle of local option for Wales, comes the decision of the House of Commons to the effect that the system by which the Indian opium revenue is raised is morally indefensible. The opium traffic is admittedly on all hands a terrible scourge, a curse of unparalleled magnitude; and though as yet no practical action has been, or for a time can be, taken on the resolution, its moral effect will be very great. The First Lord of the Treasury was unable to defend the traffic, and merely pleaded the inconvenience which would result from its abolition. We are not surprised to learn that the news of the resolution has caused a general feeling of astonishment, and in some quarters of consternation, in India. If the Indian Government cannot bear the loss to its revenue, the English Government must bear it. The iniquity must be put down, and the sneers of the *Times* and the Tory press at "fussy sentimentalists" will not turn us aside from our determination to follow up the victory we have already won.

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BREVIA.—Dean Gregory's proposal to allow Nonconformist ministers to give religious instruction in Church schools under certain specified restrictions does not meet with general favour among Churchmen. The Dean has little sympathy with Nonconformists, misunderstands our principles, and misrepresents our history (see his article in the *New Review*). But he has some desire for justice; and though, as we have said before, his proposals cannot settle the controversy, they are worthy of a franker reception than the members of his own party have given them. Some of the discussions on them in the Diocesan Conferences would be amusing if they were not so pitiable.—THE SCOTTISH LAYMEN'S LEAGUE, which has been formed to counteract the designs of those wicked Liberationists, has issued a leaflet in which, *inter alia*, it affirms that "without the endowments religious services cannot be supplied in poor districts." What a comment this is on the liberality of State Churchmen! The Free Church is a living refutation of the assertion. In scores of poor districts in the Highlands of Scotland the services maintained by endowments are almost deserted, while those of the Free Church are crowded.

COVETOUSNESS.—One of the most useful columns in the pages of our American contemporary, *The National Baptist*, is that which is devoted to questions and answers. It often contains much wisdom in little space. The answer to the following oft-pondered question admits of a forcible application in England not less than in America. "We have a brother in our church who is worth more than 20,000dols., but he positively refuses to give anything to the pastor's salary or to other church expenses. What ought to be done with him? *Answer*: Let the pastor and judicious brethren talk with him plainly and earnestly, showing him that his membership involves obligation to give as the Lord has prospered him. Above all, let them remind him that he professes to have been redeemed by the blood of Christ, and that he is indulging hope of heaven through the Saviour's merits. After suitable remonstrance and exhortation if he still refuses to give, let him be arraigned before the church for *covetousness*, and let the hand of fellowship be withdrawn from him. It would be well for the churches to dispose of their covetous members in this way."

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## REVIEWS.

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ESSAYS IN THE HISTORY OF RELIGIOUS THOUGHT IN THE WEST. By Brooke Foss Westcott, D.D., Lord Bishop of Durham. London: Macmillan & Co.

THE purpose of this volume will be best described in the author's own words:—"The essays which are collected in this small volume are in part fragments of a design which I formed very early in life. It seemed to me that a careful examination of the religious teaching of representative prophetic masters of the West, if I may use the phrase, would help towards a better understanding of the power of the Christian Creed. Their hopes and their desires, their errors and their silences, were likely, I thought, to show how far the Gospel satisfies our natural aspirations, and illuminates dark places in our experience. The expectation, unless I am mistaken, will be found to be justified even by these isolated and imperfect sketches." The prophetic masters with whom Dr. Westcott deals, are Plato (in his myths), Aeschylus, Euripides, Dionysius the Areopagite, Origen, Browning, &c. The book is, though not formally, a study in the science of comparative theology, and a vindication of Christianity as "the absolute religion." We have unveiled to us what the late Archbishop Trench finely called "the unconscious prophecies of heathendom." The essays possess all the best characteristics of Bishop Westcott's writings, large scholarship, subtle thought, penetrating insight, a vein of refined mysticism, and a quiet power of lifting the mind into the presence of the Eternal Righteousness and Love. The essay on Browning's view of life is one of the best interpretations we know of that great poet's teaching.

ESSAYS, REVIEWS, and ADDRESSES. By James Martineau, LL.D., &c. Selected and Revised by the Author. II. Ecclesiastical: Historical. London: Longmans, Green, & Co.

CALLED forth as many of these essays were by some special circumstance or half-forgotten incident in religious controversy, they are by no means of transitory

interest. They have a direct bearing on questions still agitated, and, though we often differ widely from their conclusions, it would be impossible to find a finer ground for exercising ourselves in the principles, and gaining a mastery of the position which must underlie any satisfactory solution. The dominant character of the volume is ecclesiastical, for the most part it is intended as an eirenicon. Dr. Martineau pleads for a federation of Churches, each retaining its freedom and independence, in generous and loyal alliance, the State protecting all and favouring none. His well-known objections to the Disestablishment and Disendowment of the English Church are here stated in their clearest form. His ideal is very beautiful. But is it practicable? Can it be translated into life? Few can read without emotion the closing words of Dr. Martineau's preface:—"The party-spirit has penetrated even to the seats of worship. The centrifugal dread of theological error overpowers at present the centripetal forces of reverence and love. But it may not always be so. And I cannot withdraw a protest, however hopeless it may seem, against allowing the Christian Church to remain a mere cluster of rival orthodoxies disowning and repelling each other, while in the inmost heart of all secret affections live and pray, with eye upturned to the same infinite Perfection, and tears let fall for the same universal sorrows." The controversy that divides Unitarians from Trinitarians has always seemed to us so deep and decisive as to render unity in worship impossible. The attitude of an orthodox believer towards Christ, especially in view of His atonement, must seem to a sincere Unitarian akin to idolatry. Yet it is an attitude we can on no account surrender. It is true that in one very remarkable essay ("A Way Out of the Trinitarian Controversy") Dr. Martineau makes explanations and concessions which will come upon many as a surprise, and which prove that, do as they will, Unitarians cannot conceive or realise God apart from Christ. If they are not to worship a metaphysical abstraction, a "dumb immensity of intellect," they must conceive of Him in Christ, in whom alone He becomes vocal and intelligible. Evangelical orthodoxy is not Sabellianism, and Dr. Martineau's standpoint in this essay is practically Sabellian; but starting from his concessions it would be possible to lead by a process of relentless logic to a belief in Christ's absolute Deity; and if we reached that point there would be some hope of a practical agreement on other points. There are many passages in the essays to which Trinitarians will heartily subscribe, and a collection of such passages, with an indication of their logical conclusion, would be of substantial worth in this momentous controversy. Dr. Martineau is here, as in all his works, a powerful foe of Sacerdotalism on the one hand; and of materialism on the other. In the essays on Philosophical Christianity in France and Europe since the Reformation, and in the reviews of Mr. Kingsley's *Phaethon* and *Schools of Alexandria*, are many valuable renderings of history and interpretations of spiritual life; and though our conceptions of the ministerial office differs from Dr. Martineau's, there are suggestions which every minister would do well to remember in the article on "Professional Religion."

FRANZ DELITZSCH. A Memorial Tribute. By Samuel Ives Curtiss. Edinburgh: T. & T. Clark.

SLIGHT as this work is, it is a welcome memorial of the great Biblical scholar

whose commentaries are prized by students of every class. The outlines of Delitzsch's life are clearly indicated, and we are enabled to trace his mental and still more his spiritual growth. The portrait is a pleasing feature of the work. It would have been well to have given translations of the German verses.

**MESSIANIC PROPHECY: its Origin, Historical Growth, and Relation to New Testament Fulfilment.** By Dr. Edward Riehm, late Professor of Theology in Halle. Second Edition. Translated from the German by Lewis A. Muirhead, B.D.; with an introduction by Professor A. B. Davidson, D.D., New College, Edinburgh. Edinburgh: T. & T. Clark.

THE new edition of Prof. Riehm's profound and scholarly treatise is, if we remember rightly, twice the size of the original work, and in this case there is a corresponding increase in its worth. It is more elaborate and minute than Delitzsch's book on the same theme, and proceeds on a different method. Dr. A. B. Davidson in his valuable introduction says that "no work of the same compass could be named that contains so much that is instructive on the nature of prophecy in general, and particularly on the branch of it treated specially in the book." It deals with the origin of Messianic prophecy; its historical character and adaptation to the times, and its fulfilment. The supernatural factor in prophecy cannot be ignored. The phenomena are inexplicable without it, though it harmonises with all that is really natural. The religion of the Old Testament is an ideal religion; a religion that postulated as well as prepared for the future. Its conceptions necessarily gave birth to the Messianic idea and hope, for they "are of such rich significance that it was never possible to recognise in actual conditions and circumstances any measurable approximation to their perfect realisation; and the more keenly a pious Israelite felt the contradiction between the idea and the reality, the more necessarily did his faith, hope, and longing direct themselves to the future and final removal of the contradiction, and the perfect realisation of the idea." Prophecy is the unfolding of great germinal principles, its forms being determined by the conditions of the times. The prophet sees "the brilliance of the final salvation only in the scattered and coloured rays through which alone the atmosphere of his present suffers it to appear." The recognition of this historic sense is, as it seems to us, a point of great moment, and Riehm's position in regard to it is much sounder than Hengstenberg's, and saves us from much perplexity in the study of the fulfilment of prophecy. Riehm's work is the product of earnest, independent thought, aided by scholarly investigation. It will prove a storehouse of facts and principles, so valuable that we have little disposition to complain of its occasional awkwardness of style.

**PRE-ORGANIC EVOLUTION and the Biblical Idea of God. An Exposition and a Criticism.** By Charles Chapman, M.A., LL.D., Plymouth. Edinburgh: T. & T. Clark.

DR. CHAPMAN is a clear thinker and a powerful dialectician—a fearless believer in evolution, as a method of the Divine working, and prepared to show that there is not in the theory, or in the facts of which it is an interpretation "any solid ground for Agnosticism as a substitute for such a belief in God as a Living

Personal Being as is warranted by the language of Scripture." Mr. Herbert Spencer, whose philosophy up to a certain point is accepted, meets here with a courteous but determined and triumphant opponent. There is something so vigorous and racy in the argument of these pages that we are carried on from page to page with a feeling of exhilaration. We are spectators of a brilliant feat of arms. Professor Chapman has won laurels of which we, at any rate, see not how he can be deprived.

**RAMSIE'S BUDDIE.** Poems in the Shetlandic. By J. J. Haldane Burgess, M.A.  
Lerwick : T. & J. Manson.

MR. BURGESS has made a welcome contribution to our poetic literature, one which could not fail to be appreciated if its only claims were the peculiarity of the dialect in which it is written. The old Norse, like the Gaelic in the West Highlands, and the Welsh, is spoken less and less every year, and it is well that we should have some literary memorial of it. It is a dialect in which there is a remarkable admixture of force and beauty. Mr. Burgess has poetic gifts of a high order, imagination, pathos, and humour, as well as the power of artistic expression. The motto on his title-page is well illustrated :—

"Fancy, læk da merrie-dancers,  
Lichts da sombre sky of Life."

Here and there the humour seems to us to pass the bounds of good taste, Of the serious pieces the most effective is the Nazarene :—

"Calm, majestic, mid da ages,  
Nazarene ! I see Dee staand  
Graandest, aafullist o sages,  
Beckinin wi Dy pierced haand ;  
An I hear in music falliu,  
Ower da dunder o Life's sea,  
Frae da heichts, Dy sweet voice callin,  
Ta da true hert,—' Follow me.'"

**LIVES OF TWELVE GOOD MEN.** By J. W. Burgon, B.D. New Edition. With Portraits. London : John Murray.

DEAN BURGON'S "Lives of Twelve Good Men" is so entertaining, that injustice has been done to its more solid qualities by reviewers who have quoted its racy stories. Ten of the twelve "good men" were fellows or dons of Oxford, and all took a more or less direct part in what is known as the Oxford Movement. The longest "life" is that of Hugh James Rose (a Cambridge man), the real founder, as his friends contended, of the movement which certainly found its main support in Oxford. Dean Burgon laid all students of our ecclesiastical history under special obligations by his vigorous and sympathetic sketch of this remarkable man, although his lives of Dr. Routh, Dr. Mansel, Charles Marriott, and C. P. Eden are not less welcome. Of course, the book is throughout written from a High Church standpoint, and takes for granted much that, with the New Testament in our hands, we are bound to dispute—points on which both Anglo- and Roman Catholics are non-apostolic. The special feature of this edition is the portraits both of Dean Burgon himself and the twelve good men.

A LADY'S LETTERS FROM CENTRAL AFRICA: a Journey from Mandala, Shiré Highlands, to Ujiji, Lake Tanganyika, and Back. By Jane F. Moir. Glasgow: J. Maclehose & Sons. 8vo, pp. 91.

A MORE delightful little book of African travel we do not know. Mrs. Moir's journey of 250 miles from Mandala in the Shiré Highlands to Lake Tanganyika, during which she and her husband walked all the way at the rate of fifteen miles a day, was full of adventure and attended with no little peril. Her letters were not written for publication, and are perhaps on that account the more worthy of it, they are so natural and unaffected. Their descriptive power is very great, and nowhere can we obtain a more vivid view of African scenery and customs. Lake Nyassa must be exceedingly beautiful. "The southern part of the lake reminded me very much of the Western Highlands; only try and fancy Strome Ferry with a brilliant sun and clear blue Italian water." Those who have seen Strome Ferry and the magnificent Skye scenery would certainly go with high expectations. Later on Mrs. Moir says: "The famous north end of Lake Nyassa is like a scene in fairyland. No tribe that we have visited is to be compared to the Wankonde, and no villages come near theirs in either cleanliness or beauty. . . . I cannot tell you how lovely these Wankonde villages are. They extend for miles on the higher parts of the plain, and it is most refreshing to leave the glare of the hot sun and walk along under the cool green shade of the endless banana groves in which the villages nestle. It is like walking through one vast palmhouse or winter garden, and the beautifully made cowhouses or huts are like ornamental summer-houses."

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XIV., Ecclesiastes, The Song of Solomon—Isaiah xxvi. London: Hazell, Watson, & Viney.

DR. PARKER's fourteenth volume is as racy and as brilliant as any of its predecessors. It does not deal either with criticism or exegesis, strictly so called, nor is it a minutely continuous exposition. But the gist of successive sections of Scripture is admirably caught, and all truths of moment, whether doctrinal, ethical, or practical, are ably enforced. The Song of Solomon is frankly regarded as a song of Eastern love, and accommodated—as it may legitimately be—to religious and spiritual uses. Many of Dr. Parker's meditations upon it are exquisitely tender. How few men there are who could accomplish so great a work as this!

PARSON AND PEASANT. Some Chapters of their Natural History. By J. B. Burne, M.A. London: Methuen & Co., 18, Bury Street, W.C.

THE life of a country parson differs in many respects from that of his brother in the town, and by those at a distance it is often misjudged. Mr. Burne—a somewhat High Churchman and shy of Dissenters—is, we should imagine, a genial, sympathetic, energetic man, sincerely interested in the temporal and spiritual welfare of his parish. His account of the character and habits of the Berkshire peasantry, and of his efforts to ameliorate their condition, is brightly, often humorously, and always suggestively written. The book contains a series of graphic pictures of peasant life, and well deserves the study of all who are interested in social and religious progress.

**THE NATURE OF FAITH: its Relations and Discipline. A Baconian Study.** By Percy Strutt. Hodder & Stoughton.

MR. STRUTT is said by his editor, the Rev. J. M. Gibbon, to have been a veritable seer—a teacher taught of God, and there is sufficient in this treatise to confirm this high estimate. The book is a rigid application of the inductive method, a resolute questioning of the facts of consciousness, of the contents of our mental and moral nature, and a determination to find out their significance in relation to the nature of faith, which is shown to have a place among our original and constituent powers. The faith faculty is not, however, independent of knowledge and conviction. Accuracy of idea is indispensable. The work is a brilliant vindication of the functions of faith in the economy of our spiritual life and of the fulfilment of its ideal in Christ.

**A HISTORICAL ACCOUNT OF THE ANCIENT CULDEES OF IONA, and of their settlements in Scotland, England, and Ireland.** By John Jamieson, D.D., &c., Popular Edition. Glasgow: Thomas D. Morison.

DR. JAMIESON'S treatise on the Culdees long held the field as the most complete account of these ancient ecclesiastics, and Mr. Morison has done well to publish so cheap and admirable an edition of it. It is, however, impossible to regard St. Columba as the founder, and Iona as the original home, of the Culdees. The opinions formerly held regarding them have been generally abandoned by recent archaeologists. We hope before long to write on them at greater length.

**THE BOOK OF PSALMS. With Introduction and Notes.** By Rev. A. F. Kirkpatrick, B.D. Psalms i—xli. Cambridge: At the University Press.

PROFESSOR KIRKPATRICK has as little sympathy either with the excesses of modern criticism or with the blindness of a dogged conservatism. He is an accomplished Hebraist, and discusses all critical and exegetical questions in a candid and reverential spirit. His introduction touches upon questions of age, authorship, and interpretation with a firm and vigorous hand. His notes are clear and pointed, and his positions will, as a rule, be accepted by evangelical theologians.

**HOW TO READ ISAIAH.** By Buchanan Blake, B.D. Edinburgh: T. & T. Clark. MR. BLAKE arranges the prophecies of Isaiah (i.—xxxix.) in the order of time and subject. A great amount of careful research has gone to the making of the volume, the contents of which are arranged with great skill. It is impossible fully to understand the prophecies unless we read them in their historical setting.

**GEORGE ELIOT, MATTHEW ARNOLD, BROWNING, AND NEWMAN.** By Joseph Jacobs. London: David Nutt, Strand.

THESE critical estimates of four of the chief writers who passed away during the last decade (Carlyle was the fifth) appeared in the *Athenæum*, and attracted considerable attention at the time of their publication. They are critical rather than biographical, not discussing the incidents of the author's life, but indicating the quality of his work and its place in contemporary thought. Mr. Jacobs is a

thoroughly "hospitable critic," able to occupy the standpoint of his several authors and to appreciate their excellencies, while pointing out the limits of their genius and the defects of their methods. He could not have ended his perplexity as to a title for his volume better than by following Mr. Pater's example, and calling it "Appreciations"—in the sense, not of eulogising, but of weighing with care. The æsthetic style of criticism has some advantages over Mr. Jacobs' psychological method; but for the majority of readers the latter is the more suggestive. These essays, which, as appreciations, are sufficiently comprehensive, appeal to sound ethical standards, and will be valued for their power of discrimination, their clearly-cut sentences, and their beautifully-crystallized thoughts.

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#### BRIEF NOTICES.

IN MEMORIAM: Thomas Wilshere, Pastor of the Baptist Church at Oadby. This beautiful and sympathetic tribute to the memory of a good man consists of an address and a sermon by the Rev. J. G. Greenhough, M.A., and will be read with deep interest. We have also received "Light after Darkness," a sermon by Rev. John Kennedy, D.D., on the death of Rev. William Tyler, D.D. (the "preacher" whom Matthew Arnold met, and alluded to in his memorable sonnet, "East London"). "Paraphrases on Sermons preached by Professor Elmslie," by Marian S. Wright (Elliot Stock). These graceful verses pleased Professor Elmslie as embodying the spirit of his sermons. They will certainly meet with wide appreciation. Mr. Henry Frowde has issued the fourth thousand of "The Life, Teaching, and Works of the Lord Jesus Christ," arranged as a continuous narrative of the four Gospels. The work is a really efficient aid to the study of the peerless character of Christ, and we rejoice in its extensive use. "A Service Book for Church and School" (London: Sunday School Union). Even those who do not adopt or approve of liturgical forms may derive useful hints from this service-book. The editor, Rev. G. S. Barrett, has done his work with sound judgment and good taste.

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#### LITERARY NOTES.

MESSRS. HODDER & STOUGHTON have just issued a remarkably cheap edition of Canon Fausset's "Critical and Expository Bible Cyclopædia." The work has met with such general approval, and is so concise, so comprehensive, and so thoroughly trustworthy, that any eulogy of it would be superfluous. Among works of the first rank, it is by a long way the cheapest and best. Its eighth thousand should soon become its eightieth.

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MESSRS. CASSELL & Co., Limited, are reissuing their valuable *National Library* in weekly volumes, and are including in it various new works. The cloth binding of the sixpenny edition is a great improvement on the first issue, and the volumes are really tasteful.





London Stereoscopic & Photographic Co. Ltd. (London) 1901

*Yours sincerely*  
*John Darwin*

THE  
BAPTIST MAGAZINE

JUNE, 1891.

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MR. JOHN MARNHAM, J.P.

THE photographer who on the opposite page has presented us with so accurate and faithful a likeness of one whose praise is in all our churches has had a much easier task than that which has to be fulfilled by the writer of the accompanying sketch. Not, indeed, that Mr. Marnham's is in any sense a difficult character to portray; its prominent features are too decided to be overlooked even by a casual observer, and its leading principles are indisputable. When all is so simple and consistent, the task of portraiture would necessarily be both easy and pleasant, if the writer had a free hand. But among Mr. Marnham's qualities, his unassuming modesty holds so marked a place that no one who has been brought into intimate association with him could give a complete and faithful record of his impressions without incurring a disapproval which he must be specially anxious to avoid. Many of those who hold the most honoured places in our Portrait Gallery shrink from a detailed reference to their life and labours, and Mr. Marnham has pleaded that as little shall be said concerning him as possible. We cannot, therefore, follow the example of the photographer in giving the most vivid and complete representation in our power. Much of our knowledge must be unused—many things must "go without saying"—and our sketch will be deplorably imperfect.

Mr. Marnham was born in 1826 at Willesden, when as yet there was no "Junction" to make the place memorable, and when, instead of a large and prosperous suburb, there was but a small and comparatively unknown village. There was at that time no Baptist church in the neighbourhood, though both Mr. Marnham's parents were

Baptists. After receiving a good education in private schools, he entered business life in London in connection with the Stock Exchange, of which he has been a member for upwards of forty years. Shrewdness, tact, and sound judgment, combined with diligence and perseverance, have resulted in more than average success; while qualities of a higher order—unswerving truthfulness and integrity, a bright, genial disposition, unfailing kindness and courtesy—secured for him the confidence and esteem of his associates, and for many years he served, and we believe still serves, on the Committee of the Stock Exchange.

Since 1865 Mr. Marnham has resided at Boxmoor, in Hertfordshire, and on his removal thither joined the Baptist church in that place, at that time under the pastorate of the Rev. H. C. Leonard, M.A., whose ministry is still gratefully remembered in the neighbourhood and the county. Mr. Marnham's Christian decision dates from his fifteenth year. It was in that year that he made his profession of faith, but circumstances led him to join the Congregational church worshipping at Paddington Chapel under the pastorate of the Rev. James Stratten, and subsequently, on the occasion of his marriage in 1852, the Congregational church at Blackheath, under the care of the Rev. James Sherman. He had not been long at Boxmoor before he was called to fill the office of deacon, and in this capacity he has all along rendered faithful service to the church, and co-operated in the most loyal and generous manner with its successive pastors.

He has for many years past served on the Committee of the Baptist Missionary Society, as well as on the Council of the Baptist Union. He takes a deep interest in the work of the London City Mission, and is a member of its committee. The Evangelisation Society has evoked his warm and practical sympathy, and Mr. Archibald Brown's work among the poor of East London has no more generous supporter than Mr. Marnham. We are guilty of no breach of confidence and divulge no secret when we say that, in London and other places, several missionaries owe their support entirely to his generous aid.

To the Committee of the Hertfordshire Union of Baptist Churches Mr. Marnham has rendered invaluable help. For the last eight or nine years he has acted as its treasurer, and to its interests has devoted, in the most unstinted fashion, both time and money. The Union is comparatively small, and its churches (situated for the most

part in the villages) are poor; but its work is carried on with vigour, and is supported with gratifying and exceptional liberality. Mr. Marnham's gifts are as unfailling as they are generous. He is intensely anxious that the Gospel should be brought home to the dwellers in every village, every hamlet, and every cottage in the county. He has always advocated a forward policy, and it may be mentioned that he shares with the Home Mission of the Baptist Union the support of Mr. Stephen Silvester, whose account of his own and Mrs. Silvester's work in the Knebworth and the Datchworth districts so greatly delighted the Home Mission meeting at Portman Rooms a month ago. Our village pastors and churches have in Mr. Marnham a true and constant friend, on whose counsel and help they can always rely. At one time, when his public engagements were less numerous and exacting, he frequently conducted services at the village chapels, and still acts as chairman at anniversary and other meetings.

It is not only by Baptists and Nonconformists that Mr. Marnham is held in esteem; he has gained the respect of all parties alike. On his retiring from business in 1881 he was made a magistrate for the county. He has from its formation been a member, and is now the vice-chairman, of the Hemel Hempstead School Board; and we also find his name on the committee of the West Herts Infirmary and of the Hertfordshire Convalescent Home at St. Leonards.

In politics Mr. Marnham is a strong, though by no means an extreme Liberal. His devotion to philanthropic and religious work has prevented him from taking so active and prominent a part in political life as he might otherwise have done, though he has never shrunk from an open avowal of his convictions, nor missed an opportunity of advancing the principles of the party with which he is associated. He has, as we might expect, been often urged to become a candidate for parliamentary honours, but, until the last few years, has offered to all such appeals a firm resistance. The Liberal Associations of the West or Watford Division of the county of Hertfordshire have, however, overcome his reluctance, and he is now their accepted candidate for the next general election, which is at length, though it will probably be delayed until the last moment, within measurable distance. As to his chances of success this is not the place to speak, though many of those who are best acquainted with the political feeling

of the county confidently predict his return. It is certain that many who on previous elections have held entirely aloof, and some who voted with the other side, will on this occasion give their votes to Mr. Marnham, and there can be little doubt that a free and unfettered expression of the will of the electors will place him at the head of the poll. His high personal character, his incorruptible integrity, his geniality and benevolence have won for him more than ordinary esteem. He has troops of friends among all parties, but so far as we are aware no enemies. Not Nonconformists only, but the nation; Conservatives not less than Liberals are increasingly alive to the necessity of having in our legislators men of stainless honour, who, both in personal and public life, will "reverence their conscience as their king," and we trust the time is not far distant when no candidate will be adopted by either of our great political parties for whose return a Christian man cannot freely and enthusiastically vote, and on whose committee he cannot honourably serve. Mr. Marnham is not one of the men who make a convenient but fictitious distinction between religion and politics. He will sanction no arbitrary or unnatural severance of the two; but, while admitting that each has its specific sphere, contends that religion is the ruling power, and that it must control everything that a man does, whether it be termed sacred or secular, spiritual or worldly. He will, we believe, consider every question which is submitted to his judgment apart from merely personal bias and the exigencies of party, and be guided by "sound reason" and "right principle." On the most prominent question of the day, Mr. Marnham is a follower of Mr. Gladstone in his advocacy of Home Rule for Ireland. He did not adopt this policy hastily. If we remember rightly, he disapproved of the method in which it was introduced, and, in consequence of what he regarded as objectionable features in the original Bill, declined to follow the Liberal leader. But fuller consideration of the question—and we can testify from personal knowledge how thorough and conscientious that consideration was—convinced Mr. Marnham that the Irish problem could be satisfactorily settled only on some such lines as Mr. Gladstone had laid down, and that Home Rule, so far from imperilling, would increase the safety of the empire. He further believes that a measure similar to Mr. Gladstone's is inevitable, and that it cannot long be delayed. Before he himself was prepared to advocate it, a Conservative friend de-

spondingly said to him, "In the end Home Rule must come, and whether we like it or not, we shall have to accept it." Mr. Marnham believes this, and is anxious that the measure should be framed by the greatest and most competent of our statesmen, and passed when it can be given gracefully, without the evils of a long and bitter controversy, which can only estrange where we desire to heal, and before there arises a demand whose pressure it will be impossible to resist.

We may not lift the veil from Mr. Marnham's home life further than to say that everything in that home is in beautiful harmony with the simplicity and grace of his own character. The Christian principle of the parents is shared by the children. Their relations one to another exemplify in the fullest measure the charm of a "household of faith," and furnish a pattern in all good works. Mr. Marnham's eldest son, who presided at the Young People's Missionary Meeting in Exeter Hall, has been elected to serve on the Committee of our Missionary Society, while in other ways the younger sons are following in their father's footsteps, and winning for themselves the warm and affectionate esteem of those who are happily associated with them in Christian work.

EDITOR.

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## THE BISHOP OF WINCHESTER ON BAPTISM.

**D**R. THOROLD, who has lately been transferred from the see of Rochester to the more influential see of Winchester, is a theologian to whose teaching Churchmen and Dissenters alike listen with respect. He is, though a pronounced Episcopalian, strongly attached to the common evangelical faith, and while firmly maintaining his own position, he displays neither bigotry nor unfairness to those who differ from him. As a controversialist—and he has more than once broken a lance with rationalists and ritualists—he is intelligent, frank, and conciliatory, so that those who are the least able to accept his conclusions respect his honesty and manliness. *Good Words* is not a Church of England nor in any sense a denominational magazine. We do not therefore expect in its pages anything

in the nature of an ecclesiastical manifesto, nor an exposition of doctrine which can be condemned as sectarian. There are doubtless occasions on which it is impossible for a man to keep in the background his peculiar beliefs, and in his Sunday readings on "The Gift of the Comforter," in the May number of *Good Words*, the Bishop has felt it necessary to speak emphatically as an English Churchman. He "can hardly, without palpable negligence or unworthy timidity, entirely omit the subject of holy baptism" when offering a series of practical thoughts on the work of the Holy Ghost. We believe that the Bishop might have expressed all that is really practical in his essays without touching on this debated and, as he evidently regards it, thorny and intricate subject, but at any rate he writes with a vivid remembrance of the extent to which readers in other communions differ from him, and without any approach to self-satisfied and supercilious dogmatism. His tone is uniformly courteous, and we certainly have no sympathy with unmanly compromises and timorous concealment of truth.

The paper is, in effect, a plea for a mild form of baptismal regeneration, of regeneration which is so explained as to be no regeneration at all in the New Testament sense of the word, but to be merely a state of Christian privilege, which the New Testament in no way connects with baptism. The radical fault of Dr. Thorold's argument arises from the fact that he attempts to explain the New Testament conception of baptism by the language of the Prayer Book, rather than to let the New Testament speak for itself. "Baptism," we are told, "may truly be considered as a sign or seal of personal covenant with God." It can, however, only be so considered when the terms of the covenant have been fulfilled; when there exists a capacity to enter into the covenant, and when, further, it is entered into worthily. It is refreshing to hear a bishop declare that "some arguments are adduced in favour of it (infant baptism) which are not worth the breath that utters them—feeble, in fact, if not dishonest." How far it is prudent to claim for it that it is "most agreeable with the institution of Christ" is open to serious doubt. The Bishop sees that the statement may be challenged as an unproved assertion, and the solitary suggestion of an argument to establish it which we find here assuredly leaves the matter where it was. That infants were circumcised when eight days old under the earlier covenant is indisputable;

but that fact proves nothing to the purpose. The new covenant is not the old. The two differ widely in their nature, their subjects, and their laws. Neither, again, is circumcision baptism; and where do we find in the New Testament a single word to show that the one has taken the place of the other? Circumcision was administered to all male children on the ground of their natural birth or their nationality. It was an acknowledgment of their Abrahamic descent and of their right to the privileges of Hebrew citizenship. The society to which baptism introduces men is not a nation but a church, not a natural but a spiritual community, and the qualification for entering it, therefore, is not natural birth but spiritual. It may be true that baptism holds a corresponding place in the new covenant to that which was held by circumcision in the old; but correspondence is not identity, and the conditions of administering the rite peculiar to each covenant must be determined by the nature of that covenant itself. In connection with baptism repentance and faith are always, if not explicitly mentioned (this is generally the case), at any rate manifestly implied. For this fact, in another part of his paper, the Bishop virtually pleads. "What God hath joined together let no man put asunder." If the law of circumcision is to decide the matter, the Bishop will have to restrict the rite of baptism to males, whose membership in the Church will also require a larger and more practical acknowledgment than he gives to it. We further fail to see how the absence of a prohibitory regulation on the subject helps the Bishop's argument. No prohibition could be given where no connection was avowed. Baptism was presented as a new and distinct rite, with its own laws and conditions. No one would think of applying the law of circumcision to it. Had there been a substitution of the one rite for the other there would have been some indication of the fact. But not a word is said upon it. On the other hand, though we find no prohibitory regulation, we find something which is equally decisive—viz., a conception of baptism which necessitates the exercise of personal repentance and faith, and the impossibility of applying the language of Scripture concerning it (in at any rate a Scriptural sense) to those who do not believe.

In a Scriptural sense we say—for Dr. Thorold interprets the word regeneration as used in the Prayer Book in a sense which is certainly not sanctioned by the New Testament. Grace, as a power



that renews, that changes the heart, quickens the moral sense, and results in conscious union with God, is surely involved in the New Testament idea of regeneration. Such grace an infant is obviously incapable of receiving, and hence the Bishop thinks that our opposition to the doctrine of the English Church is based on a grave misinterpretation of its language. This argument is, however, open to dispute, and many Anglican authorities will dissent from Dr. Thorold's contention as decisively as we do. New Testament words ought to be used in a New Testament sense. "Regeneration," as a description of infant baptism, is an absolute misnomer. Dr. Thorold is less successful in explaining what this baptismal regeneration does mean than in showing what it does not mean. "The baptized infant *is* admitted into the Divine society called the Church, indwelt and sanctified by the Holy Ghost; it *is* brought thereby into direct spiritual contact with Christ . . . ; it *is* adopted into the household of God; it *is* introduced into what is quite a new order of things." These are distinctions without a difference. We can but open our eyes in astonishment at such daring and confident assertions, and ask on what authority they are made. From whom does the Bishop learn that the baptized infant is admitted into the Church? Who authorises him to say that such an infant is brought, in a sense in which other infants cannot be, into direct spiritual contact with Christ? Where are the words of our Lord or of His apostles that justify so stupendous a claim? Where, in the New Testament, is baptism said to create in the experience of infants such a mighty transition as this? Such assertions imply that the children of Baptist parents are deprived of direct spiritual contact with Christ, and do not pass out of darkness into light, or out of love hoped for into love assured. If this be so, our very fidelity to Christ causes us to inflict on our children a grievous wrong, and adherence to the inspired word is cruelly misleading and hurtful. But we repel the idea, which is as discordant with facts, whether we look for them in our own families or in those of Pædobaptists, as it is with the utterances of our Lord and His earliest witnesses. The Bishop's argument proves too much, and affords him no logical escape from the full-blown Anglican and Romish doctrine of baptismal regeneration which he repudiates with apparent horror. There is no safer path for evangelical theologians but that of plain and simple adherence to the order and laws of the New Testament.

W. H.

## THE LESS KNOWN PROPHETS OF ISRAEL: JEHU, THE SON OF HANANI.

**I**N Jehu's time the stream of prophecy was poor, much obstructed, hardly more than a trickling rill, which often threatened to vanish altogether before the hot wind and sun. But in no age, not even the worst, has God left Himself without witness. Accordingly, while his father, Hanani, ministered in Judah, the southern kingdom,\* Jehu was sent to the northern kingdom to occupy the onerous post left vacant by the death of Ahijah.† Our prophet was the son of a prophet, endued with the same spirit, appointed to the same office—a most interesting fact, which belongs as much to the church of the New Testament as to the church of the Old. How many of the most useful and distinguished preachers and pastors of recent years were sons of ministers! When godly parents accept as a divine engagement the promise “and My spirit which is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, for ever;”‡ their faith rests as truly on “instances” as if it were a law of nature.

Our record of Jehu's life and ministry has been cut down by the hand of time to *two missions*—one in Israel, the other in Judah; one a ministry of judgment, the other of reproof. They are divided by a period of thirty years, during which history is silent about our prophet, as, with one exception, it was silent about another thirty years.§ The silence of Scripture is “golden.” One consolatory thought comes to mind as we stand by these blank and voiceless spaces—many valuable ministries are quiet and out of reach of publicity, and if earth's records perish, “God is not unrighteous to forget our work of faith or labour of love.”|| Records kept in the archives of heaven are safe for ever!

Jehu's first commission was to act as judge; to sum up the case against Baasha, King of Israel, and pass God's sentence upon him.¶ The judge neither makes the law nor determines the penalty; this is done for him by one greater than himself, whose representative for

\* 2 Chron xvi. 7.

† 1 Kings xvi. 1—7.

‡ Isa. lix. 21.

§ Luke iii. 23.

|| Heb. vi. 10.

¶ 1 Kings xvi. 4.

the time being he is. Where the King's writ runs, the judge goes and nowhere else; his action is limited strictly to his commission. Beyond it he is weak as another man, within it he wields the power of the Throne. At first sight it looks as if prophets were ill qualified for so august a service: they "dreamed dreams," "saw visions," were borne along by flood-tides of feeling not consistent with the calm judicial mind. Closer attention shows that Jehu was a man well qualified for his office—clear-headed, fearless, incorruptible, God-possessed—exactly the man for the post. That fine harmony with the will of God which qualified the prophet for his work was also the qualification of the righteous judge.

In one respect our prophet's work was simple; the case of Baasha admitted of no doubt. Conspiracy and murder darkened the outset of his career.\* In executing God's sentence against Jeroboam's house, he indulged his own dark passions, and was moved by no reverent spirit. Tragic scenes were enacted; blood flowed like water in the new monarch's track, yet where others saw the hand of Divine judgment he was blind, and took no warning, but repeated in aggravated forms his master's sins.† How madly men steer upon the rocks even when the lighthouse flashes its light far out to sea, and beacon fires burn upon the cliffs. "This their way is their folly; yet their posterity approve their sayings."‡ For twenty-four years God tried this rebellious king—surely a sufficient term—and long-suffering produced no relenting. With an obstinacy which nothing checked, he pushed on till God closed his case, called for sentence, and the judge stood before the door!§ The language employed by Jehu varied hardly at all from that used by Ahijah, when he pronounced the doom of Jeroboam's house.|| Why should judgment weary, even in its terms, when transgression remains the same? God's judgments admit of no revision; they err neither by deficiency nor excess; change can only occur when sinners change. The alternative to-day is as Bunyan heard it upon Elstow Green,—“Wilt thou have thy sins and go to hell; or wilt thou leave thy sins and go to heaven?” “Remarkable discoveries,” “modern progress,” and other such things can effect no change in God's sentence against unpardoned sins. The terms which expressed this sentence 1,800 years ago actually express it still.

\* 1 Kings xv. 27.

† 1 Kings xv. 34.

‡ Psalm xlix. 13.

§ 1 Kings xvi. 7.

|| 1 Kings xiv. 11.

“The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.”\* In Baasha’s case the tree had cumbered the ground long enough; what need was there for delay? The sentence passed was therefore speedily executed.†

We are ministers of the new Covenant; the prevailing tone of our ministry is mercy rather than judgment. Thank God, we stand in the succession of the Son of Man, who “came not to judge the world.” In the same context, however, sentence is pronounced upon unbelievers; “he that believeth not hath been judged already.”‡ It is from the wrath of God we are saved through faith, and where faith is not, the wrath of God abideth.§ Christian workers are bound to give voice to these solemn truths. If the condition of an idolater a thousand years before Christ was serious, how much more serious is the condition of an unbeliever in the 19th century after the Incarnation! Responsibility is proportioned to light; where Christ is rejected, our greater light means greater guilt. God judged idolatries found in the royal palaces at Tirzah; He will judge, not less severely, the idolatries of modern England. We must not flatter ourselves; Jehovah changes not; and the hot haste to be rich, the mammon-worship, the social wrongs, the intemperance, the opium traffic, and other crying sins of our age, He will judge. God’s prophets to-day must insist on two things: that sin is a crime deserving punishment; and that, if sin remain, punishment must fall! Men cannot be allowed “lightly to spend in godless mirth, their brief inestimable day of proof, till the last golden sands run out,” unwarned. “The sword is in sight; it is coming; we must blow the trumpet, and warn the people!” || How did the world look to Baasha, as the prophet left him, having pronounced final sentence? Surely sunlight lost its sweetness, flowers their fragrance, and the voices of children their charm! Joy died out of life; brightness vanished; only “a certain fearful looking for of judgment” was left. The king in his beautiful palace was but a prisoner in the condemned cell!

The *second commission* of Jehu consisted in faithful reproof.¶ Northern Israel passed through the fires of successive revolutions the nation found trouble and sorrow. Baasha’s son, Elah, was

\* Rom. i. 18.  
‡ John, iii. 36.

† 1 Kings xvi. 5.  
|| Ezek. xxxiii. 3.

‡ John iii. 17, 18.  
¶ 2 Chron. xix. 1—5.



united by one most holy faith." This "social falsehood" extensively prevails, to the hurt of godly souls, and the perplexity of the outside world. The story of Eden repeats itself, and into friendships, marriages, social intercourse, lawful commerce, and even the associations of the professing Church this serpent intrudes. Jehoshaphat's failure to express in his policy the separation from wrongdoers which the spiritual life universally demands, renders him a singularly instructive study for the times in which we live.

The prophet searched the king's conscience with a straight question: "Shouldst thou help the ungodly?"\* It may be convenient to do so, agreeable, politic; but is it *right*? "The good in thee is precious," the crown jewel of thy life. A soul in right health is the thing beyond all others to be prayed for; the blessedest thing this earth receives of Heaven. But health of soul is *sensitive* to atmosphere and temperature. Is it right to expose it to needless risk? Ahab was *thy friend*, thine ally. He surely had reason to expect better service at thy hands, He saw thee cutting down groves, and destroying idols, yet "joining affinity" with him, the recognised champion of idolatry, and he drew his own conclusions! He flattered himself that there was no real difference, after all; in the power of this delusion he hurried on to a dishonoured grave! Was it *right*—was it *right*? The dead friend had just ground of complaint. And the nations, Israel and Judah, before whose eyes this friendship was flaunted, had ground of complaint. Plain citizens were grieved, and the public conscience perplexed by the confounding of moral distinctions, and the dishonour done to God's holy law. When kings act thus they create a dangerous crisis in the history of the people over whom they rule. Is it *right* to help the ungodly? Such is the amplification of Jehu's searching question. Every count in this indictment stands. We have no right by our alliance with those who "hate God" to expose to peril *our own spiritual life, to deceive others, and to perplex the public conscience*, never too clear in its moral decisions. Such "affinity with worldlings" is wrong—for all Christian men in all times—wrong!

But searching the heart, even with "the candle of the Lord," will not destroy this evil. If, when we rouse the conscience, we *offend the*

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\* 2 Chron. xix. 2.

sense of justice, ground is lost and not gained. Jehu spoke with becoming severity, but with fine discrimination of differences, and a generous acknowledgment of all that was good in the king. "Nevertheless, there are good things found in thee."\* This was a noble tribute to Jehoshaphat, justly deserved; and by it he immeasurably increased the power of his reproof. For the courses of a higher good must be built on the similar courses already laid; one victory must be used as a stepping-stone for another. "You, with so much good in you, are a man of whom we naturally expected better things." It is not weakness which employs this form of appeal; it is not to be interpreted as relenting towards sin, or a creeping paralysis on the subject of sin's penalty; properly, it is *strength* finding out its best and most skilful application and use. The impression made is—"This man is not my foe, but my *true friend*; he candidly tells me my fault, with equal candour he commends what is right; his reproof is "an excellent oil, which shall not break my head."

Our prophet *succeeded in his mission*. Jehoshaphat bowed to his faithful reproof, and entered upon a course of reform, both in the administration of justice and the high offices of religion. "Speaking the truth in love" requires great grace; we do well to seek it, for the value of this power is vindicated by our prophet for all generations.

J. R. WOOD.

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## THE PRESENT STATE OF BIBLICAL CRITICISM.†

(Continued from page 216.)

**B**UT now we approach what has probably been anticipated by many as the main topic of discussion—viz., Old Testament Criticism—and in doing so, we survey a situation at once profoundly interesting and singularly delicate. Indeed there are many—none, perhaps, in this assembly—to whom its fascination will be of that alarming kind which will warn rather than attract. They deem it none other than a device of that old serpent the devil. But remembering the history of the higher criticism of the New Testament, we need not stand in awe of this younger offspring of the science of our age. Our experimental

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\* 2 Chron. xix. 3.

† By the late Rev. T. G. Rooke, B.A.

knowledge of the Bible as a whole—*i.e.*, as an organic and living unity which as Christ declared “cannot be loosed,” and which for us, as for all our predecessors in Christian faith, finds its centre and its explanation in Himself—gives us absolute assurance that the book will not and cannot lose its religious value through any critical results. Its parts may be readjusted—and I quite expect they will; its principles of growth may be recognised as different in some respects from what were inferred two centuries ago by imperfectly instructed minds; many groundless prejudices of men about the Old Testament may be shaken and destroyed in order that its witness to itself, which cannot be shaken, may remain; and that witness may be interpreted in quite another way from what has heretofore been regarded as the only possible meaning of the words. We have a memorable warning against foolish dogmatism in such a case in the story of that revolution in astronomical science which hurled our earth from its supposed position as centre of the celestial system, and made it a planet and a satellite of the sun, instead of being, as theretofore believed, the cause and reason of that sun’s creation and daily journey round the heavens. When Copernicus announced his heliocentric theory, he was met indignantly by the assumed authority of Scripture:—Did not the Bible unmistakably and repeatedly affirm these axioms of the Ptolemaic astronomy which he denied? Did not Genesis show us the earth created before the sun? Did not the sun as well as the moon stand still at the command of Joshua? Did not David and Solomon describe the sun as circling round the earth, which itself stood fixed immovably in space? More than that, did not our Lord endorse the science of the Old Testament and make Himself responsible for its absolute veracity? Did not He speak of the sun rising and setting? This could not be by mere accommodation to a popular error, for He was the Truth; and He came to bear witness of the truth. Therefore, to embrace the new Copernican astronomy was to dishonour the Son of God and to deny the authority of Scripture. All this is so long ago that most of us have failed to realise the curious resemblance between the contradiction of science by the Bible in the sixteenth and seventeenth centuries and the same alleged phenomenon to-day. Yet those who care to inquire will find that good but narrow-minded men—Protestants as well as Catholics—charged Galileo Galilei with



blasphemy and with atheism on precisely the same grounds which are now alleged as forbidding Christians to accept the hypothesis of evolution, which really lies at the root of modern Biblical criticism, or the theory of a non-Mosaic authorship for the Pentateuch. It behoves us most carefully to avoid the pitfall which they thus dug for themselves and for the Sacred Book whose champions they believed themselves to be. I would entreat you on no account to follow the example of Canon Liddon and many other less distinguished defenders of the faith in their peculiar polemic against the higher criticism and its latest advocates in Oxford. It is most perilous to prejudice questions like this by appeal to authority, even if that authority is referred to Christ Himself; it is sheer madness to stake the doctrine of our Lord's divinity on the issue of a controversy which belongs to literary critics, quite as much as the trial of Galilei's theory belonged to astronomers and mathematicians. There is a strange confusion of ideas in many minds on this important aspect of our theme. It is not one and the same thing to affirm that our Lord's references to the Pentateuch are evidence which, when rightly interpreted, must point us to an absolutely true conclusion in this dispute, and to affirm that a denial of the Mosaic authorship of the entire Pentateuch is a wicked contradiction of our Lord and of His inspired apostles. These assertions are distinct and separate, and whilst the first is undoubtedly correct, the second is altogether questionable, and may any day be shown to be absurd. It used to be argued by very respectable divines that all the Psalms must have been written by David, because the entire Psalter is referred to under his name by Christ, and by the other New Testament writers. The 95th Psalm is distinctly ascribed to David in Hebrews iv. 7. Yet even Hengstenberg did not claim that this fact nullified the critical evidence for quite a different authorship; and what is tacitly conceded concerning the Psalms by him and by the author of the "Treasury of David" may possibly one day become a common-place of Bible introduction in regard to the writings ascribed in the New Testament to Moses. I do not predict that it will be so; I only enter an earnest *caveat* against a mistake in policy, and against a fallacy in logic, which have cost our cause dear in the past, and which have raised a host of prejudices against theologians in the minds of men for whom the path of faith in the Bible ought to have been smoothed instead of being made, as it

has undoubtedly in many instances been made, irrationally difficult.

But if, on the one hand, I feel it right to warn you against all prejudgment of questions in Old Testament criticism, by appeals to the supposed authority of Christ—appeals which a true interpretation of Christ's words will very probably show to have been altogether beside the mark—on the other hand, I would most emphatically echo the protest of Principal Cave, in the *Contemporary Review* of April, 1890, against prejudgment from quite an opposite quarter—viz., the opinions of a little group of "experts" in Germany and in Holland. I am delighted that your neighbour has dared to prick the over-swollen bladder of German self-conceit which the authoress of "Robert Elsmere" and many more spoiled children of the Philistines float so airily up and down the path of Biblical criticism. The word which he has spoken will be first whispered in private by a few timid sympathisers, and then, by and by, will be proclaimed upon the housetops that "a learned German has by no means in general a fine and practically sure perception in proportion to his learning." That word, remember, is not Dr. Cave's, but Matthew Arnold's; and in a purely literary discussion Arnold's voice may surely be listened to with respect. I am not going to travel over Dr. Cave's ground, but I do hope you will track out his argument for yourselves. If you do, I think you will feel that the time has by no means yet come for overawing humble students like ourselves by the alleged consensus of experts—that is, by the verdict of international criticism. International criticism—*i.e.*, the united scholarship of France, America, and Great Britain, as well as that of Germany—has not yet even summoned its court. Its verdict will certainly not be recorded within the current century. When it is recorded, I venture to express my confident belief that it will not justify Wellhausen and Künen, or even Robertson Smith, in the theories with which their names are respectively identified. For that belief I will ask leave to give a few reasons, which have not been at all suggested by the article in the *Contemporary*, though in some particulars they will be found to coincide with its suggestions and with its outline arguments.

First, there are controversies cognate with our own, the trend of which to-day is most significant and, to believers in the Bible, most encouraging. Modern Biblical criticism is only a somewhat belated

phase of that general movement of sceptical investigation of old-world literature which began in Germany with Christian Gottlob Heyne in 1761; which Frederick Augustus Wolf followed up in regard to Homer, and which Niebuhr applied to the demolition of what he called the fables and myths of early Roman history. Fifty years ago it seemed to dawn upon the sleepy English mind that there never really was a Trojan war, or an actual Agamemnon, or Clytemnestra, or Ulysses, and that Livy's earlier books are romance, and not genuine history. And after some vehement but clumsy protesting on the part of old-fashioned Oxford and Cambridge scholarship, these theories took full possession of our docile and receptive students of classical antiquity. But how are they regarded to-day? Is Niebuhr still trumpeted as the destroyer of Livy's idle tales? Is Mr. Gladstone alone in believing that Homer really lived, and that his epics rehearse deeds of bravery and endurance as true as they are stirring to the imagination and the heart? Why, since Dr. Schliemann set to work on the plains of the Troad and on the citadel of Mycenæ; and since Parker and Lanciani laid bare the colossal masonry of the Palatine Hill, and other monuments with which the alleged myths of Romulus and Remus, Tarquin and Servius Tullius, stand in close association, sensible men have begun to ask whether the accepted criticism of ancient Greek and Roman history had not been rather too hasty, too dogmatic, too unbelieving in its conclusions.

We are coming back to a more intelligent tenure of the classical paradise from which the critics thought they had evicted us. And so I think it will be eventually in regard to the Old Testament and its critics. A recent American writer—Dr. Willis Judson Beecher—has said very acutely that “this critical craze of the last half of the nineteenth century is only a little more respectable than its æsthetical craze.” But he has also given us a very seasonable and uestful warning—viz., that “it is possible for us who oppose it to endow it with amazing power for mischief. . . . The traditional treatment of the Old Testament has not been altogether as broad and intelligent as could be desired.” I agree with him thoroughly in this. When someone has arisen to do for the Hebrew Scriptures, in the light of modern critical assaults and modern archæological discoveries, what Gladstone has done for Homer, and what Ampère began to do for Livy, and what Conybeare and Howson, Farrar and Edersheim, Lightfoot, Westcott,

and Godet have done for the New Testament books which were assailed by the Tübingen school, then may we hope that the literary and historical credit of the Old Testament will be restored for Christians on a basis firmer because more accurately readjusted by means of the very scepticism which is now in vogue, and by which some people hope, and others fear, that the foundations have been utterly removed.

Secondly, the critical opinion, even of the German universities, is not nearly so unanimous as it is often assumed to be. There are continental Hebraists, besides Keil, who scout all the conclusions of the new school, and who hold fast by the synagogue tradition as to the law, the prophets, and the writings. Bachmann of Röstock is a representative of this class.

There are others, like Baudissin of Marburg, Kamphausen of Bonn, and Orelli of Basel, who have traced out an admirable line of sober and dispassionate judgment between partisan extremes, and who condemn the outrageous radicalism of the one camp no less energetically than they chide the timid conservatism of the other.

Then there is the well-known fierce dispute within the new school itself concerning the relative antiquity of Deuteronomy and Leviticus, the Prophetic Code and the Priestly Code, and the corresponding historical sections of the Pentateuch, a dispute which goes to the very heart of the question; for if the priestly element be really the oldest, as Dillmann, Strack, and a host of other distinguished Hebraists maintain, then the consequences of that admission may be carried much further than these scholars might, just now, be willing themselves to go. The traditional doctrine concerning the Old Testament may yet be re-affirmed in a form that will have undergone no essential change, but only a few literary modifications, which will approve themselves to every reasonable man. Canon Driver endeavours to make light of this grave divergence in critical opinion between Dillmann and Wellhausen. He affirms that the difference is "one of degree rather than of kind" (*Contemporary Review*, February, 1890, p. 228); yet, a few sentences further on, he makes a concession of his own by which the very principle of Wellhausen's theory is sacrificed, and from which we might work successfully back to all that is really worth preserving in the view which Driver treats as hopelessly discredited and antiquated. The words to which I refer are these:—

“Even though Wellhausen’s general principle be accepted, there are cases in which both the principles and the precepts of the Priests’ Code must have been *inchoate* long before the period of the exile” (p. 229). I think that, concerning this position, we may say, much more truly than Canon Driver himself says about Dillmann and Wellhausen, that its difference from the traditional theory as to the Pentateuch is “one of degree rather than of kind.”

Thirdly, the alleged authority of the “experts,” who in Germany and Holland have identified themselves with the new theories in their most uncompromising forms, is enormously weakened by the evident *animus* which these men exhibit against supernatural religion. English students who know the theories only at second-hand, through Robertson Smith, and Cheyne, and Driver, cannot have the slightest conception of the bitterness, the contempt, and the vindictive spitefulness which Wellhausen takes every possible opportunity of venting in respect to the religious motives and aims of these Old Testament writers who prepared the ground for our distinctively Christian doctrines of Sacrament and Atonement, the Priestly work of our Lord, and the Sovereign grace by which alone regeneration and sanctification are ours. The same tone, though in a much less offensive degree, pervades Künen’s allusions to what he calls the “fictions” of the Pentateuch, and the superstitions and interested motives of their authors; and there can be no denying that the attitude of the great body of adherents to the new school of criticism on the Continent is one of avowed hostility to pious faith in a Divine Redeemer and to a supernatural revelation of forgiveness through the Sacrifice of Calvary. But, if so, the men who speak from this standpoint are not really critics; they are advocates pleading—and, perhaps, sophistically—from the bar; they cannot pretend to be judges speaking calmly from the bench. And the more vehement they are in denouncing traditions which they so evidently desire to destroy, the more cautious ought we to be in listening to them, lest right judgment should be perverted by their violence and heat.

*(To be concluded in our next.)*

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## “THE COLLEGES AND THE MINISTRY.”\*

(*With special reference to Regent's Park College.*)

### II.

IF we examine the training given in our colleges and its results, we shall not find the survey a very gratifying one. Every session a number of students issue from our gates, and even after the help of the mission-field, many wait long, and often vainly, for a call. If the churches would elect them after examination in a dead language instead of a living one, no doubt they would pass. But they find too commonly that while they have been prepared for one thing, the churches are demanding another. What a bitter sense of disappointment often creeps over a student when the last sands of his brief hour-glass are run out, and he finds that he has done the things he ought not to have done and has left undone the things he ought to have done. No wise counsellor took the trouble to study him and to speak the word of personal direction which would have given concentration to whatever force he had. He entered college a man, he was forced through the machine, and he emerged with all the individuality rubbed out of him.

Yet, to be just, we ought to say that inadequate results are largely due to inadequate resources. Something, I submit, must be put to the credit of a false conception of ministerial training. But the ability of the colleges to meet the needs of the churches is mainly a question of equipment. It is cruel to refuse the means of efficiency and then to complain of unsatisfactory results. No one, however gifted, can teach more than one or two subjects efficiently. Until we follow the example of our own Universities and of the American theological seminaries, we shall pay the penalty of a short-sighted policy.

We ought frankly to recognise that our colleges may legitimately differ from each other in the type of man they aim at, the conditions of entrance, and the line of studies pursued. At present, all “our colleges are adapted in their conditions of entrance, and therefore throughout, to men of low or inadequate attainments.” We cannot afford to dispense with the opportunity which the Pastors’ College

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\* Part of a Paper read at the Annual Conference of Regent's Park College.

gives to young men of power and promise but with the most meagre education to enter the ministry, though we should very seriously enlarge and elevate the training they receive. There is a still more urgent need for colleges which train the average type of man at present within our walls. But it is not too much to ask that we should have one college with so high a standard of entrance that no one of its students needed to be taught "Principia Latina," Part I.; "Initia Græca," Part I.; and the elements of mathematics and grammar. We need a theological school which shall attract young men who have passed through a University career, or have given evidence of great promise in our other colleges, and in which the strength and time of the professors and students shall not be dissipated upon arts, but devoted to theology, both doctrinal and pastoral.

While, however, the colleges may legitimately differ from each other in this respect, they agree in their ultimate purpose. They exist for the ministry; they exist for the churches. We must, of course, interpret the ministry in a large and varied way. It must include pastors of all sorts, men who can win the ear of the cultured in a fashionable suburb, those who are fitted to move the masses and to interest the artisans of a great centre of industry, and those who can discharge the manifold and useful offices of a village pastor. It includes all those who devote themselves to foreign missionary service. Nor should we omit the theologian and the professor. It must be confessed that we have not produced many of the latter in recent years. All the Free Churches are suffering to-day from the neglect of high theological training. The college system cannot justify itself either by pointing to the preachers or theologians it has sent forth. Still the proportion which theologians sustain to the entire ministry must be small, and I say, without any hesitation, that the colleges really exist to train preachers. I stand by the verdict of Professor Elmslie: "Theological colleges are not, in the first instance, shrines of culture or high places of abstract erudition, but factories of preachers and pastors." It is our business now to ask in what way can the colleges best fulfil their mission.

And though it might go without saying, for it is an essential condition like the atmosphere we breathe, the colleges cannot train preachers aright unless they are the homes of piety, noble and Christ-like ideals, and communion with God. We know the grave

dangers of the student life. The preparation of the man is always in peril of being overlooked among other claims. Intellectual interests and problems absorb the thought, energy, and time. Even a low moral tone may creep like a blight over the intercourse of a number of young men in daily contact with each other. Generous enthusiasms and unworldly aims may give place to petty jealousies and to unworthy considerations of lucre. Lucre is "filthy" when it becomes the motive for which any Christian work is done. It has been said, "Tell the colleges that it is not preachers that you want, but men on fire with the Spirit of God, men whose hearts are aching and breaking over this perishing world." We do not recognise the antithesis, for it is a false one. No one is fitted to preach unless he has this supreme qualification of the Spirit of Christ. And the colleges must see to it that the moral earnestness, the passion for winning souls, the sacrificial fervour and the habits of personal devotion with which men commonly enter, are not lost or weakened amidst a thousand other cares.

Again, the ministerial student must be educated. I confess to a little impatience when my friends persist in reminding me that we need an educated ministry, as if I were particularly enchanted with ignorance. My complaint is that scholarship has been regarded as co-extensive with training for the ministry; that there is no enthusiasm for preaching in our colleges; that students are dealt with too much in classes and too little as individuals, and that our whole system of study needs a readjustment.

There are three languages which reign like dead kings in the theological college. A grievous rebellion threatens their supremacy elsewhere, and it has been hinted that other studies, such as French and German, are more important for the counting-house. But the ministerial student is told that he must study Latin for the sake of English; Hebrew and Greek for the Old Testament and the New. As a matter of fact he devotes as much time to these subjects as to all others put together. Now this is not simply a question of the value of the classics in disciplining and cultivating the mental powers. For the sake of argument, let us concede the most extravagant claims for Latin and Greek as essential to a good education. We admit, further, that these languages—at least Greek and Hebrew—must have a place in the theological student's equipment. But



this is a question of proportion—how large a place? Here are the four years of college life; how can they be best packed, laid out, distributed among the proper objects of study? How can they be most wisely used, not for the training of theologians and professors, but of preachers? And from this point of view the importance of languages has been immensely overrated. If Latin is for the sake of English, how much more important must be the study of English itself. The preacher will find a knowledge of Greek and Hebrew an unquestionable advantage, but it is an advantage not to be compared with that derived from the study of English literature, Church history, and theology. A quite ordinary knowledge of Hebrew and Greek (and that is all the colleges impart in most instances in spite of their partial neglect of more valuable studies), an Englishman's concordance and a good commentary will, for all practical purposes, put the preacher on the same level as the most profound scholar.

Let us remember, moreover, that languages are not theology. The most valuable contribution which the colleges can make to the preacher's career is by introducing him to the proper study of the Bible, to the doctrines of Christianity, and to the special religious problems of his own day. We are intellectualists by conviction and necessity. We despise a merely ritualistic and emotional religion, and think it childish. We do not bow before a merely personal authority, but we believe that men are to be swayed by great truths. If we are to hold our own, we must have a strong grasp of theology; we must know doctrine on its theoretical and historical side. It is a great mistake to suppose that men are not interested in theology today. They are keenly alive to the great questions which are agitated in our journals and in our homes. They are often mainly dissatisfied with our sermons because they find in them no mental power, because they see in them no reflection of great intellectual movements, and hear in them no echo of great problems. We shall never be stopped in the streets and asked to decline an irregular Greek verb or to dig up a Hebrew root; but every day we live we shall be called upon to justify our ministerial orders, the credibility of the miracles, the authenticity of the Gospels, or our theory of Inspiration and the Atonement. In an instant the question will come, and we must be ready with the answer like a lightning flash, clear, concise, rational, based on accurate knowledge. And it is just here that the training

in all our colleges is so lamentably defective, partly because so much time is absorbed by arts, and, further, because our professorial staff cannot cover a sufficiently wide range of learning. Compare the theological course pursued at some other institutions of a similar character. For instance, at the London School of Divinity, founded to train for the ministry of the Church of England suitable candidates who have not received a University education, a student of the first year includes in his course lectures on Old Testament history and prophecy, Church history of the first three centuries, the Apostolic Fathers, *Horæ Paulinæ*, and the Thirty-nine Articles. Or again, at Mansfield, Oxford, the course includes, besides the usual languages, the doctrines of the Godhead and the Incarnation, the philosophy of Theism and religion, the history of religions, the ante-Nicene Church, the text of Eusebius, and recent criticism of the Synoptics. Or take the course of the Honours School of Theology at Oxford. It includes outlines of theology and history of the Old and New Testaments; the "*Quicumque Vult*"; certain decrees of the Council of Trent and parts of the Westminster Confession; Church history; evidences of religion, under the alternative heads of natural theology and revelation; introduction to the New Testament, miracles, prophecy, or comparative religion; and the archæology of the Old and New Testaments. But one feature of the Church of England theological schools is most marked—the prominent place assigned to the study of such Episcopalian divines as Hooker and Waterland, and of the history and contents of the Thirty-nine Articles and the Prayer Book. And it would be well if our students were much more carefully instructed in the history and principles of Nonconformity, Congregationalism, and of the Baptist churches.

So far, perhaps, I have carried you with me, but now we reach the parting of the ways. The colleges do train men in theology and languages to some extent, but of direct preparation for the pulpit there is scarcely anything. Colleges which simply prepare men for scholastic examinations are misdirecting their energies.

One question, however, has been put to me lately more than any other: What can the colleges do; what would *you* do? I have even been told that the colleges can do nothing directly; that it must be left with the student himself; that it is all a question of natural ability, and that if it is not in a man you cannot give it him. To

which I reply that it is not a question of creation, but of discipline and development. If the preaching faculty is not in a man, what is he doing in a preachers' college? By supposition we are dealing with students who come possessed of the raw material, and I ask those who differ from me on this matter another question: Do you say that nothing can be done, that you can give no help whatever, and that the aspirant for the pulpit must be left absolutely untrained for his vocation so far as the college programme is concerned? Then, if so, let the colleges boldly define their limitations and possibilities. The human mind is so expansive and wonderful that, by patient labour, it can do almost anything. A tenor may be trained to sing, a surgeon to operate, and an artist to paint. "It is quite easy," said a certain professor of the art of legerdemain concerning an apparently impossible feat of skill, "you have only to practise seven hours a day for six years." But let it be stated that the preaching gift is so curious a thing, and so absolutely *sui generis*, that it cannot be trained or improved, and that, by implication, when Archdeacon Farrar says of Gregory Nazianzen that he learnt eloquence at Caesarea, it is a pure mistake, for no one can learn eloquence.

If I am still asked what I would do I would suggest—

1. Enlarge the idea of education. "Education does not consist in a knowledge of Hebrew, nor even of the Fathers," says a writer, "but in acquaintance with the best thoughts and achievements of the race." It is far more important for the preacher to know Chaucer, Spenser, Shakespeare, Milton, and Tennyson, the works of Lord Bacon, Coleridge, Carlyle, Ruskin, John Morley, Darwin, and Matthew Arnold, than to be able to read the Bible in the original. The study of the best modern writers will quicken his own thought, give activity to his mind, and impart a directness and purpose to his preaching. He will deal not with vague abstractions, but with the contents of the minds he is to inform and sway. His words will have a freshness and a vitality which will invest them with power and charm.

2. Closely related with this is the improvement of the preacher's vocabulary and style. He should be guided in the acquisition of an habitual richness and elevation of language. We must not think that the masters of style won their eminence apart from ceaseless labour, and we must not hope to do so ourselves. The loving communion with certain writers infallibly colours the form of thought,

just as some insects are said to take the colour of the foliage they feed upon. There are exercises which have been adopted by many eminent speakers which certainly result in a fuller, more expressive, and accurate use of language. The careful study of Milton's poems reveals the absolute precision of his choice of words, and it is a study which will abundantly repay the man who is framing a style for himself.

3. More important still is the department of Homiletics. This ought not to take a lower place in the college programme. There are principles of sermonising which beginners generally violate, which many go on violating to the end of the chapter, much to the pain of their congregations, and which are settled principles of the preacher's art. Some of us feel that we owe as much to the study of the methods of great preachers and orators as to anything else. Every man has his own style, and will never be truly successful unless he is himself. But his style may be directed, pruned, and strengthened. The method we adopt in college clings to us, perhaps, all through life, and we cannot easily break free from it.

4. The sermon, however, is a spoken thing. It must have certain qualities of point, directness, freedom, and ruggedness which an essay does not need. These can only be acquired by practice under actual criticism and observation. Every student should be required to submit a sermon once a term, and not once a session, and to read an essay once a month. He should be trained and tested in the art of convincing human minds, for "the will is the first quality of the orator." An attendance at and an active part in college debates should be insisted upon. Debate and extempore speech are something better than a luxury or a deflection from the serious duties of preparation for the ministry. Methods such as these will supply a test by which the student's position and capacity, not only as a student but as a speaker, may be reviewed from term to term.

5. Preaching is also a physical art which must not be despised. There are sublime persons who profess to care only for the matter of the speaker and nothing for his manner. That is, they do not object to their food being served in a wasteful and revolting way. But we must remember that the preacher has to win the ear of many who are not greatly interested in himself or his theme, and who may easily be alienated by a dull or repellent manner. It cannot be said of the preacher, as it may of the first-rate actor, that he is always articulate

and distinct, and that he never suffers from his throat. We are not urging the acquirement of the tricks and artificialities of the stage, but of the simple, natural rules of elocution. Every college should have upon its staff an efficient trainer of voice and delivery; and it should be remembered that the only really useful lessons in elocution are individual ones, or in very small groups, and that lessons in the art given in large classes are as bad as none at all.

6. We might dwell upon other and subsidiary elements of ministerial training. The musical service in Nonconformist churches will probably remain the stunted and deformed thing it too often is, until students are instructed in the history of psalmody and church praise, and in the rudiments of music. How many a pastor has not even dreamt of the aid which music with its brightness and attractiveness might render to his work. But we pass on to say, finally, let there be actual contact with the poor during the college course. Dr. Arnold said the two great safeguards of the spiritual life were prayer and work among the poor. Every man at Cambridge who is in earnest in his preparation for Holy Orders works in the slums. At Mansfield the students conduct adult schools for the working classes during the week. Such work as this will keep the life fresh and active in sympathy, in close touch with the real needs and sorrows of the world, simple and practical in speech, and able to understand the position of minds otherwise very remote from his own.

The question of the ideal college has much more than a speculative interest for us. We believe that Regent's Park might take a new and bold step; infuse a new blood into, and impress a new character upon, our ministry. It has, to-day, an unrivalled and magnificent opportunity, and that opportunity has been created by Dr. Angus. He has devoted a long life to the service of the Baptist denomination; but, in a sense, this college is his special creation. It has splendid material resources, a property, funds, endowments and scholarships, which practically put the key of the situation in its hands. But such a college as I have sketched is impossible in London and at Regent's Park. The influence of London University is injurious to the training received within these walls. It casts a glamour over certain branches of learning which are, many of them, least useful to the ministerial student. At Oxford or Cambridge he would be able to take his degree in theology, and he would find himself bathed in an

atmosphere of theological thought. But at London he matriculates, he takes an Arts course, he presses on to his B.A. or M.A., and he finds that his interest really lies in the same field of study as that of a man who is qualifying himself to be a master in a grammar school. A culture so wide and appropriate as I have indicated is attainable only at Oxford or Cambridge. "Culture," says Dr. Hatch, "is neither force nor insight, nor even knowledge; but it is that appreciation of the proportion of things, that appropriation of the noblest traditions of the past, that delicacy of mental touch which comes to young men of ability from contact with the best of their contemporaries in historic seats of learning." Whether such an ideal training for our ministry can be best obtained by the establishment of foundations for Baptist students at Mansfield, or by the removal of one of our colleges, may be an open question. There is room at Cambridge for ourselves. The University contains a large number of Nonconformist students. I have had a splendid dream of a new Regent's Park at Cambridge, drawing to itself some of the most brilliant members of the Universities who would otherwise have chosen a secular career, receiving the ablest students from other Baptist colleges to complete their course, and attracting a new order of men from our homes inspired by a new enthusiasm for college life and the ministry; its students availing themselves of the learning of such men as Hort and Sweet and Lumby; some of them going out to win our great towns, and some of them, already instructed in the languages of the East, consecrating themselves to the mission-field; a college in which professors may concentrate their strength upon their own special subjects, and students upon a theological, and not an arts, course.

J. H. SHAKESPEARE.

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## OUR SPRING MEETINGS.

*(From a Special Correspondent.)*

THE spring anniversaries of our Denomination were decidedly good, though, like most good things, they were not marked by any very special features. All were bright, and a remarkable spirit of brotherliness was prevalent. They were times of pleasant re-union, of helpful thinking, and of noble spiritual impulse.

The address of our beloved and venerable friend, the Rev. John Aldis, at the opening prayer meeting at the Mission House, was singularly elevated in tone, and of rare beauty. His theme was "Missions, a glory and a joy."

The Home Mission sermon was preached at Westbourne Park Chapel by Dr. Dale, of Birmingham. It was masterly and original. The text was, "Jesus therefore perceiving they were about to come and take Him by force to make Him king, withdrew again into the mountain Himself alone" (John vi. 15). It was an argument for the spiritual development of the Kingdom of Christ. In his conclusion, Dr. Dale made a fine extemporaneous appeal for the Home Mission enterprise:—

"You cannot tell what light, what consolation, what hope, what strength for righteousness, what endurance for suffering are carried to lonely cottages by the colporteurs and evangelists associated with this society; you cannot tell how much of the best life of England in obscure country places is sustained by the churches and the pastors that you are asked to stand by to-night. I wonder when our imagination will be touched, and when our passion will be stirred by this work of evangelizing England, as they have been touched and stirred sometimes when a new nation has been thrown open to the Gospel of Christ. How is it that splendid gifts are not consecrated to this work as splendid gifts are sometimes consecrated to the other? How is it that this work is not regarded as being just as heroic under many conditions as that is? England for Christ is surely as lofty an aim as China for Christ or India for Christ."

The address of the new President of the Baptist Union—Colonel Griffin—was genial and interesting; it set us all talking. Towards the close he raised two questions; first, he inquired, whether in our Church discipline, and our preaching, there had been as full attention given to baptism as the subject demanded? And secondly, whether we were fully alive to the importance of training students for the ministry? He suggested the desirability of uniting our colleges into a British Baptist University, and seeking power for conferring degrees. A Presidential address is often regarded as, in some sense, the utterance of the Baptist Union to those without. If this view be correct, Colonel Griffin's address went to the very verge of the permissible, if not beyond it. Others regard it as an address, not by, but to the Union, and feel that we should gladly listen to any counsel given in an earnest and loving spirit. This was, in fact, the

intended character of the President's address, and Baptists believe in freedom of speech.

Were we disposed to complain we might say something about the number of papers read. Good, exceedingly good, they all were. But is this the best way of spending the precious hours of the Assembly? Besides the Presidential address, which took more than an hour to read, there were four papers and a concluding address, which, this year, we were grateful to find was not a sixth paper. Resolutions such as those on the opium question, on national education, on the marriage laws, were rushed to a vote. It is not so much the carefully prepared sentences as the voice of the living friend we want to hear on these occasions.

The paper read by the Rev. George Hill, M.A., his last utterance before leaving for Australia, was of unusual worth. The subject was "The sense of personal responsibility for sin." It was valuable because it touched the tap-root of the theological error of our age.

The Rev. J. G. Greenhough's paper was on "Individualism and Socialism." Strong in thought, terse in expression, it brushed away many sophistries, and affirmed with force the great principle that the "salvation of society must begin with the unit and not with the mass. A regenerated humanity can only arise out of regenerated individuals." Christianity reshapes the environment, but the kingdom of God is within. There were two other excellent papers, one on "Evangelistic and Philanthropic Work outside our own Churches," by Rev. J. P. Tetley, of Taunton, and another on "The Right Use of Wealth," by Mr. Arthur Briggs, J.P. of Rawdon. The session was brought to a close by a quaint, able, and memorable address by Rev. W. J. Styles upon "Quit you like men."

In the meetings of the Foreign Missionary Society three things were notable. First, the union of the Particular and the General Baptist Missionary Societies. Dr. Underhill and Rev. C. Williams officiated at the union, which, like many respectable marriages nowadays, was a very quiet affair. The resolution in its favour was carried unanimously, and the Doxology was sung as a wedding anthem. Then, secondly, the Society closes the year with a debt of upwards of ten thousand pounds, and, thirdly, the plan for the coming Centenary celebrations was publicly endorsed, and there are signs that the meetings in connection with it will be of unusual interest and profit.



The three large public meetings, held in different places, were crowded and enthusiastic. People who bewail the passing away of the old spirit ought to have been at one or other of these meetings and confessed their error, as candour would have compelled them to do. The Home Mission soir e was at the Portland Rooms. Sir B. W. Foster, M.P., who presided, got into touch with the audience by telling the story of a profane boy who, being reprovingly asked by a clergyman whether his father was not a Christian, replied that he professed to be but had not been working at it lately. An evangelist from Hertfordshire, Mr. Stephen Silvester, told the tale of his work in a direct manly way. The Rev. J. H. Shakespeare, M.A., made a vigorous speech, urging a new mission to the great centres of population; and the Rev. R. F. Horton, M.A., pleaded for greater flexibility in Christian work. On the following evening the Foreign Mission soir e was crowded at Cannon Street Hotel. The speaking was eloquent. Rev. A. Sowerby from China, Rev. J. Thomas, B.A., Salendine Nook, and Rev. R. D. Darby from the Congo, sustained the interest in no ordinary degree. The Exeter Hall meeting on the Thursday evening of the anniversary week was as great a success as ever. The address of the chairman, Mr. Samuel Smith, M.P., pointed out the need of our having missionaries of various kinds—of the family mission type, the cultured type, and the unlearned artisan type. The reception of the treasurer, Mr. W. R. Rickett, and the secretary, Mr. A. H. Baynes, by this and other assemblies during the week, show how these men live in the confidence and esteem of the Denomination. The speaking was of unusual vigour, as might have been expected when Mr. W. Willis, Q.C., Rev. Thomas Lewis, and Rev. E. G. Gange were the speakers. The three addresses fitted in well. Mr. Willis held a brief for mission enterprise, and argued his case well. Mr. Lewis appeared as a witness of mission work and told his story in a vivid way—his was a model missionary's speech; and Rev. E. G. Gange, who has lately been on a visit to India, enlisted sympathy with the self-denying work of those on the mission field. The fine old hymn, "O'er the Gloomy Hills of Darkness," was sung to the favourite tune "Calcutta," led by the organ and the choir, with electric effect.

Of the other meetings we make brief note. The Building Fund flourishes. During the year forty-four churches have been helped

by loans. The capital is now £43,000. It was resolved to call a special general meeting to consider the question of amalgamation with the "Building Fund of the General Baptist Association of the New Connexion."

The friends of the Bible Translation Society met at breakfast on April 27th. The receipts for the year amounted to £1,200.

The breakfast of the Zenana Mission was a well attended and spirited gathering. The ladies are doing fine mission work. Five more are to be sent to India this autumn. The receipts were £7,592. A debt of one hundred guineas was reported, but this, before the meeting closed, a lady undertook to remove.

The annual missionary sermon was to have been preached by the Rev. Charles Garrett. He was prevented by illness from keeping his engagement, and his place was filled by the Rev. C. H. Kelly, of the Wesleyan Conference Book Room, whose text was 1 Chron. xii. 32. The sermon was a telling description of the sons of Issachar and their representatives in the churches of to-day.

On the Friday morning there was the usual missionary breakfast, followed by free conference. The introductory paper was read by Rev. J. G. Greenhough, M.A., of Leicester. On the evening of this day there was the young people's bright and brilliant missionary gathering at Exeter Hall. "The best of all," say the children. In one respect it was so. It brought promise of the future. The missionary spirit is not only alive in our churches, but young and hopeful. Instead of the fathers are coming up the children.

Nor must we overlook the annual meeting of the Total Abstinence Association. The members were glad to see Mr. W. S. Caine again amongst them. He received a most hearty welcome. The Rev. H. Trotman, the secretary, showed that the work of the year exceeded that done in any previous twelve months. The income had amounted to £675. The two travelling secretaries, the Revs. J. M. Hewson and C. Chambers, had together conducted 549 meetings, and taken 1,931 pledges. The roll of abstinence members includes 1,370 names, an addition of sixty-six during the year. Out of 208 students at present in the colleges 206 are abstainers.

## SUNDAY MORNINGS WITH THE CHILDREN.

## VI.—BEAUTIFUL THINGS.\*

“*He hath made everything beautiful.*”—ECCLES. iii. 2.

THERE is a hymn which tells us of a great many “beautiful” things. Who knows it?

“Beautiful Zion built above,  
Beautiful city that I love.”

I. *There are beauties which our eyes see.*—What beauties have you seen last summer? Think of your holiday time then, and see if you can recall any lovely things which your own eyes saw and enjoyed. Perhaps a rainbow. Even a very little child says, “Oh, how beautiful!” whenever it sees God’s lovely coloured bow in the sky. Then think of all the leaves and flowers with their many tints. Any other beauties? Yes, think of the evenings and the summer sunsets—perhaps right over the sea—and all the water tinted with a rosy or a golden tinge. Some of us have perhaps travelled far just to see one special beauty—God’s sun rising from behind numbers of snow-capped mountain peaks.

Now tell me a few of winter beauties.

The dazzling snow, the star-lit sky, about which a little boy once said, “Oh, what are those shiny things? Are they holes in the sky just to let the glory through?” Then the frosted windows, and the wild dashing waves at sea. And in other lands, so many of God’s beauties which our eyes may see. Fireflies, palms, wondrously coloured birds, trees, and flowers.

I want you to learn to look out for God’s beauties. I remember hearing of two boys who took a long walk together, and on coming home they were asked, “What did you see?” One boy had evidently seen nothing, his eyes were not looking out for beautiful things, he could only say, “Oh, such a tiresome, dull walk, the roads so muddy, and the rain wetting us through, I am quite glad to be home.” The other had much to tell. “Such a sunset behind the trees, and such dark clouds when the rain came, but all edged with a silver light.” Then he had seen rabbits scampering up the mound, and found a hedgehog in the lane.

I wish we all would learn these words, which seem to turn our subject into a prayer:—

“Thou who hast given me eyes to see  
And love this sight so fair,  
Give me a heart to find out Thee  
And read Thee everywhere.”

But against one thing I must warn you. Picture to yourself a quiet churchyard, such a peaceful scene: the white crosses, the green turf, the flowered graves. How beautiful a spot! but what lies beneath? Ah, there you know lies hidden death and corruption; and Christ Himself warned us once against

\* From *The Treasury for Pastor and People.*

making the mistake of believing those things to be beautiful which are only outwardly so. Some characters may appear beautiful, but if the heart is not given to the Master there is no real beauty in the life, only like the whited sepulchre.

II. *The beauties which God's eyes see.*

Ps. xlv. 13, "The king's daughter is all glorious within." The outside may be very far from beautiful, perhaps deformed, crippled, or defaced; like some old coin dug up from the soil, bent and rusty, and the image defaced by the marks of time and of soil, but beneath lies still the pure metal which can be made to shine out.

"Man sees the casement, the outer part,  
God looks within at the contrite heart."

You remember a poor beggar, an outcast, spending his life in helpless poverty, and thankful for gifts of food from a rich man's table. If you had passed that way and seen the beggar, covered with sores, unable to walk, thankful even for the broken bits of food, would you have picked him out as one of God's jewels? We must take care that no harsh word, no unkind tale-telling ever comes from our lips, for who knows but that the one we think so poorly of may perhaps be "the King's daughter," and in His sight glorious within?

III. *"The beauties which eye hath not seen."*

First of these, what shall we say? I think "the King in His beauty." We can fancy much and wish for even more than we can picture, but nothing we imagine can ever come up to the real sight of glory and beauty which that will be. Old Dr. Doddridge dreamed of this. He thought he had passed through the grave and gate of death, and that he had awoke upon the other side. But as he dreamt of the coming in of the Master to welcome him, the whole sight was so surpassingly glorious that the dream was ended, the vision of beauty awoke him. We have seen many beauties, which we may enjoy now, but remember "the Christian's best is always yet to come." Do you remember the story in the "Pilgrim's Progress" of the man who was so satisfied with the things of now, that he never even lifted his head to long for the glories that shall be hereafter, even the crown and the rewards?

Now name some beauties which as yet our eyes have not seen. We can include all in that grand sentence, "The things which God hath prepared for them that love Him." 1. The white robes—only to be had by now asking the Saviour to wash us that we may be whiter than snow. 2. The crowns—jewelled, as the old legend is—if we have won souls to Christ, one bright star for each one won to Him. 3. The angels—would the sight of one now delight us? Think of those people in the Bible who were allowed to have an angel visitor. What was their feeling? Fright and terror. But then it will be different—"we shall be changed." All things will be new, and we shall enjoy those beautiful sights which our God has prepared. 4. The city which hath no need of the sun, with its dazzling gates of pearl, its burnished, golden streets, its crystal river, and its light which is the glory of God and the presence of the Lamb. What a love that has planned such things for you and me.

“Glories upon glories hath our God prepared  
For the souls that love Him, one day to be shared.”

Then remember—look out day by day now for God’s present beauties, and thank Him for them. Live so that it may not be only an outward beauty of life that is yours, but that God may see the beauty of Christ covering you—you sheltered in Him. Then look on to the coming Lamb “which is fairer than day,” when you shall see for yourself your King in His beauty.

H. S. NORTON.

## THE ENGLISH BAPTISTS OF NORTH WALES.

WALES has a language of its own, to which it has clung with the utmost tenacity. Mr. Gladstone, during the recent discussion on the Disestablishment of the Church in Wales, referred to a period “most unhappy, most deplorable for Wales, when the Welsh language was proscribed in churches”; but every effort to hush the national feeling has signally failed. The coming census will have a peculiar interest and value for us, because it will furnish official statistics of the Welsh and English speaking persons in Wales and Monmouthshire. This will be obtained for the first time. The statistics hitherto compiled could only claim approximation to accuracy. Still these were valuable and interesting. Mr. E. G. Ravenstein, in a paper read before the Statistical Society in the year 1879, thus refers to the subject: “Of all the Celtic races in the United Kingdom the Welsh were the most important, and in the maintenance of their own language they showed by far the greatest amount of vitality, and, including 60,000 Welsh in England, there were 1,006,100 Welsh-speaking people in Great Britain.” The national spirit is as strong as ever, and the ancient literature of the Principality has probably more students at the present day than it had during any previous period. At the same time the English language advances in some parts very rapidly, and in other parts slowly but surely, so that in all probability before many years the English tongue will be the spoken language of the people.

Looking at this matter from a denominational standpoint, our readers can well understand why a period of transition, as above indicated, is a time of extreme difficulty and of great responsibility. People cannot lose the language of their innocent childhood—the language which conveyed to them the first impressions of heaven, of duty, and of God—without being in danger of losing the simple faith of childhood. Faith comes by hearing, and the very words themselves in their tone and accent are cherished in the memory for the sake of their associations.

The bilingual difficulty is felt very keenly in North Wales. As a rule, the native population cling to their own powerful tongue, though there are excep-

tions ; for it is a fact, as one writer remarked, that the "inroads of the English language upon the vernacular is extremely irregular, and seemingly capricious." Alongside of this we may state that the number of visitors from England is larger every year. People in search of health and in quest of beautiful scenery come every year to watering places like Llandudno, Colwyn Bay, Rhyl, Abergele, and Barmouth, to the banks of the Dee at Llangollen, Corwen, or Bala, or to climb the mountains of Snowdon or Cader Idris. In addition to these there is scarcely any village or hamlet without a small proportion of English residents. This makes it imperative upon those who have the interest of religion at heart to make some provision for them in their own language. This work requires courage, patience, and hope. The patient workers are fully deserving of much sympathy and support from others who are more favourably situated.

A North Wales English Baptist Association has been formed, and has been at work for some years. From the valuable report of the secretary, the Rev. A. C. Chambers, which report was presented to the Conference recently held at Buckley, we gather that the Union comprises nine churches, with 453 members, 691 Sunday scholars, four evangelists, and seven pastors. During the past year £21 10s. have been contributed to foreign missions, and £10 10s. to home missions. Of these nine churches, however, two contribute nothing to either foreign or home mission, and "a singular coincidence is revealed that the two churches from which no contribution is forthcoming are the only churches which show a decrease in the membership during the past year." It is to be hoped that this omission is due to some circumstances over which these two churches had no control, and that they will be filled with the missionary spirit, for no church can make any headway where the salvation of others is not eagerly sought. To attempt to go forward is the only effectual way of not going backward. All the English churches of North Wales are not in the Association, and, besides the English churches, English services are held during the season in several Welsh chapels. We therefore appeal to our brethren who come to view the varied beauties of nature to make themselves acquainted with the beauty of holiness as exhibited in the churches. Let them stand by their brethren of the same faith and order. When spending their well-earned rest from the toils and anxieties of life, if always abounding in the work of the Lord, they will make others happy and gain more happiness for themselves.

In all probability the Disestablishment and Disendowment of the Church of England in Wales will be soon accomplished. This will entail a new responsibility upon the Free Churches, and will furnish a new incentive to work for the Master. We, as Baptists, have a testimony to bear on behalf of a personal religion and a willing service. Let us be faithful in our day, for the night cometh wherein no man can work.

- Corwen.

H. C. WILLIAMS.

## NOTES AND COMMENTS.

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**T**HE UNITED MISSIONARY SOCIETIES.—No resolution of our Spring Meetings was more important in itself, or will be more fruitful in results, than that which erased the word "Particular" from the name of our Missionary Society. At the annual meeting of members Dr. Underhill proposed, and Rev. Charles Williams seconded, the proposition: "That the rule respecting 'name' in the plan and regulations of the Society be amended, so as to read henceforth: Name.—The name by which the Society has been, and is designated, is the Baptist Missionary Society, including the 'Particular Baptist Missionary Society for Propagating the Gospel amongst the Heathen,' which was formed in 1792, and 'The General Baptist Missionary Society,' which was formed in 1816." The resolution was carried, not only unanimously, but with enthusiasm. The fusion of the two societies is not merely nominal and legal, but actual and complete. There is henceforth to be no distinction between the agents and the property of the two bodies. General Baptists have already been placed on the Committee of the Society alike in the honorary and the elected lists, and we are confident that before long the memory of the old division will be lost in the heartiness of the all but completed amalgamation. No step could have been more fitting on the eve of our Centenary celebration, into which new and deeper enthusiasm and more fervent gratitude will now be thrown. The forthcoming meetings of the General Baptist Association at Burnley will, we believe, pass "a self-denying ordinance" which will make it absolutely one with the larger section of the body. An amalgamation of institutions without "the abolition" of the Association would be incongruous and hurtful. It would perpetuate a distinction which we desire to remove, and would foster a spirit of watchfulness and jealousy which might baffle the wisest and most generous designs. Let the union be thorough. Though the General Baptist Association as a separate organisation may lose its life, it will lose it for Christ's sake, and in another and a nobler way will find it. We can speak with some knowledge of the sentiments of Particular Baptists in different parts of the country, and can assure Mr. Fletcher, and those who think with him, that the welcome extended to General Baptists will be as frank and hearty as the most pronounced General Baptist can desire.

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**THE PRESIDENT-ELECT OF RAWDON COLLEGE.**—We congratulate the Committee of this venerable institution on the wisdom of their choice and the success which has crowned it. They have induced the Rev. T. Vincent Tymms to abandon the pastorate of one of the largest and most vigorous of our London churches, where his power had not yet, in the estimation of many of his friends, reached its high-water mark, in order to undertake the Presidency of their College. In the South, Mr. Tymms's removal is contemplated with feelings of sincere and deep regret. To his congregation at Clapton the severance must be exceptionally painful.

Few men could be more sorely missed by the London Baptist Association ; and he will carry to his new sphere of labour the affectionate esteem and the cordial gratitude of all who have laboured with him. His fitness for his new post is unquestionable. Beyond the general supervision of the College, we are not aware what his precise duties will be ; and there is, we believe, to be (with the appointment of an additional tutor) a rearrangement of professorial work. But Mr. Tymms will be to his students far more than a tutor. He will be their pastor and their friend. He understands young men on every side of their nature, and is in sympathetic touch with them. He has a high ideal of ministerial life and labour, and his methods of training will be wise and efficient. He will have little difficulty in winning the confidence and affection of his students ; and, unless we are strangely mistaken, he will inspire them with enthusiasm for his own ideals. In Mr. William Medley he will have a colleague of kindred spirit ; so that, under God's blessing, the prosperity of the College is assured.

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MINISTERIAL TRAINING IN SCOTLAND.—It is not in England only that the educational methods of theological colleges are being subjected to criticism. North of the Tweed, where there is a larger staff of professors than we can boast of in the South, and a more minute division of labour, satisfaction is neither unalloyed nor universal. In the United Presbyterian College, discontent has long been at work ; and although the complaints of the students are not entirely groundless, they have not taken the best or most honourable means of expressing them. The get-up of their case is described by one who has been behind the scenes as of a Jesuitical character. The professors were kept in the dark as to what was going on, and the minority who could not side with the majority had to endure sneers and impudence. Such conduct is on every ground to be reprehended. A good case needs no unworthy aids. A bad case is only made worse by them. In one direction complaint was made that while tuition in Hebrew was exceptionally good, there had been a deficiency of lectures bearing on the literature and exegesis of the Old Testament and on the relative questions of criticism raised by recent discussions. The Committee of Inquiry allowed this, and suggested the supply of the deficiency. Another part of the report dealt with the Chair of New Testament Literature and Exegesis. The chief grounds of dissatisfaction were found to be—(1) excess of merely grammatical comment, with insufficient treatment of the scope and purpose of the New Testament writings in exegesis, and diffuseness connected with too large an employment of the oral method of teaching ; (2) absence of a regular course of instruction in New Testament Introduction, and the fragmentary and discontinuous nature of such lectures as are delivered ; (3) incomplete statement and defective treatment of the special difficulties arising from modern criticism. The Committee suggested that the work of the class might be improved by the professor writing his exegetical lectures, and entering more fully into the scope and purpose of the New Testament writings ; that regular instruction should be given on the subject of New Testament Introduc-



tion ; and that the professor should give a frank and full treatment of the questions and difficulties which were likely to exercise the minds of students, or to be met with in their reading, in order to aid them in the formation of sound opinions. Complaints still more pointed are made in Diocesan Conferences, and pastoral training in the Church of England is said to be deplorably deficient. The limits of our space prevent us from quoting some significant speeches which have recently been made on this question.

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**THE LATE ARCHBISHOP MAGEE.**—It is but a few months since we chronicled the appointment of Dr. Magee to the Metropolitan See of York, and now we have to record his death. He has fallen a victim to the influenza, which in various parts of the country has wrought sad havoc. Dr. Magee was in his seventieth year, and this fact, together with the impaired health from which he had suffered for several years past, furnished the only ground for questioning the wisdom of his nomination. He owed his popularity largely to his shrewdness, courage, and common sense. He was a brilliant orator, racy and epigrammatic. He could scarcely be described as a great thinker or a profound theologian, but his writings form pleasant and instructive reading, and are well worthy of republication. His administration of the see of Peterborough was, on the whole, successful. He gained, more than most prelates, the respect of Nonconformists. As Archbishop of York he would have rendered admirable service to the Church. There is something pathetic in the thought that he was permitted to "touch but not to grasp" the honours of his new position.

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**ARCHBISHOP MACLAGAN.**—Dr. Magee, who was an Irishman, is to be succeeded by a Scotchman. With a promptitude almost unexampled, it is announced that "the vacant throne" has been offered to Dr. Maclagan, Bishop of Lichfield, and that the offer has been accepted. In the mind of the Prime Minister, Dr. Maclagan's claims to the honour must have been so pre-eminent as to admit of no rivalry. Frequently these ecclesiastical appointments require prolonged and anxious consideration, but in this case the path must have been remarkably easy, and for once we are reminded of the adage, "*The king is dead, long live the king!*" Dr. Maclagan is a Scotchman of Presbyterian origin. His father, a physician to the Forces, was a Presbyterian ; his brother, Professor Douglas Maclagan, of Edinburgh University, is a prominent member of the Established Church of Scotland ; another brother, Dr. P. J. Maclagan, is (or was) an elder of the Wallace Green United Presbyterian Church at Berwick-on-Tweed ; while the late Mr. David Maclagan was an elder of Free St. George's, Edinburgh, so that the Maclagans are connected with four distinct churches. The new archbishop is a High Churchman of a somewhat narrow type. His promotion has been more rapid than could have been anticipated, either from his scholarship or his oratory. But the race is not always to the swift, nor the battle to the strong. As rector of Newington and vicar of Kensington Dr. Maclagan proved himself to be a devout, hardworking clergyman, and a good organiser, with

the knack of getting everybody about him to work. More than twenty-one years ago, he edited, conjointly with Dr. Archibald Weir, the volume of essays known as "The Church and the Age," afterwards followed by a second volume. Dr. Maclagan's own contribution was on "The Church and the People," and is well worthy of study to-day for its practical hints in the conduct of worship and pastoral work in general. In the diocese of Lichfield Dr. Maclagan has revived the order of lay deacons. Some months ago he invited the Nonconformist ministers of the diocese to tea. He entertained them hospitably and they joined him in a service at the Cathedral. But he made it evident that his desire for reunion was limited to the idea of "absorption." He would make the English Church so comprehensive "as to take everybody in." He subsequently described Nonconformists as "irregular forces," and advised his clergy that for them to take part in Nonconformist services would be to be unfaithful to their own Church and misleading to their people. On the basis he proposes, reunion is impossible, and its very suggestion is an insult to us. Dr. Maclagan will be a diligent administrator, but he has not the genius and brilliance of Dr. Magee, nor the scholarship and pulpit power of Dr. Thomson.

**FREE EDUCATION.**—If the proposals of the Government were, as has been alleged, a mere political move—a bid for the votes of the agricultural population—they have met with well-merited rebuke. The reduction of the Conservative majority in South Dorset, and the gain of seats by the Liberals at Stowmarket and Harborough, furnish a significant answer to the expectations of the Government and its supporters that the offer of free education would secure them another lease of power. The bait has not taken. We have often had occasion to commend the conspicuous fairness and candour of the *Guardian* in its attitude on the Education controversy. Differing, as we do, from its policy, we recognise its desire to be just towards its opponents of all classes. In its latest utterances (at the time we write), it will probably be regarded by the Government as playing the unwelcome part of "the candid friend." It declares that the rural electors understand perfectly that Lord Salisbury would never have offered them free education if the Liberals had not forced his hand; and if they reason about the matter at all, "they probably argue that nothing is so likely to make the Bill a good one as the reinforcement of the Liberal party in the House of Commons." Everybody knows, says our contemporary, "that what has induced the Government to promise the Free Education Bill is not an abstract hatred of school pence, but a well-founded conviction that if they do not abolish them the Liberals will." Under all the circumstances, it may be doubted whether we shall during the present session hear much more of these proposals. But, in any case, it must be made plain that schools receiving grants in lieu of fees shall be placed under popular control by means of duly elected representatives, and that there shall be at least one Board school within reach of every family in the kingdom.

**BREVIA.**—Several articles and notes are this month necessarily held over. We especially regret that the pressure on our space has made it impossible to refer

to the meetings of the Congregational Union. Dr. Brown's address from the chair was able and timely. His exposure of sacerdotal and kindred pretensions connected with the historic episcopacy was searching and thorough, and we can understand the determination of certain Church papers to ignore it, on the ground that discretion is the better part of valour.

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## REVIEWS.

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BOOKS WHICH INFLUENCED OUR LORD AND HIS APOSTLES ; being a Critical Review of Apocalyptic Jewish Literature. By John E. H. Thomson, B.D., Stirling.—PSEUDEPIGRAPHA : an Account of Certain Apocryphal Sacred Writings of the Jews and Early Christians. By the Rev. William J. Deane, M.A., Rector of Ashen, Essex. Edinburgh : F. & T. Clark.

WHATEVER hesitation we may feel in accepting Mr. Thomson's main conclusions, we cannot fail to be impressed with the wide extent of his reading, the thoroughness of his investigation, and the general sobriety of his judgment. The title of his essay has a peculiarly modern sound, and is the product of an age in which literature counts for more than it did in the days of our Lord and His apostles. Yet, is there nothing irreverent in the title, nor anything that conflicts with our belief in His true and proper Divinity. As man, He was made in all things like unto His brethren, and increased in wisdom as in stature. He was susceptible to His surroundings as we are. The natural scenery of Palestine, its social and religious institutions, its traditions and sects, and the habits and customs of its people were, of necessity, factors in the life of our Lord, and towards the intellectual and spiritual forces of His day He must have assumed a definite attitude. Books were comparatively rare :—"Of Hebrew literature, beyond the Scriptures, there certainly was not much. The First Book of the Maccabees, and the book of the History of John Hyrcanus, which has disappeared—these for historical books. There were also the stories of Tobit and Judith. Then there were the Wisdom books, the Wisdom of Solomon, and the Ecclesiasticus of the son of Sirach. That was all, if we except the Apocalyptic books." In Aramaic there were no works of moment. There is in the splendid literature of Greece no association which links it with the name of Christ. The influence of Alexandrian thought is not manifest. But "it is," writes Mr. Thomson, "a different matter with another class of books, of acquaintanceship with which there are many traces in the Gospels. The Apocalyptic books were, as we shall show, the product of that mysterious sect, the Essenes. One thing is clear, they were the product of one school, which was clearly neither that of the Pharisees nor of the Sadducees. They could not have proceeded from the latter, as they affirm the doctrine of the immortality of the soul, the resurrection

of the body, the existence of angels—doctrines which the Sadducees denied. The Talmud is the product of the Pharisaic school, and its whole method is different from that of the Apocalypses." These books included the Enoch books, the Eleventh of Daniel, the Apocalypse of Baruch, the Psalter of Solomon, the Book of Jubilees, and the Assumption of Moses. That our Lord was familiar with these writings Mr. Thomson makes it exceedingly probable. Correspondences between them and the Gospels are manifest, and it is contended that to one of the divisions of the Essenes our Lord, in a modified sense, had belonged. The argument is as reverent in spirit as it is keen in dialectic, and it would be impossible to enter upon a more interesting and stimulating inquiry, or one which throws fuller light on the intellectual and spiritual conditions under which Christ lived. We are not prepared to acquiesce in Mr. Thomson's main position. He has not sufficiently emphasised the anti-Christian elements in the doctrines and practices of the Essenes, though he has shown how naturally the leaders of the Church at Colosse, *e.g.*, might admit Essene teachers, and so unwarily lay the foundation for future trouble in the growth and development of Gnostic heresies.

Mr. Deane's work is akin to Mr. Thomson's in so far as it gives a minute and painstaking account of the contents of the Apocalyptic and Apocryphal literature. He restricts himself for the most part to the task of a narrator, but it is a task which he has discharged with intelligence and skill. He is evidently at home among the strangely interesting subjects he describes, and judges them by sound and decisive canons. His materials have been lucidly arranged, and though he does not construct any such elaborate argument as we find in Mr. Thomson's book, he clearly indicates the specific features of the Pseudepigrapha and their relation to Christian doctrine and ethics. The title is clumsy. But there is no other fault that we can find with the book. The simultaneous appearance of two such works is surely a healthy sign as to the growth of Biblical scholarship.

HISTORY OF THE BAPTIST CHURCH, READING. By C. A. DAVIS, Pastor. *Reading Observer* Office.—HISTORIC MEMORIALS OF BARTON AND MELBOURNE GENERAL BAPTIST CHURCHES. By J. R. Godfrey, Senior Pastor of the Barton Church. London: Elliot Stock.

THE history of the church at Reading goes back to 1640, and has been throughout of singular interest. Mr. Davis has written a most delightful and instructive narrative, and presented us with an ideal picture of a Nonconformist church which is now the mother of twenty-one other churches, and has sent forth thirty-six ministers and missionaries. Among its more recent pastors were John Howard Hinton, John Jenkyn Brown, John Aldis, and William Anderson. Mr. Davis worthily occupies a place in this apostolic succession.—The "Memorials of Barton and Melbourne" are not less interesting. These churches also have numerous offshoots, and have reached their power through much tribulation. How slight is the difference on vital points between the General Baptists and the Particular Baptists! The publication of such memorials as these is of invaluable service, and the example here set should be widely followed.

THE TEACHING OF CHRIST : its Conditions, Secret, and Results. By the Right-Rev. J. Moorhouse, Bishop of Manchester.—CATHEDRAL AND UNIVERSITY SERMONS. By Charles Parsons Reichel, D.D., Bishop of Meath. London : Macmillan & Co.

It is not often that the same publishers send out two volumes of sermons so remarkable as these in one week. The Bishop of Manchester has in view, as his title suggests, a more specific purpose than the Bishop of Meath, but in both volumes we have the same strong and reverent thought and lucid exposition, the same bold grappling with present-day difficulties, and the same calm confidence in the inherent truth and triumphant power of the Gospel. Dr. Moorhouse discusses at considerable length the nature and limits of inspiration, and the limits to which our Lord voluntarily submitted in the sphere of His knowledge. The position taken is not unsimilar to the position of *Lux Mundi*, though it is more lucidly explained and more carefully guarded. Dr. Reichel also has a discourse in which he takes substantially the same view. The Irish Bishop's sermons on Prayer, on Lazarus Come Forth, and on Confession are peculiarly timely. Whatever may be the administrative power of these bishops, their preaching is exceptionally strong.

THE MORALS AND MANNERS OF THE SEVENTEENTH CENTURY. Being the Characters of La Bruyère. Translated by Helen Stott.—ESSAYS ON MEN AND WOMEN. By C. A. Sainte-Beuve. Edited, with Critical Memoir, by William Sharp. London : David Stott, 370, Oxford Street.

MR. STOTT'S "Masterpieces of Foreign Authors" have made a good beginning in the two works here named. The thirteen essays of Sainte-Beuve have, indeed, already appeared in an English dress, though they are not generally accessible. They are full of that piercing insight and masterly analysis for which the great French critic was famed, and as they include such subjects as Pascal, Bossuet, Rousseau, Joubert, and Guizot, they cannot be without interest to any intelligent reader. Mr. Sharp's Critical Memoir forms a useful introduction. "The Characters of La Bruyère" will, however, be a more welcome volume to many, as it is not so well known to English readers, and can be taken up more readily in odd moments. Sainte-Beuve said of the book that though, at first glance, you may think you have taken up a book of fragments, you find yourself in a labyrinth of wisdom to which there is no end. The eulogy is deserved. Delicacy of perception, keenness of observation, racy and genial humour, and trenchant but not ill-natured satire are manifest throughout. A few specimens of La Bruyère's wealth of wisdom will be acceptable :—

"It is a very sad thing to have neither wisdom enough to speak well, nor sense enough to be silent. This is the origin of all impertinence."

"It is rude to reject with indifference every kind of praise. We ought to appreciate that which is honestly given by people who praise in us what they see worthy of it."

The following, in relation to a vice which is unfortunately on the increase, is worthy of transcription :—

"Thousands have been ruined by gaming, and yet you say calmly that people could not get on without play. What foolishness! Is there any passion, however shameful or violent, which might not put forth the same plea? Would we be allowed to say we cannot live without murders, robberies, and suicides? Why then should play be allowed, hideous play, unbounded, unceasing, where nothing is thought of but the ruin of an adversary; where one is transported by the desire for gain, desperate over loss, consumed by avarice, and where, on the turn of a card, we risk our own fortunes and those of wife and children? Is this a thing which you cannot live without, which even ought to be tolerated? And these are not the worst consequences of this folly; utter ruin follows, till food and clothing of families are sacrificed."

"The difficulty I find myself in to prove that there is no God makes me perceive the existence of one. . . . I feel that there is a God, and I do not feel that there is none. This is enough for me; all the world's reasoning is useless to me."

No section of the book is more remarkable than that which is devoted to the Pulpit. It contains suggestions which might be expanded into many discourses *ad clerum*. The following are good examples:—

"It is a mistake to preach an easy, lax morality; there is nothing in it to awaken or stimulate the curiosity of the man of the world, who fears less than we think of severe doctrine, and who even likes the preacher who makes it his duty to proclaim it. It seems, then, that there are in the Church, as it were, two sides—one speaking the truth in all its breadth without fear or disguise, the other listening eagerly, with taste, admiration, and praise, and yet being made neither better nor worse by it."

"The orator looks for a bishopric through his discourses; the apostle seeks converts; he deserves to find what the other looks for."

"A worldly or irreligious cleric, if he ascends the pulpit, is an orator. There are, on the other hand, holy men whose characters alone lead others to conviction; they appear, and a whole congregation prepares to listen, and is moved and influenced by their mere presence. The discourse which they are about to deliver will do the rest."

These are sound and useful words to receive from one who lived at the Court of Louis XIV. Since this review was written other volumes of the series have appeared, but our notice of them must be reserved.

GOD'S CHAMPION, MAN'S EXAMPLE. By the Rev. H. A. Birks, M.A. London: Religious Tract Society.

THE subject of our Lord's temptation, surrounded as it necessarily is with mystery, affords us a wonderful glimpse into the inner life of our Lord as He Himself unveiled it, and is full of counsel and encouragement. Mr. Birks has handled his great theme with a carefulness, a devoutness, and thoroughness which impart to his book exceptional worth.

THE BOOK OF LEVITICUS. By Rev. S. H. Kellogg, D.D. Hodder & Stoughton. DR. KELLOGG'S contribution to the Expositor's Bible deals with a section of

Scripture on which adequate commentaries are scarce; and although his views as to the origin and authorship of Leviticus will not satisfy the abettors of the Graf and Wellhausen school, they are not on that account the less welcome. His exposition of the ancient ritual—which, for our own part, we believe to have been literally Mosaic, or it could never have gained acceptance as such—is clear, pointed, and devout; and while it illustrates in a pleasing and instructive manner the typological import of institutions, offices, and laws, it is free from the excessive symbolism which mars the work of many evangelical commentators, and from the weak and tawdry sentimentalism which has been so frequently associated with the study of typology. Without endorsing all Dr. Kellogg's interpretations, we heartily commend his book, which will be specially serviceable to ministers.

THE LITERATURE OF THE SECOND CENTURY: Short Studies in Christian Evidences. By F. R. Wynne, D.D., J. H. Bernard, D.D., and S. Hemphill, B.D. London: Hodder & Stoughton.

THOUGH disclaiming all pretensions to originality, these able lectures are no parrot-like echo of the works of Lightfoot and Westcott, Salmon and Sandy. Canon Wynne has traced the formation of the Canon, and shown that no book was admitted into it unless its claims were practically indisputable. The Christ of the Gospels is shown to be the historic Christ, and the picture given of Him in the Gospels to be literally true. This is proved in part by the contrast which Mr. Bernard draws between the original and the apocryphal Gospels, as also between the Gospel and the ecclesiastical miracles. Prof. Hemphill is a recognised authority on the Diatessaron, which he here discusses most effectively. The book is a capital popular manual on a subject which is attracting increased attention among intelligent young people.

JOHN KENNETH MACKENZIE, Medical Missionary to China. By Mrs. Bryson. London: Hodder & Stoughton.

ANOTHER valuable addition to our missionary literature. Mrs. Bryson is herself a missionary and the wife of a missionary at Tientsin, and was fully acquainted with the true-hearted man whose life she records, and in full sympathy with his work. Dr. Mackenzie, through his quiet and efficient work, largely overcame the Chinese prejudice against Western medical science, and was the means of securing the foundation of the first medical school in China. The story of his early life, his conversion, his medical training, his acceptance by the London Missionary Society, and his successful labours are well and vividly told, and many novel and instructive glimpses are given us into Chinese habits and customs. Books of this class are the best answers that can be given to the heartless criticisms to which missionaries have lately been subjected.

THE JOURNAL OF SIR WALTER SCOTT, 1825-32. From the Original Manuscript at Abbotsford. New Edition. Edinburgh: David Douglas.

WE wrote at length on the first edition of this Journal a few months ago, when it appeared in two handsome volumes. It is now issued in one, at a price which brings it within the reach of ordinary readers. It is well got up, and, indeed, a

better edition need not be desired. The Journal will always be dear to lovers of Scott. It is in these pages that we see his true greatness, as he was working at high pressure for a purpose which reflected on him unbounded honour. He was, as we before called him, a Christian Stoic. His heroism and cheerful resignation would shame most of us, though we should like to have seen a more direct reliance on the consolations of the Gospel. The book deserves and will amply repay frequent perusal.

GRAY DAYS AND GOLD. By William Winter. Edinburgh: David Douglas. It is not only Americans travelling in Great Britain who will be enabled by this book to find in their travels "the gold of thought and fancy," but Englishmen themselves will learn where to look for, and how to prize, the choicest literary and historic treasures of which their nation boasts. There is an undefinable old-world charm in Mr. Winter's essays. He has imbibed the spirit of our ancient romance, and yielded to the spell of our great masters of thought and expression. Many of us remember his "Shakespeare's England," to which this volume is a worthy companion. The pages devoted to Dr. Johnson, Wordsworth, and Matthew Arnold are welcome, but the most delightful are those which descant on Highland beauties, and on Sir Walter Scott, of whose recently published journal we have an exquisitely graceful account. No book could transport us more charmingly into the grand and romantic scenes it describes.

LETTERS OF SAMUEL RUTHERFORD; with a Sketch of his Life, and Biographical Notices of his Correspondents. By Rev. Andrew A. Bonar, D.D. Edinburgh and London: Oliphant, Anderson, & Ferrier.

THE lectures which Dr. Whyte, of Edinburgh, is at present delivering on Samuel Rutherford will doubtless largely increase the number of readers of these delightful productions. They hold a unique place in our literature, and breathe a spirit of passionate devotion to Christ, of fervent, tender affection blended with heroic courage, and abound also with wise counsel and unflinching comfort. They are in every view a priceless legacy, though some of their expressions border too closely on the sensuous, and greater restraint, or reserve, is generally to be commended. Dr. Andrew Bonar has earned the gratitude of all lovers of Rutherford and of all evangelical Christians by his full, sympathetic, and judicious notes. This edition is *facile princeps*. It is handsomely printed and admirably got up.

A POPULAR ARGUMENT FOR THE UNITY OF ISAAH; with an Examination of the Opinions of Canons Cheyne and Driver, Dr. Delitzsch, the Rev. G. A. Smith, and others. By John Kennedy, D.D. London: James Clarke & Co.

It is useless to ignore the fact that the opinions of the "advanced critics" have made great progress, and are accepted in quarters from which they would a few years ago have been rigorously excluded. They demand and must receive intelligent and unbiased consideration. No declamation against their dangerous tendency will result in their abandonment. Dr. Kennedy here meets them fearlessly and manfully, and we cordially add, in our view, successfully. He shows that, on the testimony of the foremost Hebrew scholars, we are not constrained to



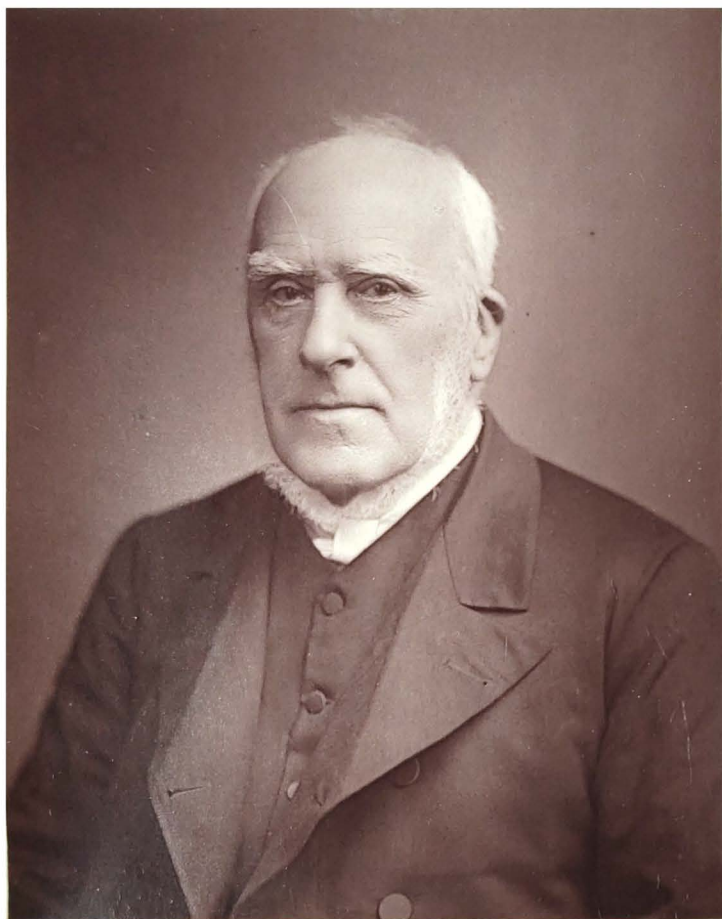
surrender "the unity of Isaiah" on philological grounds, and that objection to the miraculous in prophecy will ultimately be found to be the real reason which has led men to talk of two or more Isaiahs. The treatise is timely. Its clear and cogent reasoning, its apt illustrations, and its manifest sincerity cannot be without great influence.

**THE PULPIT PALLADIUM OF CHRISTENDOM :** being Lectures on the Fundamental Essentials of Man's Personal Salvation. By J. Henry Skewes, Vicar of Holy Trinity, Liverpool. London: S. W. Partridge.

THERE is much in Mr. Skewes's vigorous denunciation of formalism, conventionality, barren orthodoxy, and worldliness which might have proceeded from the pen of his Bishop (Dr. Ryle), as it was wielded years ago. He laments the lax and careless departure from the old paths, and censures the pulpit for its subservience to the pew. His exposition of the evangelical system of doctrine is lucid and forceful, and we believe with him that these doctrines must be preached if the Church is to prosper and souls are to be saved. There is amid many exaggerations reason for the following criticism on the remarks of speakers at conferences, &c., as to getting people to attend places of worship:—"Compare these remarks with the teachings of the New Testament and the contrast is almost incredible. Either said speakers are as spiritually ignorant of the New Testament as the most obtuse native of Hottentot, or else the New Testament ought to be consigned to the lumber-room. There can be no midway conclusion."

#### BRIEF NOTICES.

THE Religious Tract Society send us the following:—(1) "Stories from the Life of David," by the Rev. Frederick Langbridge, M.A., which forms the fourth volume of the Stepping-stones to Bible History. It is pleasantly written and admirably illustrated. (2) Miss Eva Travers Evered Poole's "Flower Stories" for our little folks, with an appropriate address for each month of the year, will be cordially welcomed by parents and teachers. (3) "The Secularist Programme; or, Friendly Words to Working People," by Rev. W. Harris, Victoria Docks. An able and succinct comparison of the Secularist and the Christian views of life. "The Fall of the Staincliffes," by Alfred Colbeck (Sunday School Union, 56, Old Bailey), is the £100 prize tale on gambling. It is well worth the distinction it has gained, and will, we trust, save scores of young men from the loss of many hundreds of pounds, and from those graver losses which no money can express. It should be widely circulated. "The Book Fund and its Work" (Passmore & Alabaster). Mrs. Spurgeon has continued her noble work with unabated vigour, and distributed during the year 6,867 volumes to 484 recipients. Clergymen and ministers of all denominations share the results of her loving and generous labours. "The Greatest Fight in the World," Conference Address by C. H. Spurgeon (same publishers), reaches us at the last moment for notice this month. It is a ringing trumpet-call, abounding in wise and inspiring counsels. The get-up and the title of the booklet remind us of Professor Drummond's "The Greatest Thing in the World." If imitation be the sincerest form of flattery, Mr. Drummond or his publishers must be in some risk of becoming vain.



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years after<sup>2</sup>  
John Aldis

THE  
BAPTIST MAGAZINE

JULY, 1891.

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THE REV. JOHN ALDIS.

[T] is not always the case that the men who are most seen and heard, or are most talked about by their contemporaries, exert the deepest and most enduring influence on their race. There are two ways of reaching the front, whether in the movements of the Church or of the world: the one by pushing yourself with all the force and advantages you possess or may be able to command; the other by being urged forward by the needs and influence of the society in which you happen to move. Not a few, however, of the noblest character and loftiest intelligence are too self-respecting to adopt the former, and too destitute of ambition, or too much afraid of its influence, willingly to yield to the latter. They prefer the shadier paths in which they can act with less notice and excitement, although not with less effect for good on the world around them.

This train of thought has been suggested to the writer by the character and career of the friend who is the subject of this sketch, and whose portrait so many will be glad to see illustrating the present number of the BAPTIST MAGAZINE.

Like many of the Lord's most eminent servants, Mr. Aldis was the child of humble but pious parents, whose teaching and example could only leave a salutary impression on his mind, heart, and life. He was born in Colchester on May 11th, 1808, but removed to London in 1822. His early life was spent amongst the Independents, to whose preaching he ascribes the influence which led him to speak in public and the shape which that speaking assumed. The scene of his repentance was Pentonville Chapel, and the occasion and instrument of it

a sermon by a visitor, whom otherwise he never knew. Such a circumstance should encourage the servants of Christ to hope that their labours are not seldom employed by the Divine Spirit to accomplish ends of which they may be permitted to know nothing till they pass within the veil. The circumstances which issued in Mr. Aldis becoming a Baptist are deeply interesting. He had accepted a request to defend Pædobaptism in connection with a Mutual Improvement Society, when, as has been the case in so many instances, the advocate was slain by his own weapon, and he had the honesty and courage to acknowledge his own defeat. He was baptized in Spencer Place Chapel by the Rev. John Peacock, "of holiest memory," and thenceforth became one of our most earnest and devoted ministers; never, however, forfeiting the esteem of the denomination from which he had thought it right to sever himself, but often throughout life occupying some of their most prominent pulpits. In 1828 he entered Horton Academy, then under the presidency of the learned Dr. Steadman, from whom many of our brethren in the generation which has now well-nigh passed away received their training for the ministry. In 1830, Mr. Aldis accepted the call of the church meeting in George Street Chapel, Manchester, where he laboured with growing acceptance and popularity for about eight years, and became known to a constantly widening circle of friends. Even now you may occasionally meet with his portrait, occupying an honourable place in the house of some Baptist family in Manchester, by whom he was revered and beloved in those early days. I was shown into a room there several years ago, where the first object that struck me was the likeness of my friend. A slight, shapely figure, with dark hair and complexion, and that quiet but piercing eye, which having seen once, you could not soon forget. In 1831, Mr. Aldis married Letitia, the youngest daughter of his old tutor, Dr. Steadman, and that lady was spared to him as his companion and help through the greater part of his ministerial life. In 1838, the church meeting in Maze Pond Chapel, London, succeeded in inducing Mr. Aldis to leave Manchester, and to undertake the pastoral oversight in that important sphere. His ministry at Maze Pond continued till 1855, proving both happy and highly successful, during which time he became one of the best known and most highly esteemed of our London ministers. To the world outside the Baptist denomination the name of Mr. Aldis received a

wide recognition through the eminent position attained by several of his sons. With characteristic modesty, Mr. Aldis credits their mother with the principal share in securing that splendid result. Mrs. Aldis had imbibed her father's piety and inherited his mathematical faculty; and if there be any truth in the doctrine of heredity, her gifted sons may be cited as credible witnesses to that truth. Of her six surviving children, the second, bearing the honoured name of his father, is a Baptist minister, and was prepared for the ministry in Bristol College, commencing his ministerial labour in 1862. The third son became senior wrangler and Smith's Prizeman at Cambridge in 1861; the fourth, sixth wrangler, with classical honours, 1863; and the fifth, second wrangler and Smith's Prizeman, with classical honours, 1866. Under the radiance of such a constellation one does not wonder at seeing such a man as Mr. Aldis taking shelter behind the shadow of his sainted wife! Somewhat tired of the incessant demands on a public life in London, Mr. Aldis was induced to accept an invitation from the Baptist church in King's Road, Reading, in 1855, where he laboured with great acceptance and distinguished usefulness for the next fourteen years; the trusted comrade of men of his own age, and the ever considerate and judicious counsellor of his younger and less experienced brethren. To the no small grief of his numerous friends in Berkshire, Mr. Aldis was persuaded to bid farewell to the Reading Church in 1869, and to accept an urgent invitation from Plymouth to take charge of the George Street Church in that town. It was there he closed his labours as a pastor in 1877, to the great disappointment and regret of the many who knew how fully he retained the singular powers he possessed for usefulness in and out of the pulpit. The years, however, which have intervened since '77 have not been years of inactivity or uselessness. He has been almost constantly preaching in different parts of the country, and his form and voice are still familiar at our great denominational gatherings in London. May such long continue to be the case!

In 1866, the Baptist Union enjoyed the privilege of Mr. Aldis's chairmanship, and his services on that occasion won golden opinions from all his brethren. But he was not the man to set or to follow the example of those portentous treatises which more recent presidents have felt it their duty to promulgate from the chair. "The half is more than the whole," says the Greek proverb, but how few of us have

sagacity enough to perceive, or self-restraint enough to act upon, that suggestive maxim. Since then, none who had the privilege of listening to him can soon forget the addresses which he has given on public occasions, especially at missionary prayer-meetings in Furnival Street, and to missionaries about to leave England to take possession of their different fields of missionary toil; much less could those honoured brethren themselves forget the wise and loving words which he uttered, or the tender and pathetic tones in which those words fell upon their ears.

As a preacher Mr. Aldis has had few equals, and, in some respects, no superior. His sermons, although carefully thought out, have nearly always been delivered extemporaneously. His style, clear, easy, and flowing, has been free from all efforts at display, but abounding in felicitous phraseology and apt illustrations, reminding one not seldom of Pope's description of the Thames at Richmond:—

"Deep, yet clear; tranquil, yet not dull;  
Strong, without rage; without o'erflowing, full."

It has appeared to us that Mr. Aldis was hardly ever heard at his best on great occasions, when large assemblies came together to listen to him. Some of his happiest efforts have been enjoyed by village congregations, on the occasion of those anniversary services at which he has always been ready to render assistance. On such occasions he has given full play to the warmth of his heart and the range of his fancy, often leaving his hearers surprised and entranced, as well as melted and edified.

And if he never reached that giddy height of popularity to which some in our own day have vaulted as by a single bound, and which others have approached after years of toil and strain, he has both escaped the danger of such a perilous course and been saved the humiliation which so often attends the descent on the other side. His whole spirit and bearing testify that he has cared more to "dwell in the secret place of the Most High, and to abide under the shadow of the Almighty," than to attract admiring crowds and delight the votaries of popular oratory.

Although among the wisest and best equipped of the ministers of our day, Mr. Aldis has never assumed the functions of a judge amongst men younger and less gifted than himself. Clear and fear-

less in the enunciation of his own doctrinal views, he has arrogated to himself no right to dogmatise to others, much less to pass sentence on any from whom he may have seriously differed. Eminently fair in spirit and rich in his sympathies, he has ever been ready to help and encourage his younger brethren; and it may be fearlessly asserted that there is not a man alive to-day, nor one who has passed to his rest, who bears or has borne a wound in his spirit inflicted by word or deed by the sainted John Aldis.

Forbidden as I am to speak in eulogistic terms of our venerated friend, I must not be denied the right to say that personally Mr. Aldis is one of the most loveable of men. Free from every vestige of conceit and superiority, overflowing with quiet and genial humour, without one particle of cynicism, ever ready to enter into the feelings of others, he has been the delight of every social circle in which he has moved, attaching himself by enduring ties to all who have enjoyed the privileges of his friendship.

This little sketch would hardly be complete without some reference to Mr. Aldis's daily habits. His one cherished recreation has been *walking*. He has been throughout life a peripatetic, and something more than a peripatetic philosopher, some of his best sermons having owed much of their form and beauty to that invigorating practice, to which also may most likely be attributed the robust health and sustained energy with which he is so exceptionally favoured in the far-advanced evening of life. The language of a great and good man on the other side of the Atlantic might be adopted by Mr. Aldis as descriptive of his own feelings and practice. To a brother in an apparently far more enviable position than himself, he might have many times said, with Oliver Wendell Holmes—

“ You may hurry away on your lonely ride,  
Nor deign from the mire to save me ;  
I will paddle it stoutly at your side  
With the tandem that Nature gave me.”

That “ tandem ” has done Mr. Aldis good service through a long, happy, and useful life, adding, perhaps, no little to its length, happiness, and usefulness. If a sound body is to be enjoyed, as the condition and vehicle of a sound mind, the laws of health must not be disregarded; nor are any of those laws more imperative in their

demands than those which enjoin systematic exercise in the open air, and free intercourse with the vivifying scenes of nature.

We have only one fault to find with Mr. Aldis, that he has not given us more of *himself*. With an intellect thoroughly disciplined, a mind richly stored, and faculties equal to almost any effort, we feel somehow as if we had a right to expect at his hand some literary or theological achievement worthy of the high place which he cannot but occupy in the esteem of all who know him. But he seems to have had no desire to add to the "many books" of making which, if there was no end in Solomon's days, there certainly appears to be no end in these. Let us be thankful that our dear friend has been spared to us so long, and pray that whatever remains to him of this fleeting life may be more and more brightened by the rays ever increasingly falling from the perfect brightness beyond. It was a circumstance fraught with deep interest that Mr. Aldis was enabled to preach and conduct the service at the re-opening of New Park Road Chapel, Brixton Hill, on the first Lord's-day in June, having preached at the opening of the same place of worship just forty-eight years ago; and it was pleasant to see how hale and well he looked, and to listen to the mellow, rich tones of a voice that has lost little, if any, of its music or its power.

JOSEPH DREW.

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### SPIRITUAL TIT-BITS.

"THERE is," says Mr. Jacobs in his recent volume of "Essays and Reviews," "a general tendency now-a-days against taking intellectual nourishment in anything but small doses. The enormous growth of the magazines is at once a result and a cause of this. *Tit-Bits* completes what the *Fortnightly Review* began. It is, indeed, an age of tit-bits." The description, though severe, is accurate. It would be impossible to find a single phrase which hits off more happily one of the leading characteristics of our age, or points out more decisively one of its chief weaknesses. "It is an age of tit-bits." The periodical so named has an enormous circulation and caters for a wider public than any of the older and more venerable organs of the press can reach. It is read with avidity by



thousands and tens of thousands who would turn away with undisguised contempt from the pages of the *Spectator* or the *Saturday Review*, and who would sooner be chained to the oar or made to ply the axe than be compelled to master the contents of the *Nineteenth Century* or the *Contemporary Review*. Books, unless they consist of bright, lively, and sparkling essays, are at a discount. The results of long and severe thinking, of wide research, and of close, compact reasoning, are not in great demand. To speak of "intellectual nourishment" is in many cases a misnomer. So far as manly and independent thought, patient inquiry and sound discrimination are concerned, we see a condition which would be more correctly described as intellectual starvation. The reading of too many is not intended to be a serious occupation, scarcely an occupation at all,—it is a hurried glancing at the printed page—a search for amusement—a pastime; and whatever demands attention is scornfully resented. So far from denying their relish of tit-bits, scores of people glory in it, and in the most barefaced manner tell us that the day for essays, lectures, and sermons is past. Concentration of the mind, quiet and prolonged meditation, efforts to see life steadily and to see it whole, are out of fashion; the habit is antiquated, the power which underlies the habit is being lost. Concentration—keen, eager and untiring—is common enough in business, and is no doubt indispensable to the highest success. Possibly the excess of it there accounts for its absence in other quarters. Is it that men are so jaded and exhausted that outside of their business engagements they have neither spirit nor energy left? Do the hurry and rush of life, the constant high pressure, the restless competition, the eagerness to grasp the highest prizes produce a lassitude and *ennui*, and create a necessity for influences that soothe and charm rather than for those that arouse and instruct? If so, all sense of the proportion of things must have been lost, and men are wilfully contracting the sphere of their life and sinking to the position of money-making machines.

There is no virtue in dulness, nor is length a necessary mark of excellence, either in article, essay, or sermon. Solidity and strength do not imply the absence of pith, raciness, and point. Thoroughness does not require prolixity, or exclude the play of fancy. Every power of the mind and heart should be enlisted in the service of truth—reason, imagination, emotion, and will; and instruction resulting from

the exercise of these powers cannot be uninteresting to men who are prepared to think.

This delight in tit-bits is affecting the pulpit, and has much to do with the current estimate of its power. The supreme virtue of a sermon is too commonly regarded as its brevity. It is valued, not for its lucidity of exposition, its devoutness of spirit, its aptitude of illustration, or its practical bearing on life, but mainly for its brevity; and if it be not brief, according to our modern standards, all its other excellencies go for nothing. Such and such a man, it is often said, is by far the best preacher in the neighbourhood. He is thoughtful, fresh, and unconventional. His judgments are sound, his imagination is chaste, his reason is clear and convincing, his style is good, and his spirit excellent. But he never preaches less than forty minutes, and how can people be expected to listen so long?

Many modern sermons might be not inaptly described as spiritual "tit-bits." They are in every way clever and telling; they abound in short crisp sentences, in pleasing metaphors and taking anecdotes. But there is in them little instruction. No dominant idea rules them; no central truth gives them coherency and strength. They are, notwithstanding all their cleverness and sparkle, little better than what Andrew Fuller called "a mob of ideas," and people may listen to them till doomsday without becoming much the wiser or understanding more perfectly the will of God. If the liking for tit-bits prevails it will not be long before we witness the beginning and the progress of the change which Professor Mahaffy calls—though it is sometimes said to be far off—"the decay of preaching." It is not without reason that some of our wisest men warn us of the increasing difficulties which beset the occupants of our pulpits. This is a case in which we may most fully meet the real needs of our age by apparently ignoring or resisting them. It is far more important, to adopt Mr. Hunter's distinction, that the sermon should judge the people than that the people should judge the sermon. Tit-bits may be very pleasant. Tender and delicate morsels may form a welcome complement to solid and nutritious food; but people cannot live on them. We need more than delicacies and highly-flavoured meats. Substantial joints cannot be displaced with impunity, and others than "Esquire South" may be "pampered with tit-bits" till they "grow wanton."

The frequent conferences which are held on Preaching, Public

Worship, the Best Means of Reaching the Masses, How to Make our Services Attractive, and themes of a kindred character, indicate that we are remote from the time when such inquiries will be superfluous. Let us, by all means, have frank and fearless discussion, and amend whatever is faulty in our methods, whether of preaching or of worship. But are we not apt to make too slight a reference to the teaching of the Bible as our supreme guide, and to the principles of Christian work as there laid down? The authority of Jesus Christ, the nature and composition of the New Testament Church, the spirituality of its methods and aims, the inherent sinfulness of man and his natural opposition to God are virtually ignored, and it is taken for granted that we can charm him into goodness and grace if only we are wise enough and clever or eloquent enough, or if our methods are sufficiently flexible. It is too often implied that the preacher's function is to amuse people, to furnish them with an hour's entertainment, and to make the pulpit a rival to the Variety theatre. Mr. Spurgeon recently compared the churches which have adopted certain new-fangled methods of attraction to toy shops, and declared that their effect has been for evil rather than for good. "The new toys have been exhibited, and the people, after seeing them for a little, have moved on to other toy shops." Woe be to the preacher whose highest aim is to draw large congregations and who makes it his rule to please men. The best and most fruitful sermon is rarely the most pleasing. Its excellence will lie in its power of penetration, of rebuke and warning, of edification and of stimulus. It will not improbably send men away dissatisfied with themselves, with a deeper sense of their deficiencies and sins, with a quickened feeling of responsibility, and a clearer view of the authority and grace of Christ. Such preaching is not likely to call forth compliments. The preacher may hear no flattering remarks as to his interesting and delightful sermon. Some may even resent his fidelity, and he may have to lament that there are few who believe his report. His chapel will not be thronged by pleasure-seekers; devotees of fashion and respectability, lovers of easy-going religionism, whose profession is but a compromise with their conscience, will probably not care for his ministry. But none the less will he have the approval of his Lord, and his words will sink deep and exert an influence which more showy and sensational methods could never possess.

## THE LESS KNOWN PROPHETS OF ISRAEL: MICAIAH.

THE story of Micaiah's fidelity is twice told, almost without variation.\* This double record is an evidence of the value attached to his ministry by the compilers of sacred history, and by God, who, without their knowledge, guided them in their selection of facts and incidents. Ahab's words, "He doth not prophesy good concerning me," † indicate that Micaiah had for some time exercised his prophetic office. This meeting in "an open place at the gate of Samaria" was not the first meeting between the king and his faithful monitor. It has been conjectured that the anonymous prophet who reproved Ahab for his fatal leniency to Benhadad was none other than Micaiah, the son of Imlah. ‡ Be this as it may, the narrative of their meeting on this critical occasion is full and impressive; and the part our prophet sustained bore directly on the predictions of Elijah, the judgments of God on Ahab and his house, and the fortunes of Israel. Such records act as tonics, giving tone to the life of nations and individuals; conscience is moved by them to activity, and moral judgments become invested with the power which is their due. We dare not allow such heroism to become "a faded fresco on the walls of memory"; our clear duty lies in preserving its original freshness and brightness.

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Emerging from long confinement, worn and despondent, Micaiah obeyed the royal summons. On the way he used up his moral strength in repelling the suggestion of the king's messenger, and in vehemently declaring his purpose to be true to God at all hazards.\* Excited and exhausted, he found himself suddenly in the presence of royalty, with a brilliant assembly of the great ones of the earth ; the mystic chorus of the calf-prophets rose on every side ; the good Jehoshaphat, King of Judah, sat complacently on his throne ; the flowing tide of popular excitement swept in one direction ; and what wonder if, with will paralysed, eyes dazzled, and no voice left him but the voice of the hour, he sank into the strong current and floated with it. The case appeared desperate ; it was vain to struggle : "Go, and prosper ; for the Lord shall deliver it into the hand of the king."† The faltering was only for a moment ; but Micaiah was neither the first nor the last brave man who has quailed before the unexpected demands of a great crisis. This view best accords with the grouping of incidents in the story, with the prophet's circumstances, and with the gravity of the issues at stake. It also brings him into line with Elijah, in his flight from Jezebel, and with John the Baptist, when from prison he sent to Jesus, asking, "Art thou He that should come, or do we look for another?"‡ Happy the servant of God who has no experience of such "fainting fits" !

*Micaiah's recovery was immediate and complete.* The first step towards it was Ahab's fierce challenge, "How many times shall I adjure thee that thou speak unto me nothing but truth, in the

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common affairs are influenced by the powers there, may be repulsive to nineteenth century materialism; may enrage modern Sadducees who "believe there is neither angel nor spirit"; may be unable to win acceptance in great cities, the "head-centres of worldliness"; but it made Micaiah the forerunner of the noblest prophets, Isaiah and Ezekiel; and is in perfect harmony with the Book of Job, the teachings of Christ, and the remarkable deliverances of the great Apostle of the Gentiles.\* Surely this is God's message for our times. Scepticism about the unseen, so foreign to the finest minds of former generations—prophets, seers, poets—cannot all at once become the principal sign of progress. The spirit-world is the home of formative forces, and holds beneficent sway.

"The spirit world around this world of sense  
Floats like an atmosphere, and everywhere  
Wafts through these earthly mists, and vapours dense,  
A vital breath of more ethereal air."

The Lord sits for ever on His throne; ten thousand times ten thousand stand ready to do His bidding; even evil is His servant; and when judgment is decreed, He never lacks executioners,— "ministers who are a flame of fire." The vision Micaiah beheld for one solemn hour remains true for all the ages.

There is a frontier line which the powers of the celestial world never pass. When their commission is executed, to the last syllable of it, *human freedom is left unimpaired*. Whatever be the pressure, either of good or evil, no trespass is ever permitted on the private domain of the soul. The lying spirit "enticed Ahab"; † farther it dared not go. The decision was the king's own. Even at that late hour it might have been reversed; and Micaiah's vision constituted a powerful appeal in that direction. Whatever be the conditions under which it is reached, the rebel's doom is his own. "He eats of the fruit of his own doings." On the other hand, this vision corrected the balance of power; it animated and supported the lonely witness. Israel's hosts, princes, prophets were on the other side; God's witness appeared to be alone; in reality, the hosts of heaven were with him; and he held a humble place in a numerous and exalted hierarchy. Many disconsolate workers would pass from "the shadow of death

\* Eph. vi. 12.

† 1 Kings xxii. 22.



into the morning," if God were to open their eyes, and celestial agents and energies were to flash into full view.

The last words of this wonderful vision were punctuated by a rude blow, the signal for a general outburst of anger and outrage. Harder to bear perhaps than the insolence of false prophets was the silence of timid friends. How was it Jehoshaphat had no word to utter on behalf of the champion of God's truth? Without remonstrance Ahab was permitted to gratify his vengeance, and loading the prophet with contempt, he consigned him to prison. A favourite device this with persecutors in power, though discredited, to some extent, in later times. But the imprisonment in this instance was brief. A few days later a chariot passed through the streets of Samaria; it was the king's chariot; everyone knew it. Instead of bearing to the palace a proud conqueror, it carried only a dead corpse! Disguises availed not. The sinner entangled in his just doom never escapes by clever devices. The arrow sent at venture reached its mark. "The king died, and they buried him in Samaria." The prophet's vindication was as swift as it was complete; and "all Israel knew that Micaiah was established to be a prophet of the Lord."

J. R. WOOD.

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## OUR COLLEGES, WITH SPECIAL REFERENCE TO REGENT'S PARK.

THE papers of Mr. Shakespeare in the BAPTIST MAGAZINE for February and June seem to require special notice on the ground of their principles and of the alleged facts quoted to support them. And, as I may be supposed to be familiar with both, I may be excused in asking for a little space by way of reply. The important practical question with which the second letter ends might very well have been stated and enforced on its own merits.

### WHAT OUR COLLEGES ARE NOT.

1. It is not the business of theological colleges to train schoolmasters. But it may be their business to make men accurate scholars in all they profess to teach, and to the extent to which they teach it. Logic and mathematics demand exactness, and mistakes are worse than useless. The Greek of the N. Testament (*e.g.*) requires an accurate

knowledge of words, derivations, cases, tenses, prepositions, and of the effect of each on what is a *Divine message*. The theology which is at once an interpretation of Scripture and the result of exact reasoning requires both the logic and the Greek. The good textuary, the clear reasoner, the loving and devout disciple—he is practically the good theologian and the good preacher—in what is most essential.

And I may go further. It is not the business of a theological college to make preachers. The true preacher is God-made. In the discipline that certifies and improves his gifts he may, no doubt, be man-made—by himself or by others. All we have to do is to train to greater efficiency the godly men who profess to have a call to the ministry, and whose pastors and churches recommend them, often after much inquiry and deliberation, as possessing gifts and graces for that work. It may be possible for Herkomer to see the making of a Raffaele in the sketch of a young draughtsman; but the insight is not possible in the case of the complex qualities that are required in a young preacher; or we should never have had three pastoral epistles—besides no end of exhortations in other inspired writings—on what makes a *good minister* of Jesus Christ. This fact needs to be remembered when the colleges are condemned—or the churches, or the pastors—for some of the men they train. Even under the Great Teacher Himself one trained apostle in twelve proved a failure—an awful fact, though not without its consolation.

#### ONE PECULIARITY OF REGENT'S PARK.

2. One peculiarity of our system at Regent's Park has been to treat all who are divinely called to this office as needing, to a large extent, the same training, the extent depending in part on the ability and the early advantages of the student and the use he has made of them, and in part on the state of education among the people. We have had degree-men and non-degree-men; men of proved ability but small knowledge, and men of good education. The advantages of training the two sets of men together is seen in two ways. Friendships are formed between the two classes; while the scholarly student is taught by experience that scholarship without preaching power is comparatively useless, and the preaching student that preaching power needs to be supplemented by intelligence and accuracy of

Bible knowledge. I deem it of great importance (for ministers and for churches) that the two classes should be trained together. Only half of our Lord's disciples have left proofs of their literary skill, and yet all were educated in one company, and each helped the training of the rest. This principle does not lighten the work of tutors; but it has a bearing on the question of a class education at the English Universities. I should not object to theological colleges made up of graduates only; but I profess a strong preference for colleges where the ministry and the spirit of the ministry are supreme, with as much diversity of acquirement at the outset as is consistent with the common teaching and fair progress of all. The opposite system which classifies colleges, according to the secular scholarship of the students, is apt to be mischievous both to the ministry and to the churches.

#### FOR WHAT STUDENTS INTENDED.

3. Our present plan at Regent's Park is to receive three kinds of ministerial students. (a) There are those who have taken a degree in some university (of whom we have had five or six within the last three years) or have spent two or three years at other colleges; these generally come for three years, which they devote to Biblical, Ethical, and Theological work: (b) Those who intend to graduate and are received for *five* years, being expected to matriculate before they enter: And (c) those who enter for four years, not intending to graduate, but able to go on with "Intermediate" classes. In the cases (b) and (c) the last two years are devoted to Biblical and Theological work, and in both cases part of the preceding two or three years respectively. Each theological student, in fact, may count on about three years of Biblical and Theological study alone. If a student has matriculated in the *First Class*, or has passed the "Intermediate" before entering, we may allow him to go up for his M.A. in his fifth year, if that can be taken without injury to his theological work. And recently we have resolved that if good candidates present themselves who have not matriculated, we may make provision for their receiving a year's elementary training, so that they may matriculate before their college-course proper begins.\*

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\* It is worth noting that, in addition to the three classes of students mentioned above, there has been for forty years a class of lay students who pay to the Col-

I mention these details for a double purpose: first, to show the pains taken to secure, in every case, what is equivalent to *three years* of Theological and Biblical training; and then to secure the help of our friends, in simplifying this machinery, by securing for the people at large a good system of *secondary* education. What we want is an educational provision for connecting our common schools with the higher education of our Universities. Scotland has it; Wales is claiming and getting it; Churchmen have it in the old grammar schools, in the great historical schools (Harrow, Eton, &c.), and largely in County schools; but for Nonconformists, and indeed for the great mass of our young people, it is not to be had. In the forty years of ministerial training I have known, we have not had four students from all the grammar and public schools of England. If such secondary schools existed and were available, the value of popular education would be doubled, and nearly half of our work would be unnecessary. Our *Union* might, with advantage, follow the example of the Congregational Union in this business; without such schools the opening of the Universities is comparatively useless.

#### WHAT TIME IS GIVEN TO LATIN, GREEK, HEBREW.

4. "As a matter of fact," it is said, "the student devotes as much time to Latin, Greek, and Hebrew, as to all other subjects put together" (p. 263). As a matter of fact, I reply, he gives to Latin, Greek, and Hebrew scarcely more than half the time he gives to other subjects.

In his *first* year he gives three hours in class to Latin in each week, and three to Greek, or six in all. To English Grammar and Composition, to Butler (or Logic), to Bible Hand-book, to Sermonising, he gives two hours each, and one to Bible-reading, or nine in all.

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lege a moderate sum for their support and education. Upwards of 100 have passed through the College in that time. Thirty of them have taken degrees, chiefly in the University of London; twenty-five have held Havelock Scholarships, eight of whom have gained good positions in the Indian Civil Service; six have become ministers or missionaries; five are in the Indian Medical Service, and three practise at the Indian Bar. The introduction of a lay element has also enabled the Committee to receive lay students who were desirous of becoming ministers, and from this class a considerable number have become preachers and missionaries. All that has been paid by all lay students has been paid to the funds of the College.

In his *second* year he gives four to Greek and Latin, and three to Hebrew, or seven in all; to English Literature, to Logic (or Butler), to Bible Hand-book, to Greek Testament, and to Sermonising and Bible-reading, he gives two hours each, or ten in all.

In his *third* year he gives two hours to Latin (if an "Intermediate" student), two to Greek, and three to Hebrew, seven in all. To Divinity he gives three or two; to Greek Testament, to Old Testament Exegesis, to Church History, to Moral Philosophy, he gives two hours each, and one to a Sermon Class, or twelve in all. And in his *fourth* year he gives to Latin and Greek no time; to Hebrew three hours in all; and to Divinity he gives three hours or two; to Greek Testament, Church History, Old Testament Exegesis, and to Moral Philosophy, two hours each in class, and to Sermon Class one; or twelve in all.

That is, the time given in class to Latin, Greek, and Hebrew, as compared with the time given to Bible Introduction, Butler, Logic, English Literature, Sermonising, Old Testament and New Testament Exegesis, Divinity, Church History, and Moral Philosophy, is as 23 to 43; or for four years of forty weeks each, as 920 is to 1,720—not "equal to all other subjects," surely.

How this misapprehension has arisen it is not easy to tell. It should, anyhow, be noted—(a) that Hebrew does not begin till the second or sometimes the third year; (b) that Latin is not continued beyond the second year, or very occasionally the third year, of a student's course; (c) that the last two years of every student's course are mainly devoted to theological and Biblical study; (d) that if men enter after they have completed a secular course of study, they give the whole of their three years to Biblical and theological work; and (e) that our recent tendencies are all in favour of raising the standard required on entrance, so as to secure more time for what is our proper business—the Bible and "Theology." \*

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<sup>c</sup> It may perhaps be thought that the hours spent in class are no fair representation of the time actually given by students to a subject. But if the facts stated above be kept in mind, and it is remembered that even if the hour in class is devoted to a lecture, admitting no previous preparation, a proper system of examination requires everything to be mastered sooner or later. The hour-measure, therefore, the session through, is the surest test.

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A vital breath of more ethereal air."

The Lord sits for ever on His throne; ten thousand times ten thousand stand ready to do His bidding; even evil is His servant; and when judgment is decreed, He never lacks executioners,— "ministers who are a flame of fire." The vision Micah beheld for one solemn hour remains true for all the ages.

There is a frontier line which the powers of the celestial world never pass. When their commission is executed, to the last syllable of it, *human freedom is left unimpaired*. Whatever be the pressure, either of good or evil, no trespass is ever permitted on the private domain of the soul. The lying spirit "enticed Ahab"; † farther it dared not go. The decision was the king's own. Even at that late hour it might have been reversed; and Micah's vision constituted a powerful appeal in that direction. Whatever be the conditions under which it is reached, the rebel's doom is his own. "He eats of the fruit of his own doings." On the other hand, this vision corrected the balance of power; it animated and supported the lonely witness. Israel's hosts, princes, prophets were on the other side; God's witness appeared to be alone; in reality, the hosts of heaven were with him; and he held a humble place in a numerous and exalted hierarchy. Many disconsolate workers would pass from "the shadow of death

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\* Eph. vi. 12.

† 1 Kings xxii. 22.

into the morning," if God were to open their eyes, and celestial agents and energies were to flash into full view.

The last words of this wonderful vision were punctuated by a rude blow, the signal for a general outburst of anger and outrage. Harder to bear perhaps than the insolence of false prophets was the silence of timid friends. How was it Jehoshaphat had no word to utter on behalf of the champion of God's truth? Without remonstrance Ahab was permitted to gratify his vengeance, and loading the prophet with contempt, he consigned him to prison. A favourite device this with persecutors in power, though discredited, to some extent, in later times. But the imprisonment in this instance was brief. A few days later a chariot passed through the streets of Samaria; it was the king's chariot; everyone knew it. Instead of bearing to the palace a proud conqueror, it carried only a dead corpse! Disguises availed not. The sinner entangled in his just doom never escapes by clever devices. The arrow sent at venture reached its mark. "The king died, and they buried him in Samaria." The prophet's vindication was as swift as it was complete; and "all Israel knew that Micaiah was established to be a prophet of the Lord."

J. R. WOOD.

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## OUR COLLEGES, WITH SPECIAL REFERENCE TO REGENT'S PARK.

THE papers of Mr. Shakespeare in the BAPTIST MAGAZINE for February and June seem to require special notice on the ground of their principles and of the alleged facts quoted to support them. And, as I may be supposed to be familiar with both, I may be excused in asking for a little space by way of reply. The important practical question with which the second letter ends might very well have been stated and enforced on its own merits.

### WHAT OUR COLLEGES ARE NOT.

1. It is not the business of theological colleges to train schoolmasters. But it may be their business to make men accurate scholars in all they profess to teach, and to the extent to which they teach it. Logic and mathematics demand exactness, and mistakes are worse than useless. The Greek of the N. Testament (*e.g.*) requires an accurate

knowledge of words, derivations, cases, tenses, prepositions, and of the effect of each on what is a *Divine message*. The theology which is at once an interpretation of Scripture and the result of exact reasoning requires both the logic and the Greek. The good textuary, the clear reasoner, the loving and devout disciple—he is practically the good theologian and the good preacher—in what is most essential.

And I may go further. It is not the business of a theological college to make preachers. The true preacher is God-made. In the discipline that certifies and improves his gifts he may, no doubt, be man-made—by himself or by others. All we have to do is to train to greater efficiency the godly men who profess to have a call to the ministry, and whose pastors and churches recommend them, often after much inquiry and deliberation, as possessing gifts and graces for that work. It may be possible for Herkomer to see the making of a Raffaele in the sketch of a young draughtsman; but the insight is not possible in the case of the complex qualities that are required in a young preacher; or we should never have had three pastoral epistles—besides no end of exhortations in other inspired writings—on what makes a *good minister* of Jesus Christ. This fact needs to be remembered when the colleges are condemned—or the churches, or the pastors—for some of the men they train. Even under the Great Teacher Himself one trained apostle in twelve proved a failure—an awful fact, though not without its consolation.

#### ONE PECULIARITY OF REGENT'S PARK.

2. One peculiarity of our system at Regent's Park has been to treat all who are divinely called to this office as needing, to a large extent, the same training, the extent depending in part on the ability and the early advantages of the student and the use he has made of them, and in part on the state of education among the people. We have had degree-men and non-degree-men; men of proved ability but small knowledge, and men of good education. The advantages of training the two sets of men together is seen in two ways. Friendships are formed between the two classes; while the scholarly student is taught by experience that scholarship without preaching power is comparatively useless, and the preaching student that preaching power needs to be supplemented by intelligence and accuracy of

Bible knowledge. I deem it of great importance (for ministers and for churches) that the two classes should be trained together. Only half of our Lord's disciples have left proofs of their literary skill, and yet all were educated in one company, and each helped the training of the rest. This principle does not lighten the work of tutors; but it has a bearing on the question of a class education at the English Universities. I should not object to theological colleges made up of graduates only; but I profess a strong preference for colleges where the ministry and the spirit of the ministry are supreme, with as much diversity of acquirement at the outset as is consistent with the common teaching and fair progress of all. The opposite system which classifies colleges, according to the secular scholarship of the students, is apt to be mischievous both to the ministry and to the churches.

#### FOR WHAT STUDENTS INTENDED.

3. Our present plan at Regent's Park is to receive three kinds of ministerial students. (a) There are those who have taken a degree in some university (of whom we have had five or six within the last three years) or have spent two or three years at other colleges; these generally come for three years, which they devote to Biblical, Ethical, and Theological work: (b) Those who intend to graduate and are received for *five* years, being expected to matriculate before they enter: And (c) those who enter for four years, not intending to graduate, but able to go on with "Intermediate" classes. In the cases (b) and (c) the last two years are devoted to Biblical and Theological work, and in both cases part of the preceding two or three years respectively. Each theological student, in fact, may count on about three years of Biblical and Theological study alone. If a student has matriculated in the *First Class*, or has passed the "Intermediate" before entering, we may allow him to go up for his M.A. in his fifth year, if that can be taken without injury to his theological work. And recently we have resolved that if good candidates present themselves who have not matriculated, we may make provision for their receiving a year's elementary training, so that they may matriculate before their college-course proper begins.\*

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\* It is worth noting that, in addition to the three classes of students mentioned above, there has been for forty years a class of lay students who pay to the Col-

I mention these details for a double purpose: first, to show the pains taken to secure, in every case, what is equivalent to *three years* of Theological and Biblical training; and then to secure the help of our friends, in simplifying this machinery, by securing for the people at large a good system of *secondary* education. What we want is an educational provision for connecting our common schools with the higher education of our Universities. Scotland has it; Wales is claiming and getting it; Churchmen have it in the old grammar schools, in the great historical schools (Harrow, Eton, &c.), and largely in County schools; but for Nonconformists, and indeed for the great mass of our young people, it is not to be had. In the forty years of ministerial training I have known, we have not had four students from all the grammar and public schools of England. If such secondary schools existed and were available, the value of popular education would be doubled, and nearly half of our work would be unnecessary. Our *Union* might, with advantage, follow the example of the Congregational Union in this business; without such schools the opening of the Universities is comparatively useless.

#### WHAT TIME IS GIVEN TO LATIN, GREEK, HEBREW.

4. "As a matter of fact," it is said, "the student devotes as much time to Latin, Greek, and Hebrew, as to all other subjects put together" (p. 263). As a matter of fact, I reply, he gives to Latin, Greek, and Hebrew scarcely more than half the time he gives to other subjects.

In his *first* year he gives three hours in class to Latin in each week, and three to Greek, or six in all. To English Grammar and Composition, to Butler (or Logic), to Bible Hand-book, to Sermonising, he gives two hours each, and one to Bible-reading, or nine in all.

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lege a moderate sum for their support and education. Upwards of 100 have passed through the College in that time. Thirty of them have taken degrees, chiefly in the University of London; twenty-five have held Havelock Scholarships, eight of whom have gained good positions in the Indian Civil Service; six have become ministers or missionaries; five are in the Indian Medical Service, and three practise at the Indian Bar. The introduction of a lay element has also enabled the Committee to receive lay students who were desirous of becoming ministers, and from this class a considerable number have become preachers and missionaries. All that has been paid by all lay students has been paid to the funds of the College.

In his *second* year he gives four to Greek and Latin, and three to Hebrew, or seven in all; to English Literature, to Logic (or Butler), to Bible Hand-book, to Greek Testament, and to Sermonising and Bible-reading, he gives two hours each, or ten in all.

In his *third* year he gives two hours to Latin (if an "Intermediate" student), two to Greek, and three to Hebrew, seven in all. To Divinity he gives three or two; to Greek Testament, to Old Testament Exegesis, to Church History, to Moral Philosophy, he gives two hours each, and one to a Sermon Class, or twelve in all. And in his *fourth* year he gives to Latin and Greek no time; to Hebrew three hours in all; and to Divinity he gives three hours or two; to Greek Testament, Church History, Old Testament Exegesis, and to Moral Philosophy, two hours each in class, and to Sermon Class one; or twelve in all.

That is, the time given in class to Latin, Greek, and Hebrew, as compared with the time given to Bible Introduction, Butler, Logic, English Literature, Sermonising, Old Testament and New Testament Exegesis, Divinity, Church History, and Moral Philosophy, is as 23 to 43; or for four years of forty weeks each, as 920 is to 1,720—not "equal to all other subjects," surely.

How this misapprehension has arisen it is not easy to tell. It should, anyhow, be noted—(a) that Hebrew does not begin till the second or sometimes the third year; (b) that Latin is not continued beyond the second year, or very occasionally the third year, of a student's course; (c) that the last two years of every student's course are mainly devoted to theological and Biblical study; (d) that if men enter after they have completed a secular course of study, they give the whole of their three years to Biblical and theological work; and (e) that our recent tendencies are all in favour of raising the standard required on entrance, so as to secure more time for what is our proper business—the Bible and "Theology." \*

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\* It may perhaps be thought that the hours spent in class are no fair representation of the time actually given by students to a subject. But if the facts stated above be kept in mind, and it is remembered that even if the hour in class is devoted to a lecture, admitting no previous preparation, a proper system of examination requires everything to be mastered sooner or later. The hour-measure, therefore, the session through, is the surest test.

**WHERE IS MOST WORK TO BE FOUND, CAMBRIDGE OR LONDON ?**

5. One of the great advantages which Mr. Shakespeare anticipates from opening a college at one of the Universities is work for students in the slums of the town and adult schools for the working classes. But surely there are slums in London—a hundred times as many as at Oxford. In fact, we have had stations in the slums of London for many years. And we have, what I prize even more, a considerable number of stations round London where our students have practice in pastoral work as well as in preaching—a better thing both for the poor and for ourselves than what is proposed. I deem these services of the greatest value, and they are found in much larger numbers near London than they are likely to be at Cambridge. Indeed, both Universities come and work in our slums as in fields more needy and more eligible than their own.

**NOT LATIN, GREEK, OR HEBREW.**

6. The most remarkable suggestion of the paper is that the preparation for the ministry is not the study of the Bible in the original, but the study of Chaucer, Milton, Shakespeare, Bacon, Carlyle, Charles Darwin, and Matthew Arnold. I am among the last to undervalue the study of our great English authors, including even *Miscellanies*. I hold that at the proper time, when mental habits are formed and divine truth is fairly mastered, the study of the best of these authors will give variety, brightness, aptness, and force to the preacher's thoughts and style. But mental training comes first, and the mastery of the Bible next; and for both nothing equals the study of Greek and Scripture. The suggestion is not new. Years ago, Dr. Wayland changed the course of study at Brown University, and substituted modern literature for ancient, till all agreed to return to the old system. The American theological Colleges, after discouraging the study of Greek, now hold that Greek and Hebrew must occupy a distinct place in their teaching, if Scripture is to be defended and explained. The study of the language and the Book are alike helpful for mental training and spiritual insight. In a deeper sense than ever, men know more than their teachers when they have respect unto God's law. It is curious to notice how inconsistent a "dream" sometimes is, Mr. S. main-



tains the supremacy of English literature for training, and yet invites us to a University where a successful examination in Latin and Greek (among other things) is essential to membership.

He "sticks to Dr. Elmslie's" saying—"Not scholars, but preachers"; and I quite agree, but in Dr. Elmslie's sense. He was an enthusiastic teacher of Hebrew, and would have scouted the notion that the sacred tongue was to give place to Chaucer's Tales. He required, moreover, that theological students should *first* receive a good secular training—an arts course or its equivalent; and *then* he said with a good grace, "Our theological colleges are" (under these conditions) "factories of preachers, not shrines of culture:" and so say we all.

#### ARE THE COLLEGES EFFICIENT FOR THEIR PURPOSE?

7. The gravest charge remains. Throughout these papers it is intimated in various ways, that the attention given to preaching and to theology is unsatisfactory. It is asserted "that in our colleges there is no enthusiasm for preaching" (p. 263), and that our collegiate system cannot justify itself by pointing either to the theologians or the preachers it has sent forth (p. 262). To which I say simply, that the facts point for the most part to quite different conclusions. So far as our students are concerned, I can testify with thankfulness that there is among them a passion for preaching—stronger even sometimes than can be gratified with advantage. No doubt when college or University examinations are in progress or at hand, the work is oppressive, and the mind of the student is absorbed; but the passion itself is strong and constant. It is shown habitually in the large number of stations we supply, both during the session and the vacation; in the children's services conducted by students—one each Sunday; upwards of 900 services in all being conducted each year. We have college debates and inter-collegiate debates, and prizes for encouraging extemporaneous speech. Scholarship is prized and cultivated, no doubt, but chiefly as a means; the end being to preach with clearness, intelligence, and power. Nor should we overlook the evidence of a right spirit, supplied by the consecration of so many of our students to mission work in Africa and the East.

The *results* of our system may be tested in various ways. We have trained tutors for Canada, Rochester (U.S.A.), Serampore,

Hamburg, Jamaica, Victoria, Rawdon, the Metropolitan Tabernacle, Pontypool, Haverfordwest—some twenty tutors in all. Nor would it be difficult to name from among our students who have entered into rest fifty of our foremost ministers, such as Brock, Birrell, Bailhache, Barnes, Goadby, Haycroft, Luscombe Hull, D. Jones, Marten, James Martin, Millard, Stevenson, Tucker, Vince, Winslow. It is improper to speak of the living, or I might name Dr. McLaren, Dr. S. Cox, Dr. Green, Dr. Booth, Mr. Wigner as samples of a large class whom we all honour. I add one recent fact besides. For three years we have sent men into the examinations of the "Senatus Academicus"—not picked men, but all the theological students of the third and fourth years. The Reports of this year are not yet out, but in the two former years we sent in twelve and *all* passed. And of these:—In Apologetics, five passed in Honours and three in the First-class; in Divinity (Systematic, Biblical and Historical), five passed in Honours and five in the First-class; in New Testament Exegesis, four passed in Honours and one in the First-class; in Homiletics, six went up (the other six going up *this* year), of whom four passed in Honours and two in the First-class. This last included three hours' examination on the Theory of Preaching and three hours devoted to the writing of a sermon on a text given in the room.

I find it difficult to write in this strain. I do it, however, in justice to others. After all this criticism, I willingly admit that the papers contain useful suggestions on music, on voice culture, and on other things, and I heartily thank the writer for them.

#### THE DREAM.

8. The dream with which the papers close I also have dreamt. To establish at Cambridge a meeting place for earnest men, where Non-conformity might find an academic home, and where some might be led to give themselves to the most blessed of all callings, with the distinct separation of the teaching of the secular and the theological, is very attractive. More than one friend well able to help has suggested it. The considerations, however, which have most weighed with me are against it. I question and dislike two Ministries. There are immense advantages, as Robert Hall long since noted, in having a ministerial college in a large centre like London, where all life—

church life especially—is varied, strong and vigorous. At Cambridge or Oxford what Mr. Shakespeare calls an atmosphere of theological thought may become an atmosphere of worldliness, of ritualism, of unbelief. The tendencies of the place may be unfavourable to simple evangelical piety, or, as the founders of diocesan colleges feel, unfavourable to the habits and devoutness of the ministry. These and other things are serious difficulties, and I think that on the whole we have done rightly in staying where we are, though holding ourselves free to move if and when God shall call. What we chiefly need meanwhile for theological purposes is *first*, general *secondary* education for all classes; and *secondly*, a Degree less exacting and miscellaneous, or at all events with wider choice, than we find in the University of London. As for the rest—DOMINE, *dirige*.

JOSEPH ANGUS.

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## RELIGION IN THE HOLIDAYS.

THE season of the year has again come round when many of our readers are accustomed to take their summer holidays. The facilities for travelling are now so great that all classes of the community take advantage of them, and people who a few years ago never dreamed of such a thing have come to regard their holiday as an established part of their life. From most of our cities and towns there is an annual migration, and there are watering places in every part of the kingdom which depend for their very existence on the seekers after pleasure and rest. The stream of “tourists” which issues from the great centres of population broadens and deepens year after year, and it has already effected many modifications in our modern habits.

Recreation is no less necessary than toil, and men equally with boys are unable to bear a continuous strain. “All work and no play” is a policy as injurious as it is unpleasant, and we heartily rejoice in the multiplied opportunities of healthy and invigorating rest. Modern society has lost the simplicity of older times, and the bulk of us have to live at what our forefathers would certainly have deemed high pressure. It is, therefore, all the more necessary that we should occasionally enjoy a short respite from the hurry and push of our everyday existence, and deepen our intimacy with nature, with God,

and with ourselves. The circumstances of vast numbers in our manufacturing and other towns renders it imperative that they should go from home to gaze on the green fields, to inhale the sea-breezes, or brace themselves up by the vigorous ascent of a steep hill. We are greatly indebted to the enterprise of our railway and steamboat companies, not only from a sanitary point of view, but for the extent to which they have aided the intellectual enlargement of the nation. Travel is invigorating both to mind and body. It takes us out of our ordinary ruts, imparts a new stock of ideas, and has an evident tendency to refine the taste. It is, in this view, an undoubted good.

But the good is not unmixed. There is, perhaps, no gain which does not involve some loss. Every advantage is attended with drawbacks, and the summer holiday is, unfortunately, no exception. We have no fear that it will foster an undue love of pleasure and self-indulgence in the case of wise men. They are proof against such a danger, and will rest in order that they may on their return home more vigorously work. The young and inexperienced, however, may contract habits during a prolonged holiday which will afterwards prove excessively hurtful, and they should be apprised of the possibility, and taught to regard their holiday as a season of improvement no less than of pleasure. With the help of such books as Mr. Gosse's "Year at the Sea Shore," Kirby's "Sea and its Wonders," Kingsley's "Town Geology," Hooker's "Botany," the works of John Burroughs and Richard Jefferies, or the Series of "Natural History Rambles" published by the S.P.C.K., they may spend many a delightful hour, and gain an amount of practical knowledge and habits of careful observation which could never be acquired apart from their seaside or country rambles. The biographer of James Hinton tells us that what he, his brother and sister, grew to love best in their childhood were the long walks which they used to take with their father, "which he made delightful to them by teaching them to observe the habits of birds and insects, the connection between the stone at their feet and the crust of the earth, the trees, the flowers, the mosses, the lichens; all were made sources of pleasure to them." A holiday of which a fair proportion should be spent in this way would lose none of its attractiveness, while its real utility would greatly increase. A holiday is also a suitable time for the mastery of some special subject either in poetry or philosophy, in science, history, or

theology. Books which demand more time than we can give to them amid the occupations of business may easily be read, and a part of our time should be utilised for such a purpose.\*

When the watering places are thronged, our homes are deserted, and these annual migrations have a palpable effect on our church and congregational life. There are many places of worship which for two or three months—from the beginning of June to the end of August or the middle of September—have not more than half their ordinary congregations. The audience may be fit, but it is certainly few. Nor is this all. The agencies of the church are seriously fettered. Christian workers are “scattered abroad,” and we are reminded on every hand of the “dispersion.” Classes in the Sunday-school are broken up for lack of teachers; the visitation of the poor and sick is neglected; the Dorcas Society is “on its vacation”; tract distribution is abandoned, deacons’ meetings are suspended, and most of the church machinery is at a standstill. To a large extent this must be so, and it is useless to rebel against the inevitable. But would it not be possible to prevent so complete a collapse of our congregational work as we often see? Might not our deacons, our Sunday-school teachers, our tract distributors, arrange to be away at different times, and one do the work of another? A little considerate forethought, and a willingness to undertake an extra share of labour for one or two weeks, would ensure the continuance of the church’s work for Christ, and maintain a hold on the hearts of those for whom we labour which is too often lost. Every Christian worker should, before leaving home, provide a substitute.

Many of our churches are supported by voluntary weekly offerings. When their members go from home, their responsibility is not suspended, and they should see to it that the funds of the church do not suffer in consequence of their absence. We know of cases in which great difficulties have repeatedly been experienced from thoughtlessness on this score. We know of other cases in which the difficulties

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\* A minister whose busy life in a large town has left him little time for study has favoured us with a list of books he has read during successive summer holidays, in addition to more general reading: Liddon’s Bampton Lectures, Dale on the Atonement, Lightfoot on the Colossians, Westcott on 1st John and (later) on the Hebrews, Ellicott on the Corinthians, Salmon’s Introduction to the New Testament, with various minor treatises.

have been obviated by the generous consideration of those whose holiday tour would otherwise have created them. A word to the wise is sufficient.

The law of labour may be relaxed, the law of duty cannot be. Religion and morality are of universal authority, and we cannot free ourselves from their control. George Herbert asserted in his quaint way, "The country parson, when a just occasion calleth him out of his parish, leaveth not his ministry behind him, but is himself wherever he is." This statement is made in too absolute a form, and does not seem to allow for the need which was never more felt than now of actual cessation from labour; but there is a germ of truth in it to which we cannot be blind. Nor must it be supposed that ministers and "laymen" come under a different law in this respect. Nothing is exacted from the former which the latter should not be prepared to yield. The greatest of modern statesmen has reminded us that "duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the actions of our intelligence; it is the shadow which cleaves to us go where we will, and which only leaves us when we leave the light of life." This fact will, of course, influence us in the selection of our holiday amusements. We shall, if we remember it, do nothing away from home which we should be unprepared or ashamed to do at home.

We are by no means rigid Sabbatarians, nor could we approve of the burdensome customs which occasionally found favour with our ancestors. But the Lord's-day should be as sacred in our holiday as at other seasons. It cannot be entirely occupied in public worship or in directly religious exercises, but these should form its principal features, and should on no account be neglected. We are as much under obligation to spend our Sunday in a devout Christian spirit at the sea-side as we are in the city. The mere fact of our being from home does not entitle us to call the day our own, and we should beware lest we thus lay the foundation of habits we shall afterwards regret. The children of Christian families, young members of our churches, and not a few older people have acquired the mischievous habit of "half-day hearing" from the greater freedom they allowed themselves in their holidays, and the way has been prepared for actual non-attendance. We have seen sufficient to assure us that this is a real and pressing danger.

The churches at our watering places are frequently small and feeble. All the more should we be ready to aid them by our "presence and support." They have often a severe struggle for existence, and need all the help which generous friends can afford them. We appeal to our readers to give a practical proof of their sympathy with men who have made a brave and heroic stand for Christian truth. We should be faithful to our principles as Christians, as Nonconformists, and as Baptists. The Baptist chapel is not likely to be a fashionable resort. It has fewer social and æsthetic attractions than the Anglican Church, and cannot invariably compete with denominations said to be more respectable. None the less we believe it to be a witness to principles which other sections of the Church disown; and fidelity to our Master requires us to aid it to the utmost of our power. If the formation of pleasure parties and carriage drives on the Lord's-day have led to religious indifference, "going to church," as it is popularly called, has proved a temptation to such as are apt to be led away by fashion, ceremony, and pomp, and we should on every ground do well to dwell contentedly among our own people, and be faithful to the truth which Christ has revealed to us. Our holiday will in this way prove a source of strength and enjoyment to ourselves, and at the same time gladden other hearts, and encourage them to steadfastness in the service of our Lord.

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## THE PRESENT STATE OF BIBLICAL CRITICISM.\*

*(Continued from page 260.)*

**A**H, but, no doubt, someone will wish to interpose, this line of argument has been made quite impossible since Delitzsch went over to the camp of the New Criticism. He could have no unworthy bias against the supernatural, or any desire to undermine Evangelical Christianity; his concessions must have been wrung from him by sheer force of literary and historical conclusions; therefore it is unfair to raise a prejudice against Wellhausen's cause by reason of the supposed anti-Christian spirit of its advocates. I am glad to be challenged by this objection, for it gives me the opportunity of

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\* By the late Rev. T. G. Rooke, B.A.

answering plainly what was it, really, that Delitzsch conceded, and how far must he be regarded as having gone over to the school which resolves the patriarchs into myths and Moses into a mere name, and which bids us see in the law and the earlier prophets an artificial conglomerate "coated over with a Judaistic slime." Delitzsch was not infallible to the new critics when he opposed their theories *in toto*; we, therefore, on their own principles, need not be ashamed to dissent from such advances as he may have made towards their position in his later days, and his great scholarship ought not to terrify us into silence concerning views which, as I shall, by and by, try to show, are not to be settled by Hebraists alone. But, quite apart from that canon, what was the final attitude of this noble and learned Christian in regard to the criticism of these men, from whose theology he declared himself, to the very last, separated by a "deep gulf"? With deliberation and with reiteration he affirmed that his view "differs essentially and in principle from the modern one." He inferred that "a Mosaic Torah is the basis of the Pentateuch." He was "convinced that the history and literature of the post-Mosaic age demand the existence of a Divine revelation, of which Moses was the mediator." He recognised the 8th Psalm as Davidic, and inferred from it that the narrative of the Creation, in Genesis, was extant in that monarch's time. He gave reasons, from the Book of Joshua, for believing "that the literary activity of the Elohist pen reaches back to ancient times nearly approaching those of Moses." He accepted as "original" the Song and the Blessing of Moses, in Deuteronomy xxxii. and xxxiii.; he dismissed, without hesitation, the idea that the Tabernacle in the wilderness is an "anachronism," and everyone who knows the new Theory at all is aware that one of its corner-stones is the assumption that there was and could be no Tabernacle in the wilderness, and no Tabernacle ritual, such as the Books of Exodus and Leviticus describe. He ascribed to the Book of Deuteronomy "a traditional sub-stratum . . . so spirited and artistic" that it recalls to us the literary "relation of the fourth Evangelist to his Master and Lord." He found no cause of stumbling in the assumed Mosaic origin of precepts concerning kings, and prophets, and priests, such as Küenen and Wellhausen declare to bear upon their face a date some centuries later than the Exodus: He



firmly denied that the testamentary utterances of patriarchs in the Book of Genesis, and the Oracle of Balaam in the Book of Numbers, are to be treated as "*vaticinia post eventum*," and, holding the Christian belief that Holy Scripture, from first to last, is "a unity—the product of one Spirit, having one meaning and one object"—he defined his position towards the Bible as quite different from that which we take towards the Homeric poems, the "Nibelungen, or the treasures of the library of Asurbanipal." He who wills may read all this, and much more to the same effect, in the Introduction to Delitzsch's New Commentary on Genesis. And when he has read he will be able to judge for himself how far the verdict of this much-lamented and beloved Father in Christ goes in favour of or against all that is essential in the theory which he himself has called "destructive," and "quite fitted to confuse consciences and to entangle a weak faith in all kinds of temptation."

For indeed it is high time to distinguish, as Delitzsch unmistakably distinguished, between a real and fruitful criticism of Old Testament literature and a polemic against Evangelical Theology, which is dressed out in the garb of criticism falsely so called. The school which we distrust, and which no false shame will forbid us from opposing—however unequally, so far as linguistic attainments go in the Hebrew class-room—confounds its literary and historical investigations with certain prejudged conclusions in philosophy, science, and religion which must vitiate even argumentation which may seem most purely technical and philological in its form. The problem with which we have to do is complex, and it needs to be subdivided into many particular and well-defined departments of inquiry, and specialists ought to answer for each of these departments, and ought to be respectfully listened to therein; yet no such specialist should be allowed to go beyond his own limits without a rigorous testing of his title to speak on each new subject on which he offers his opinion.

I should have liked not only to indicate the departments into which Old Testament criticism might be thus mapped out for separate and skilled investigation, but also to show, by particular examples, how little has really been done for the exhaustive treatment of each.

There is, *first*, the purely literary aspect of the problem, in which some questions that are most pertinent to the dispute seem never

to have been fairly asked; for example, are there not undeniable differences between the Hebrew of the Pentateuch and the Hebrew of confessedly Exilian and post-Exilian documents; and if so, what light do these differences throw upon the main contention?

There is, *secondly*, the archaeological aspect of the problem, which Wellhausen and Küenen have ostentatiously and contemptuously ignored, and which yet is essential to its right apprehension; for example, the modern hypothesis rests very largely upon a most perverse assumption that writing was unknown amongst the early Hebrews, and that nothing in the way of either history, poetry, or prophecy can have been put into written form before the eighth or ninth century B.C.

*Thirdly*, there is a rigorous historical investigation needed, in which the recognised canons of critical procedure must be observed, and not violated habitually as they are by the leaders of the new school. Those leaders systematically assume the untruthfulness of any item of testimony which tells against their *a priori* hypothesis. This is just as uncritical as it would be to assume the opposite. Real historical criticism will weigh testimony of all kinds, without prejudice and without passion.

*Fourthly*, there is a psychological aspect of the problem which cannot be overlooked. Sober and experienced observers of the human mind, in its manifold aberrations as well as in its normal condition, must be asked to measure the probabilities that writings like those of the Old Testament, which breathe a spirit of sensitive and jealous truthfulness, and which reveal a deep and awed sense of inspection and judgment by a Holy God, may for the most part be a collection of pious frauds or imaginative *fictions* (or pictures). And, *finally*, philosophy must be asked to compare the rival theories in the light of the principle of causation, that we may know how far the alleged causes on each side are adequate to produce the effects about which there is no dispute. And when all the results in these separate departments of inquiry have been faithfully gathered together, they must be submitted for a really judicial sunning-up to a mind that has the gift of discernment in that high and solemn sphere to which matters of experimental religion belong. Where shall we look for such an absolutely necessary criticism of the

critics? Whom shall we set to tell us from whence comes the Old Testament—whether from God by supernatural revelation through Moses and Samuel and the other prophets, or from natural men by Darwinian evolution? I answer, definitely, we must not select a judge who denies beforehand the possibility of the very thing which requires to be verified or disproved. We must submit the final co-ordination of results, not to a mere specialist in any one of the departments of preliminary investigation; not to a deist or a pantheist because he happens to be skilled in languages; not to an enthusiastic evolutionist, because he has made history his favourite pursuit; not to a man who is learned in archæology or psychology or metaphysics, but ignorant of the very things concerning which the Bible is written, to wit, sin and salvation, regeneration, and the love of a graciously forgiving God; not to a Hegelian, nor a Kantian, nor any one for whom the last word in every controversy has to be spoken by human philosophy, but to any and every devout and spiritually-minded man who has found the Holy Scriptures able to make him wise unto salvation, and who can judge all things, Biblical criticism included, from the platform of experimental fellowship with Christ. Our training as British citizens ought to have taught us that this is the only true method by which a successful solution of the problem can be reached. If we were not excused (or as some might say “disqualified”) by our theological pursuits from the tasks of other civilian and ordinary subjects of the Crown, Queen Victoria would often summon us as jurymen to pronounce on questions quite as complex and technical in certain details as this which concerns the Jewish Scriptures on which the Christian New Testament rests. Let us conceive for a moment that we were so empanelled to decide whether Kiienen and Wellhausen have proved their well-known case against what they call Mosaism. We should have to hear many witnesses whom those clever advocates have utterly ignored in their forensic harangues, and whom they would, if possible, exclude from giving evidence; and after examination and cross-examination of these witnesses, we should find that in no single issue to which the cause would gradually narrow itself is their hypothesis the only possible one, but that there are always two assumptions possible, and in some cases more than two. We should perceive that “experts” differ

violently in opinion as to the reality, the meaning, and the causes of phenomena about which they are called upon to testify; and, just as in a criminal trial or a patent case, so in this cause, the jurors' own common sense and native logic would have to declare the verdict over all this Babel of specialists and monopolists of learning. What would guide us in such an exciting and responsible moment? Let us, even supposing that probabilities were nicely balanced in each department of the case—which yet I do not at all admit they would be; but supposing that the purely literary features of the Old Testament furnished equal weapons to each side, and supposing that the monuments of Egypt and Assyria divided their witness impartially between each, instead of, as at present, casting all their weight into the scale of a Mosaic and not an Exilian origin for the Pentateuch, and of absolute historical veracity in the historical book; supposing that the moral and psychological difficulties which an unsophisticated mind discerns at once in the way of the new theory were met, point by point, with some plausible and possible explanations; and suppose that an adequate cause for the religious development of Israel were offered by the new school, as equally probable with the cause which we find in a Divine revelation to Moses, and a supernatural inspiration of the prophets who succeeded him; even then we should have a right to decide between these delicately poised alternatives by virtue of a spiritual faculty which regenerated men possess, but which Wellhausen and Küenen would be the first and most emphatic in disclaiming for themselves. Logic, of course, must be vindicated in a cause like this; and how pitifully weak the logic of Old Testament criticism may be is shown by Dr. Willis Judson Beecher, of Auburn, New York, in an article which ought long ago to have been reprinted from the *British and Foreign Evangelical Review* for 1883. But when logic and real criticism by experts in their own strictly limited fields have done their best, the final judge is that Spirit of Christ which is given to the humblest saint, no less than to the most learned, and by which he and you and I are bidden to "prove all things, and hold fast that which is good." "Ye have an unction from the Holy One, and ye know all things." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned. But he that is spiritual judgeth

all things, yet he himself is judged of no man." Whom would you ask to pronounce upon the value of such an organ as you listen to in St. Paul's Cathedral, or the Temple Church—the metal founder who has given his report upon the age and material of its pipes? the carpenter who has studied its woodwork and rearranged its mechanism? the bellows maker, or the ivory cutter, or the wire drawer, or the painter, or the varnisher, or any other of the artisans who can speak with great authority about his handicraft so far as it enters into that structure, but who have no ear for music, and may even count the marrow-bones and cleavers a more delectable source of harmony than the sweetest voiced diapasons of a Harris or a Father Schmitz? Surely a jury of musicians must appraise the worth; and that musical instrument, though it be made of metal and of wood, of leather and of bone, and though men who are clever in the handling of those matters must be listened to respectfully when they speak of what they know and can verify according to their art, even so in the great cause of Bible criticism, wherein the Scriptures as a whole are to be judged, not as literature alone, nor as history, but as a divinely connected record of God's self-disclosure to the world in the way of grace, the verdict can be given only by men who have received that grace into their own hearts, who have themselves seen and looked upon and handled the Word of Life, and can therefore judge better than any others how that Word must have come "in sundry portions and in divers ways in time past unto the fathers." I do not mean that simple piety can ever take the place in such a cause of philologic skill. Faith in the Holy Spirit and prayer will not decide purely critical questions, for which a knowledge of Hebrew or Greek is required. But prayer and pious faith will lead infallibly to a truer judgment upon the whole broad question of the Bible's origin and worth than could be reached by the merely intellectual faculties of learned men whose hearts have never been broken in penitence, and whose spirits have never been subjected to the power of the Holy Ghost.

Warmly and earnestly may we adopt as our final word concerning Biblical criticism what Dr. Dale said concerning dogmatic theology in his sermon at the opening of Mansfield College. "The Bible critic must first of all be a saint." He must know "for himself the greatness of the Christian redemption," for the only end of the Scriptures

is to reveal the Divine purpose and the Divine accomplishment of that redemption. He "must sometimes rely on the observations of other men," but "he will distinguish between their speculations and the facts which they have verified." "The spirit of intellectual adventure will not be uncontrolled." "He will remember that to the meek God teaches His way." If our critical studies are conducted in that devout method, we need not fear for their issue. We search the Scriptures because we think, yea, we know, that in them we have eternal life, and He to whom they testify will send forth upon us His Spirit, and He shall guide us into all the truth.

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## SUNDAY MORNINGS WITH THE CHILDREN.

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### VII.—THE CHILDREN'S CENTENARY CARD.

**T**H**ERE** is not one of you, I trust, who has not had one of the Missionary Centenary Cards. The opportunity should not be neglected. It will never come again. The medal will be worth having, and in future years will be a prize. Should you live to old age, it will be a joy to remember you took part in this good work. The recollection that you denied yourself and made the effort for the sake of Jesus Christ will be a treasure in heaven. You have all had the card explained; but, looking at it again, there are five things suggested which I should like you to consider.

I.—*You desire that the Gospel should be preached to the heathen. Have you believed?*—One of our missionaries once told an incident of his work in Africa. A pagan came to the missionary with a broken heart, and led him into the jungle, where he pointed out a certain tree, on which eleven notches had been cut. The boy told, with tears in his eyes, how that every time he had heard of the love of Jesus Christ he went and cut a notch on the tree. And now he felt that his wickedness was very great, almost too great to be forgiven, for having spurned the Saviour's love after hearing about Him eleven times. How many times have you heard of His wonderful love? It is really very awful to go on from Sabbath to Sabbath hearing of this love and not surrendering your heart to Him. His love is very patient that He thus continues to invite you.

II.—*Those who are wise believe in many things they can neither see nor understand.*—The second picture on the card is that of a ship at sea, and that recalls another story. Two gentlemen on the deck of a large ship were discussing religion, when one of them, who was an unbeliever, asserted loudly, "I never believe in anything I cannot see or understand." This was overheard by the captain, who was standing near, and he at once said: "Then you would never make a sailor, sir. Now I cannot understand the compass, I do not profess to know the mystery of its always pointing aright; but continually, when far away from

any landmark, or when the night is so dark that I can see nothing, by trusting to it I go straight to my port. And I cannot understand the wind, but it has mighty power, and when the sails are properly set, I fly away. Just as it is with my ship it is with my soul. The Bible is my compass. I cannot answer all the questions you ask about it, but I find if I attend to its direction I go right, even if all about me is dark. And I cannot see God; but I am conscious of a mighty power, and if I set the sails of faith and love and obedience aright, I know He is carrying me in the right direction for the port of heaven." The infidel could not answer this. If anyone makes any objection to mission work, or ridicules it, as some very foolish people do, you point them to what Jesus Christ said: "Go into all the world and preach the Gospel to every creature." Tell them you believe it is best to obey Christ, and that you are sure the time will come when all people everywhere will believe on Him.

III.—*The mighty power of love.*—This is suggested by the third picture on the card, which is a representation of the Taj Mahal, in India, considered one of the most beautiful, if not the most beautiful, building in the world. It was erected by an emperor as a memorial of his love for his queen. And although he was far from being a good man, and his love was not a very noble affection, yet we see in it that love is a mighty force. Love is always precious. Whatever you do, try and get the love of Christ as your great motive. Be honest and diligent in your school lessons, because Christ loves you. Be gentle and amiable at home, because Christ loves you. And be earnest in doing something for the great mission work, because Christ loves you. Try and think of His love continually. This splendid and costly white marble tomb has not done much to make the people of India any better or happier. But the work we are trying to do, to build up the Church of God in that land, will bless the people, both for this world and in the world to come, for ever and ever.

IV.—*The blessings of freedom.*—Jamaica, which is the subject of the fourth picture, is not now one of our missionary stations. It is, like England, a Christian land. When our missionaries first went there, it was not so, and the terrible curse of slavery was on the people. That, very much through the work of our Missionary Society, has come to an end. It was a terrible struggle, but at last successful. It was a grand night, the one before August 1st, 1834, when the slaves, having finished their day's toil, crowded into the chapels for the worship of God. They stayed till midnight. When the clock struck twelve, up rose the missionary, and said, "Now, you are all free. Let your first act be one of praise to God." And they all united, with deep feeling and tears, in singing "Praise God from Whom all blessings flow." None of you, dear children, can fully understand the blessings of being born in a land of freedom. Now, what freedom is in relation to this world, conversion is in relation to the world to come. We want you all to be children of Jesus. By nature we are all slaves to Satan and sin. By grace we enter into the glorious liberty of the children of God.

V.—As I look at the centre of the card I learn a lesson as to *who are really the great men*. A hundred years ago there lived Napoleon, who was great in destroying life and property; and Voltaire, and Rousseau, and Paine, who were

great in making people infidels. And there was King George, who was king of Great Britain. And there were many others—generals, admirals, statesmen, and philosophers—whom history calls great. Who were the greatest of all? There were two poor Baptist ministers, who had been boys in a very humble station, whose names were William Carey and Andrew Fuller, and they gave their hearts to Jesus and tried to serve Him. I count them far, far greater than such men as Napoleon, called the Great. All have gone away to the world beyond the river of death. Which are the happiest now? And when we all stand before the Great White Throne, the humble souls who have sought to serve Jesus will have glorious crowns and welcomes into heaven, whilst those who followed a selfish ambition, which brought them no real joy, will be cast into outer darkness. And when you consider how very lowly was the station of these two, whom we now regard as amongst the greatest of men of their day, there is encouragement for you all. There is not a child who reads this who may not become more glorious than some of the richest and most powerful of kings and queens, if not in this world, then in the world to come. You may each and every one be great in heaven, and that will be best of all.

J. HUNT COOKE.

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## NOTES AND COMMENTS.

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**D**R. BOOTH.—We shall be but expressing the feelings of all our readers when we offer to our friend Dr. Booth the assurance of our sincere sympathy in the aggravated trial through which he has been called to pass. For many weeks past his health has been in a very enfeebled state. The severe attack of influenza from which he suffered left him utterly prostrate, and his progress was slow. He had, however, so far recovered as to be able to leave home for Ventnor, and was to be joined there—a few days after his leaving home—by Mrs. Booth, when she was, alas! suddenly struck down, and our friend has suffered the heaviest bereavement which could have fallen upon him. May God console and support him in his trial and speedily restore him to the service of the churches! There is no man in the denomination who fills a more difficult or onerous position. How faithfully he has fulfilled its duties, with what tact and sympathy he has furthered the interests of his brethren, especially in the poorer churches, and how widely he is beloved, we all know. It will be a comfort to him to know that he is remembered by many where remembrance is of most avail.

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**THE FREE EDUCATION BILL.**—This Bill has at last been introduced, and its main features will, no doubt, receive the sanction of the Legislature during the present session. Sir W. Hart-Dyke, who has charge of the measure, frankly avowed “a change of front.” The remembrance of their former denunciations of free education must be exceedingly unpleasant and inconvenient to the members of the Government, and their action is strongly denounced by many of their



supporters. But if they honestly avow a change of opinion, however it may have been brought about, we cannot complain. The main provision of the Bill is the payment of a fee grant of 10s. per head for every scholar in average attendance. There is happily to be no limitation of standards, but the grant will be confined to children of the compulsory school age—*i.e.*, from five to fourteen. The grant of 10s. will be equal to a school fee of 3d. a week, and where the fee is higher than that, the education will simply be “assisted” to the extent of 3d. The scheme is framed too largely in the interest of the so-called “Voluntary schools,” as the Chancellor of the Exchequer has openly affirmed. It contains many objectionable features, and does nothing for the removal of difficulties which cannot much longer be ignored. But it concedes the principle of Free Education, and on that ground will be generally accepted on both sides of the House—not, however, by Nonconformists as a settlement of the question, but as an instalment of their demands, and with the understanding that a larger and more complete measure must be secured before long. The fear expressed by many Churchmen that the Government are preparing the way for the universal establishment of School Boards is certainly well founded.

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THE BISHOP DESIGNATE OF TRURO.—Dr. Wilkinson has, in consequence of continued ill-health, been compelled to resign the bishopric of Truro, and Dr. Gott, Dean of Worcester, has been appointed his successor. The appointment has been received with very mixed feelings, and not a few Churchmen question its wisdom. To Dr. Gott himself it will probably be a welcome relief, for, whatever the general success of his administration as Dean, he must have found it difficult to work cordially with his Bishop, whose ecclesiastical views and sympathies are diametrically opposed to his own. Dr. Gott has been so unfortunate and indiscreet as to write a book, which must have intensely gratified his opponents (they are not enemies). “The Parish Priest of the Town” has, at any rate, the merit of candour, and, in these days of pseudo-liberalism, it must be regarded as unflinchingly courageous. As to its wisdom and charity, the less said the better. “I hold,” he says, “the political Dissenter as an enemy of God and his country, but the spiritual Nonconformist is not our enemy.” It is a little cool thus to identify the enemy of God and his country with “our”—*i.e.*, the Established Church’s enemy. Some of the most spiritually-minded Nonconformists we have known have been branded as political Dissenters. In Birmingham (where Dr. Gott has persistently ignored all Christian work outside his own community) it will be long before the names of Charles Vince and John Angell James will be forgotten for their noble spirituality, and there is one great preacher and theologian, happily, still living there who, though a political Dissenter, has claims on the reverence and affection of spiritual men, which even Dr. Gott dare not challenge. “Don’t join Dissenters on religious platforms,” is the new Bishop’s advice. “Greatly as you will often desire to do so, refrain for three reasons:—(1) It has been found signally and commonly to fail; (2) it will perplex and confuse your own communicants; (3) it is wrong in principle—*e.g.*, you will soon be asked to attend a meeting of

the Bible Society." The Bible Society "annuls its own teaching, discredits its own witness, and does not know its own keeper"—*i.e.*, the Church. Sentiments such as these do not promise friendly or peaceable relations with the Dissenters, who form the great majority of Cornish Christians.

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DR. MACLAGAN'S SUCCESSOR AT LICHFIELD.—If Lord Salisbury took the world by surprise when he nominated Dr. Maclagan to succeed Dr. Magee as Archbishop of York, he has created a still greater surprise by appointing Canon Legge, the Vicar of Lewisham, successor of Dr. Maclagan at Lichfield. The Prime Minister may know of qualifications which Canon Legge possesses for the post, but he had certainly not been marked out by popular opinion for such distinguished promotion. He is comparatively an unknown man, and the general opinion is that he owes his promotion not exclusively nor chiefly to personal merit, but to family connections. Until recently, Lord Salisbury's exercise of patronage has been such as to win general approval. But the last two or three instances of it have been less fortunate, and not even among his own followers has it been received with unalloyed satisfaction. We trust, however, that though the principle of "progressive elevation" has been in this case departed from, the Premier's choice will be vindicated as fully as in his earlier appointments.

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THE PRINCE OF WALES.—The verdict in relation to the great baccarat scandal was virtually a foregone conclusion, although we are by no means convinced that Sir W. Gordon Cumming was guilty of the specific offence with which he was charged. We know absolutely nothing of the game, but having followed the trial with some care, and in view of the evidently heated conditions under which the charge was made, the unwise action of Sir William's friends, the threat of immediate exposure that was held over him, and the association with the scandal of the Prince of Wales, we can conceive him to be innocent of the foul offence alleged against him. There was an air of meanness in the whole proceedings which deprived the defendants in the recent action of all sympathy, and the popular disapprobation has been significantly expressed. It is, of course, the connection of the Prince of Wales with the scandal which has given to it its importance. The revelations during the trial of the kind of life in which he indulges, the vulgarity of his amusements, and especially his racing and gambling habits, have shocked the moral sense of the nation. It is startling to learn that the heir to the throne and the prospective head of the English Church should be unable, even during a week of races, to find sufficient amusement unless he carries with him his baccarat counters, and that he must play even where the master of the house had positively forbidden the game as demoralising and dangerous. The Prince knew of this prohibition, and yet it was set aside, and the Prince himself officiated as banker. The game is forbidden in clubs. It is to thousands of men a source of misery and ruin. The leaders of the Church of which the Prince will by and by be head condemn the sin, and there is scarcely a respectable paper in the land, religious or secular, Liberal or Conservative, Church or Dissenting, which has not spoken out strongly and appealed

to the Prince to give up this pernicious habit, and henceforth discountenance so degrading a vice. The *Church Times* will meet with all but universal support when it says: "It is a very sorry business, and the best reparation the Prince can make is to sign a document, in the presence of the Primate of all England and the Prime Minister, promising never again to play at cards, or gamble, or bet. His action has done more to risk the continuance of the monarchy in this kingdom than could have been accomplished by all the demagogues in England." May the day be far distant when the Prince will be called upon to ascend the throne, and may he before that time have purged himself from all these mischievous complications! We are not republicans, but for our part, so strong is our sense of the evils of gambling and of the rapidity with which they are spreading that we fully sympathise with the protest, "No gambler as king." We trust, however, that the well-known wishes of Her Majesty the Queen, and the sorrow which these events have occasioned her, the memory of his father's noble example and regard for the interests of the nation, will so influence the mind of the Prince that he will forthwith alter his course and win the enthusiastic loyalty of all classes. In the deepest and best sense our prayer is, "God bless the Prince of Wales."

BROWNING AND CARLYLE IN PARIS.—In Mrs. Orr's "Life and Letters of Robert Browning," our review of which we are unfortunately compelled to hold over until next month, there is an account of Carlyle's joining Mr. and Mrs. Browning in Paris in 1851. "On one occasion," Mrs. Orr tells us, "Mr. Carlyle made a singular remark. He was walking with Mr. Browning, either in Paris or in the neighbouring country, when they passed an image of the Crucifixion, and glancing towards the figure of Christ, he said, with his deliberate Scotch utterance, 'Ah, poor fellow, your part is played out.'" We do not admire the taste that uttered or that led Mrs. Orr to record this remark. Carlyle's meaning may be open to doubt, and he might only be denouncing in this vigorous way the hollowness of Roman Catholicism and his belief that the superstitions of Popery were doomed. If he meant more than this and imagined that Christianity itself was doomed, and that the reign of the Nazarene was over, we can but pity his ignorance. Carlyle must have known human nature too well—must have had too deep an insight into the mysteries of sin and sorrow—to believe any such thing. The sentiment, even in its offensive form, is, however, too common, and Christ's day is declared to be past. But we treat the assertion as the nurse in Tennyson's "In the Children's Hospital" treated the saying of the doctor:—

"He muttered half to himself, but I know that I heard him say,  
 'All very well, but the good Lord Jesus has had His day.'  
 Had? Has it come? It has only dawned! It will come by and by.  
 Oh, how could I serve in the wards if the hope of the world were a lie!  
 Say that His day is done! Ah! why should we care what they say!"

THE CHINESE TRANSLATION OF βαπτίζω.—We have been favoured with the view of a statement from the pen of an eminent Pædobaptist missionary in China,

in which there is a very full acknowledgment of the fact that the meaning of βάπτω and βαπτίζω alike is to dip. The writer does not consider the mode of "administering the water ceremony" of any vital importance, and would never exchange a convenient mode for an inconvenient. He thinks that baptism is symbolical of purification as well as of other things. "But the faithful translation of βαπτίζω is quite a different question, with which our practices have nothing to do." He then quotes fifteen or sixteen instances from the Septuagint to show that these Greek words are used as the equivalent of a Hebrew word (*tabal*) which is invariably rendered dip. There are too, as it is allowed, special terms denoting sprinkle, pour, rinse, bathe, purge, cleanse, &c. "The duty of a translation is to render technical words like the above according to the literal meaning that lies on the face of them." This missionary thinks it needless to go into the discussion of the New Testament, and the early adoption of pouring or sprinkling by the Christian Church. "I myself," he says, "think the Christian Church did wisely, but the 'baptism of John,' and the command 'go and baptize,' were before all that. Among Greenland's icy mountains, I should say in this case, 'the letter killeth.'" This, at any rate, is frank and lets us know plainly where we stand. The position is intelligible, and does not require any twisting and screwing of words to justify itself. We cannot ourselves adopt it, for in our belief it is not only the duty of a translator to render according to a literal meaning, but the duty of a Christian to obey according to that meaning. Baptism, moreover, is specific and not generic, and is so far without "modes."

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## REVIEWS.

MEMOIR OF THE LIFE OF LAURENCE OLIPHANT, and of Alice Oliphant, his Wife. By Margaret Oliphant W. Oliphant. Two vols. William Blackwood and Sons, London and Edinburgh.

WE have here the most fascinating biography of the year. One or two others may be more important as contributions to ecclesiastical and literary history, but none of them has so great a charm as this. Mr. Oliphant's was in no sense an ordinary character, and his experience was singularly diversified. His wife was scarcely less brilliant, and when we add that the memoir is written by one of the most accomplished and graceful pens ever wielded by an English author, we need give no further assurance that the work carries us on from its first page to its last with absorbing delight. The biographer of Edward Irving and Principal Tulloch has crowned her efforts in this branch of literature by a work which, if not inherently better, is at any rate more fascinating than either. On some points there are indisputable signs of haste, as in misquotations of poetry, "which every schoolboy knows," and it would have been well if Mrs. Oliphant had taken more trouble to secure full information with regard to T. L. Harris, who exercised so potent and baneful an influence over her kinsfolk. But there are no defects which cannot be easily remedied in subsequent editions. Laurence, the son of Sir Anthony Oliphant, Attorney-General at the Cape, and afterwards Chief Justice

at Ceylon, was born in 1829. Both Sir Anthony and Lady Oliphant were devout, Evangelical Christians; but their training of their child was not always judicious, and he was somewhat of a spoiled boy. His education was desultory, and lacking in steady discipline. He became (after some travel) his father's secretary when he was nineteen, and was soon advanced to the position of a barrister at Ceylon. He accompanied the Prime Minister, Sir Jung Bahadour, on an elephant hunt into Nepaul, and gathered materials in this rapid and brilliant rush through India for his first book. He read for the English Bar, but, disgusted by its delays, joined that of Scotland. Then he went on an expedition through Russia, and wrote his, at that time, important work, "Russian Shores of the Black Sea." His knowledge of Russia was of service to the Government in connection with the Crimean War, and he hoped, not unnaturally, for some diplomatic appointment, which, however, was not given him. He went as secretary to Lord Elgin on a special mission to the United States, was afterwards appointed to an important post in Canada, returned to England, went out to the Crimea to induce Schamyl, the Caucasian soldier-prophet to co-operate with the Turks, and acted as war correspondent for the *Times*. Later on, he accompanied Lord Elgin to China, witnessed the capture of Canton, was made *chargé d'affaires* at Yedo, a post he held only ten days, when he was driven out during an attack on the embassy. On his return to England, he became a brilliant society man, was elected M.P. for the Stirling Burghs, and might, probably, have had a distinguished Parliamentary career; we say probably, for there seems to have been something in his nature, we scarcely know what, that unfitted him for steady, persevering, practical work. He had already published his "Episodes in a Life of Adventure," and followed it by "Piccadilly," the most trenchant and scathing of his satires, an exposure of the insincerity and hollowness of the times, of "the worldly holy and the wholly worldly." At this time (1865-7) he was one of the most popular figures in society, with prospects which might have satisfied his loftiest ambition, when he suddenly retired from the scene of his triumphs under the influence, as it soon became known, of the American semi-Swedenborgian, Thomas Lake Harris, to whom, as his spiritual guide, Oliphant had completely surrendered his will. He had long been dissatisfied with fashionable religious life, he was revolted by the inconsistencies of professed Christians, and longed for something true, thorough, and heroic. Harris's teaching—which must have been pure and elevated, whatever we may think of the man—touched the chords of his deepest nature, and pointed out a path of self-sacrifice in which, as he believed, he would realise the grandest of spiritual ideals. Oliphant joined the community at Brocton, on Lake Erie, living as a farm labourer, "cadging strawberries along the line," driving horses, &c. His mother, Lady Oliphant, fell under the same strange spell, and was degraded to the condition of a washerwoman and cook. The hardships imposed on them must have been intolerable. Oliphant returned to Europe in 1870, went to Paris, where he again acted as war correspondent to the *Times*, and there met the lady, Alice Le Strange, whom he ultimately married. Harris for long forbade the marriage, and would consent to it only on condition that Miss Le

Strange made over all her property to his community at Brocton. The letter in which this bright and accomplished girl made her submission to Harris is one of the most pathetic and remarkable we have ever read. Take the following, *e.g.* :—After pledging herself to a surrender that might have been exacted by the most despotic of the Popes, she writes : “ One only thing has been a terrible pang to me, the giving over of my own judgment in questions of moral judgment to any human authority. It is so absolutely new and incomprehensible an idea, that any outer test should supplant, without risk to itself and to me, the inner test that my conscience affords, that when—seeing the impossibility of working successfully with others without giving practical proof that I can obey without criticism of the command—I decided to shut my eyes and leave the seeing to you, I felt as though I were putting out the one clear light that had been given to me for my guidance, and that I had been living so many years to God to purify—as though I had suddenly thrown my own compass overboard and was left with my whole life exposed to the chances of a sea of uncertainty, and with the grim question asking itself over and over again in my heart, whether I were not doing wrong ? ” Her efforts to break and bruise this “ inward resistance ” were as pitiable as they were heroic. The marriage took place, but on terms dictated by this despotic autocrat. Laurence, his wife, and his mother were summoned to America, were then separated one from another, and, while he was despatched on various financial expeditions in the interests of the Brocton community, the ladies were set to menial tasks. The illusion was in time dispelled, but it was after much cruel suffering, endured by each of these pure and gentle souls. A more tragic story we have rarely read, and though the disenchantment came only with Lady Oliphant’s death, it brings even to the reader a feeling of intense relief. The main points in the life of the re-united pair were their efforts on behalf of the persecuted Jews in Galicia and Wallachia, and their administration of the Mansion House Fund, their settlement at Haifa, on the Bay of Acre, among a number of kindly, homely Germans who were awaiting the coming of the Lord. They had a summer residence at Dalieh, on the slopes of Mount Carmel, and in a new community realised what Mrs. Oliphant aptly terms a religious idyll. Among other visitors to them was General Gordon, who was at once interested and perplexed. It is impossible for us to dwell upon the details of their strange and incomprehensible beliefs, their mysticism and spiritualism, a medley of high chivalrous devotion and unreasoning credulity and fanaticism. It would require more space than we have at command to explain the principles of “ Sympleumata ” and of “ Scientific Religion. ” No one can be blind to the singular beauty of the Oliphants’ character, nor to the pathos of Alice Oliphant’s death. The story is entrancing. The postscript of Laurence’s life, as his biographer aptly terms it, was brief, and when the end came there passed away one whose name conjures up “ memories of all that was most brilliant in intellect, most tender in heart, most trenchant in attack, most eager to succour in life. There has been no such bold satirist, no such cynic philosopher, no such devoted enthusiast, no adventurer so daring and gay, no religious teacher so absolute and visionary, in this Victorian age now beginning to round towards its

end." How to explain his vagaries we simply cannot tell. No character more completely baffles us. There was some lack of balance not easily explained, a defect of vision, an eagerness to know those secret things which God has kept in His own power, and a strange inability to look directly to Christ for guidance and control. But of his purity and nobility there can be no doubt, and it is no mere sentimental gratification that we feel in the biographer's assurance that at the end the dear and sacred name of Christ was ever on his tongue, and that "no one could doubt of his entire and loving reception of that name as his own highest hope, as well of that of the world." During his long last hours he was heard to sing and hum in snatches the hymn, "Safe in the arms of Jesus," and the faith he had learned at his mother's knee was thus his last and highest consolation.

IN SCRIPTURE LANDS: *New Views of Sacred Places.* By Edward L. Wilson. London: Religious Tract Society.

THERE is ample room for a real book on this ever fresh and important theme, and Mr. Wilson's book is in every sense real. Too many of the familiar pictures of sacred places are "idealised," giving us the artist's conception of what they might or should be rather than of what they are. Mr. Wilson's engravings, to the number of one hundred and fifty, are from original photographs taken by himself during a lengthened pilgrimage in the East. This gives to the work a character of its own, and renders it of altogether exceptional value, especially to those of us who have not had the advantage of travel in the East. The views of Wady Feiran, of Mount Serfai, of Ras Sufsafeh, of the Convent of Mount Sinai, of the Khuzneh, the Altar of Baal, most of the views of Jerusalem and of places on the Jordan, are among those which have specially struck us. The letterpress is worthy of the illustrations. Mr. Wilson is no mere copyist of earlier writers, but describes what he has himself seen; and the extent to which he connects the places described with the mention of them in Holy Scripture is decidedly helpful to Bible students. Ministers will find in the work a store of valuable illustrations.

THE MIDNIGHT SKY. *Familiar Notes on the Stars and Planets.* By Edwin Dunkin, F.R.S., &c. With thirty-two star-maps, and numerous other illustrations. London: The Religious Tract Society.

THIS is a revised and enlarged edition of a work which, even in its original form, contained more information and afforded more valuable guidance to the study of "the starry heavens" than any similar work we know of. The late Thomas Carlyle declared that it had in it all the qualities of excellence, and that it completely fulfilled its purpose, and when he had read it he pathetically asked why no one had taught him the constellations too. Those who would give to the book a few hours' study every month, would, at the end of the year, know the glories of the nightly sky to an extent which would surprise them, and would secure to themselves a new and unailing source of pleasure. The book, beautifully got up in every way, is a marvel of cheapness.

THE PSALMS, Chronologically Arranged. An Amended Version, with Historical Introductions and Explanatory Notes. By Four Friends. London Macmillan & Co.

THE FOUR FRIENDS were Dr. A. W. Potts, Charles Arnold, F. T. Kitchener, and Phillpotts (see Memoir of Potts in his "School Sermons"). The work has been before the public for twenty-four years, and we are not surprised that this new edition—the fourth—has been called for. The authority chiefly followed in regard both to arrangement and exegesis is Ewald, whose investigations in this as in other sections of the Old Testament are of immense value. Even when we cannot accept the conclusions of the book we find it strikingly suggestive. The brief explanatory notes are generally pithy and pointed. The introductions—as in the case of Psalms viii., xlvii., ci., cii., ciii., *et seq.*—are exactly what a student needs, and such dissertations as those on the Messianic expectations show how remarkably history and prophecy were combined. Few books can be more helpful than this when wisely used.

THE APOCALYPSE. Its Structure and Primary Predictions. By David Brown, D.D. London: Hodder and Stoughton.

IN a pathetic passage in his preface, Dr. Brown refers to oversights which will be pardoned in view of the fact that he is "nearly eighty-eight years of age, while his feeble eyesight can receive no aid from artificial light." The apology was not needed, as the oversights, if any, are very trivial, and the book has all the appearance of coming from one whose eye is not dim and whose natural force is not abated. It has grown out of one or two articles which appeared in the *Expositor*, whose able editor did good service when he induced Dr. Brown to commit his thoughts to writing. The venerable theologian contends that there are but two possible theories of what the Apocalypse was written for. It is either predictive or descriptive. He believes it was the former. He rejects the early date of its origin (A.D. 68), and assigns it to A.D. 95 or 96. His method of interpretation follows largely the lines laid down by Mede. We cannot agree with Dr. Brown in showing so unqualified an opposition to the position of the descriptive school. But we are delighted with the keenness and force of his arguments. His refutation of Sir William Hamilton's attack on the Apocalypse is especially vigorous. It is, in fact, a crushing reply to an antagonist who was accustomed to give no quarter.

SUMMER TOURS IN SCOTLAND. Glasgow to the Highlands. Royal Route. Glasgow: David Macbrayne, 119, Hope Street.

"No, do not go abroad," said the late Sir William Gull to the new President of Rawdon College, "go to the Highlands," and Mr. Tymms tells us in the current number of *Good Words* that on this hint he went, and has returned to the same place many times. The term Highlands covers a wide area, but to our thinking the most beautiful and interesting parts of them are in the West of Argyleshire, in the land of Lorne and Morvern, in Skye, and Ross. We there get the finest combination of sea and mountain, loch and glen, and the ground is laden with



traditions from the storied past. The route of Mr. Macbrayne's steamers is royal in more senses than one, and intending tourists cannot do better than follow it. The new circular tour from Oban to Loch Shiel takes us through scenery as rugged and majestic as can anywhere be found, and the atmosphere is steeped in romance.

THROUGH THE POSTERN. Poems. By Walter Morison, D.D. Glasgow: James Maclehose & Sons.

MANY of these poems have already appeared in magazines and newspapers, but they are well worthy of reproduction in more permanent form. The title is explained in the introductory sonnet:—

“My busy life has had a Postern-gate,  
Through which at turning of th' infrequent key  
Of leisure I have stolen to Poesy,  
Where, the floor rained with rose-leaves, she has sate,  
In hidden arbour; on her simple state  
Fair things attending, bright-eyed reverently.  
Low at her feet stretched restful, then for me  
The knocking world at my door might wait.”

The longest piece in the volume, “A Common Life,” a blank verse narrative, gives us glimpses of the writer's mental and spiritual history, and shows how in a smoky, grimy city life may be glorified by poetry and religion. Dr. Morison sings also the joys of travel. He has seen much of nature and men, both in his own well-loved “land of the mountain and the flood,” in England, and on the Continent. He has a bright genial soul, an observant eye and a facile pen, and the reading of his poems is a decided pleasure. We append the following on Staffa:—

“Iona holy, this but common ground,  
Because no temple made with hands is here,  
Or carven crosses sacred forms uprear,  
No consecrated tombs lie solemn round?  
This, too, is temple, pillared more profound,  
By God's hands raised each shapely shaft severe;  
The seamew's scream is worship in His ear;  
Well pleased He hears the sweeping billows sound.  
Within the cave, Elijah's soul is mine,  
Or Moses', when ‘Thy glory show!’ he prayed.  
I stand thought-wrapt, most blissfully afraid,  
Man is not, all is God; an awful shrine  
These columned stones and arching roof have made.  
To-day I know the earth to be divine.”

BROWNING AS A PHILOSOPHICAL AND RELIGIOUS TEACHER. By Henry Jones, M.A., Professor of Philosophy in the University College of North Wales. Glasgow: James Maclehose & Sons.

No poetry has given rise to such keen discussion, and so amply repays it, as Robert Browning's. Whether it be legitimate for a poet to have a “message”

or not, it is certain that Browning would have scorned to write if he had had none. His philosophy is for the most part clearly marked. There are certain great principles with regard to the existence of evil, the function of suffering, the need and value of effort, even when apparently fruitless, the power of love, the limitations, and in some view the worthlessness of knowledge, and the relative value of the heart and the head as sources of knowledge which no reader of his poems can have overlooked. Professor Jones's method is not to analyse each poem by itself, but to try and reach the poet's general standpoint, and to gain possession of the truths by which he was swayed, though his analysis of some of the chief poems is subtle and minute. Very few, even though they be members of the Browning Society, have studied his work so thoroughly, or have given finer hints for the interpretation of—*e.g.*, "Parcelsus," "Parleyings with Certain People," and, above all, "The Ring and the Book." That there were limitations and exaggerations in Browning is certain, but how far Professor Jones has succeeded in showing that his theory of life is based on agnosticism is open to question. At any rate the agnosticism is such as is consistent with belief in Divine revelation.

CRITICAL STUDIES IN LUKE'S GOSPEL. Its Demonology and Ebionitism. By Colin Campbell, B.D. Edinburgh and London: William Blackwood & Sons.

IF agreement with the main positions of a book be essential to its enjoyment, very few of our readers will find much enjoyment in this. Critical studies are not intended for general readers, and Mr. Campbell's volume is emphatically for scholars. His inquiry is certainly not marked by timidity, but displays unquestionable boldness, and leads—if its conclusions be valid—to results which will be far from universally welcome. There can be no doubt that the doctrine of the personality of Satan is prominently taught in the third Gospel, and that the work of the Messiah is represented as a personal conflict between Christ and His great adversary. It may also be the case that this special view is more strongly emphasised by Luke, but it is manifest in other Scriptures also, and even in Luke it does not amount to anything like a dualistic theory of the universe, as if the world were under the rule of Satan and his hosts. As to the Ebionite tendency of the Gospel, its condemnation of the things of the world *per se*, its riches and glory, its human relationships, and its glorification of poverty, there is no doubt much that falls in with such an interpretation, though it seems to us that it is the abuse and not the use of the world which is condemned. Poverty is not "glorified," but shown to be no hindrance to true spiritual riches. The Gospel is mainly concerned with the inner life. The questions here raised demand, and will amply repay, fuller discussion than we can now give them.

JOHN WESLEY. By Rev. James J. Ellis. London: James Nisbet.

OUR friend Mr. Ellis has a facile and graceful pen. He writes with intelligence, vividness, and enthusiasm. He has portrayed with great skill the salient features of Wesley's character and the leading incidents in his career, and his work is done with fine breadth of sympathy. But the estimate of Wesley expressed by Mr. Hugh Price Hughes in a recent number of the *Nineteenth Century*, and which

Mr. Ellis endorses, claims for Wesley more than can be conceded. He was certainly not the first scientific theologian.

THE EPISTLES TO THE THESSALONIANS. With Introduction, Notes, and Map.

By the Rev. George Findlay, B.A. Cambridge: At the University Press.

MR. FINDLAY has fulfilled in this volume a task which Dr. Moulton was compelled to decline, though he has rendered valuable aid in its preparation. The commentary is in its own way a model—clear, forceful, scholarly, such as young students will welcome as a really useful guide, and old ones will acknowledge as giving in brief space the substance of all that they know. The dissertation on the Man of Sin is marked by great sobriety of judgment, and will satisfy the judgment of most men.

THE SPIRITUAL MAN, and Other Sermons. By Phillips Brooks. London: R. D. Dickinson.

DR. PHILLIPS BROOKS who has, since we reviewed his volume on "The Light of the World," been elected Bishop of Massachusetts, is one of the preachers who retain a perennial freshness, and from whom a new volume is sure of a welcome. The sermons here collected are shorter than those hitherto published. One or two are evidently fragmentary. Some three or four are expositions of Psalms (the 19th, the 23rd, the 59th); others give a general view of the Epistles to the Philippians, the Colossians, and to Timothy. In all we find the clear spiritual vision, the broad sympathy, the keen knowledge of human nature, and the manly enthusiasm which have given Dr. Brooks his peculiar power.

THE PERSON AND MINISTRY OF THE HOLY SPIRIT. Edited by A. C. Dixon, Pastor of the Immanuel Baptist Church, Baltimore. London: R. D. Dickinson, 89, Farringdon Street.

THE addresses contained in this book were delivered at a conference, extending over four days, in the city of Baltimore, attended by representatives of the various evangelical churches. It cannot be doubted that the great need of the churches to-day is to be filled with the Holy Spirit. From a practical standpoint nothing could be more instructive, more inspiring, or more helpful than the wise and earnest utterances which Mr. Dixon has done well to present in this compact form.

SERVICE IN THREE CITIES. Twenty-five Years' Christian Ministry. By Samuel Pearson, M.A. London: James Clarke & Co.

THESE pages are largely autobiographical, a narration of the author's ministry in Birmingham, Liverpool, and London. There are in them valuable reminiscences of great and noble men no longer with us, and references to many still living. Mr. Pearson has had to face the problems which more or less confront all ministers and churches, and his record of the manner in which he met them cannot fail to be helpful to others. We have rarely come across a more frank, manly, and judicious book. Every minister, deacon, and church member should read it.

BIBLE PRINCIPLES AND THE UNION OF CHURCH AND STATE. By Francis Hope.  
Pacific Press Co., 48, Paternoster Row.

EXACTLY the sort of book with which to appeal to Christian men. The union of Church and State is political, not religious. It is generally defended on grounds of political expediency. We may of course demand the severance of the union on the same grounds, and we are aware that this can only be effected by politicians. But it is important to bring into prominence the spiritual aspects of the question, and to discuss it on purely Scriptural grounds. This the work before us does, and does to good purpose. It is a trenchant refutation of State Church principles. How Evangelicals such as Bishop Ryle can withstand its arguments we cannot imagine.

REGENT SQUARE PULPIT.—SERMONS by the Rev. John McNeill. Vol. III.  
London: James Nisbet & Co.

MR. MCNEILL'S sermons are as fresh and racy as ever, dealing for the most part with Scripture incidents in a vigorous and pithy fashion. Such preaching must be popular. One of the best of the sermons is an exposition of Ps. cxxi. Only a Scotchman with a passionate love of the hills could have written it.

THE SERMON BIBLE. Luke i.—John iii. London: Hodder & Stoughton.

WE cordially repeat, in regard to this volume, the commendation we have given to earlier volumes of the series. It contains outlines of sermons which have been published by the foremost preachers of every denomination on almost every verse of Scripture. The editor has analysed these sermons with great care, and preserved their salient thoughts. The references to other published sermons will be widely useful. There is no more admirable work of its class; though it will not, of course, satisfy every taste. On one or two texts of importance more might have been given, and the selection of representative preachers is not always faultless. Still the work amply deserves the praise we have given it.

“THE CHRISTIAN” BIBLE READINGS. The Psalms. By F. B. Meyer, B.A.  
London: Morgan & Scott.

AN admirable series of readings on the most precious of all sacred lyrics, aiming to give in a concise form “the stand-point from which each psalm is to be viewed, and its leading characteristics.” The notes, though brief, are lucid. Many of them are gems of thought and exposition.

THREE QUESTIONS: Why are we Christians? Why are we Protestants? Why are we Congregationalists? By H. Arnold Thomas, M.A. London: Simpkin Marshall. Bristol: W. F. Mack, 70, Park Street.

THREE questions which all intelligent Nonconformist Christians ought to be able to answer. Mr. Thomas discusses them with a fulness of knowledge, a cogency of reasoning, and an aptness of illustration which make his book most welcome.

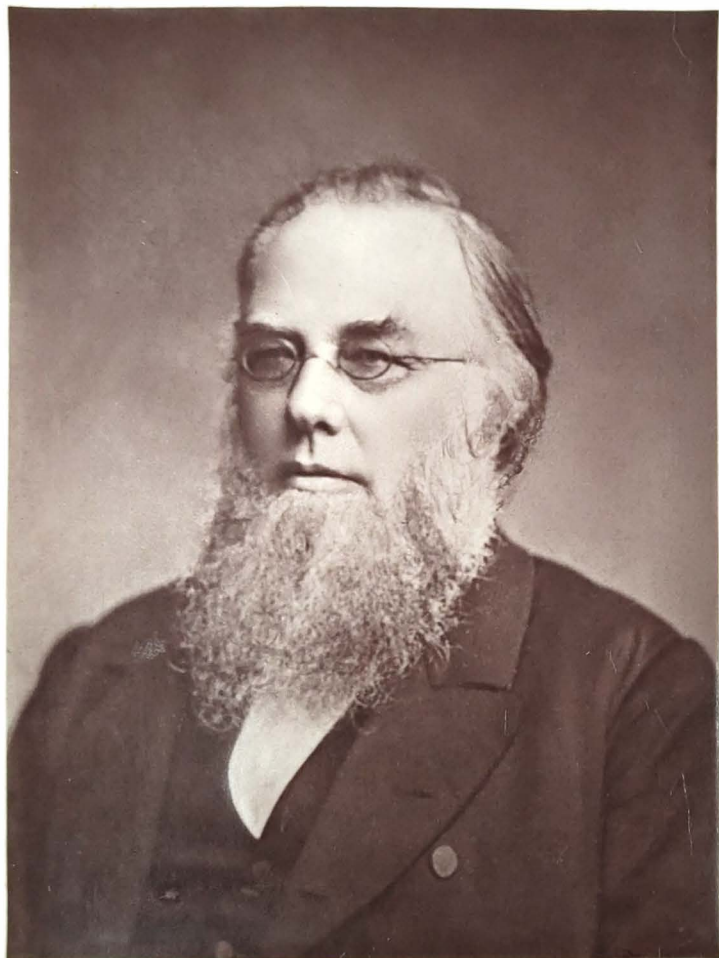


Photo: by C. Voss BARK Clifton.

James Inceedy  
John Penney

THE  
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AUGUST, 1891.

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REV. JOHN PENNY.

THE question has often been debated, and remains yet undetermined, whether the ablest men are best known—or, putting it in another form, whether there are not more worthy and remarkable persons forgotten than any that are chronicled in the records of time. Be this as it may, every intelligent observer of men and things must have noted the fact that whilst circumstances, in combination with individual characteristics, have thrust some to the front and marked them out for fame, others, not less endowed or distinguished for their devotedness to the highest interests of humanity, are left to occupy less conspicuous positions, and have to “*purchase for themselves* a good degree.” Amongst the latter we have no hesitation in claiming a prominent position for our loved friend whose photograph graces our present issue. Emphatically do we affirm it, “He is worthy for whom we should do this.” For during wellnigh half a century the Rev. John Penny has been an honoured name amongst his brethren, who hold him in the highest esteem as eminently whole-souled and ardently devoted to the work of the ministry, from which severe personal affliction has recently compelled him to retire. Our deepest sympathy, in common with that of all who know him, is stirred by the great sufferings he so patiently endures; and we fervently pray that our blessed Lord may comfort him, in all his tribulation, with the same rich consolation that He has so often ministered to others in like seasons of sore need.

Unlike not a few of our ablest pastors who, as the result of enlightened conviction, have come over to our ranks from other

sections of the Saviour's One Church, Mr. Penny was born amongst us, at Stroud Green, London, November 21st, 1821, and is the offspring of an honoured ancestry. His father is still gratefully remembered as a Christian gentleman, of more than ordinary ability, who "used the office of a deacon well" in Eagle Street Church (now Kingsgate) by the space of forty years, and his grandfather was pastor at Woolwich and subsequently at Portsea. The faith of his progenitors seems to have found early lodgment in his own heart, and was nurtured in him from his youth, amid all the helpful influences of a Christian home. Hence we find him, in his school-days at Mill Hill, prominently associated with the devout-minded amongst his companions who were wont to meet for social worship, and acting, in his turn, as president of their Prayer Union. The memory of those gatherings is still fragrant to his heart as helpful of "that good thing which obtained in him," and was ultimately matured into the regnant power of his life. At the early age of fifteen, having first "given himself to the Lord," he openly avowed his discipleship to the Saviour by "giving himself to His people according to His will."

The prominent position attained by him at Mill Hill School—as evidenced by the several prizes won by him—gave promise of marked success in whatever sphere of life he might elect to employ his manifest abilities. Had he been ambitious of wealth, or social status, or distinction in "professional life," the path to either was open to him, and encouraging prospects were before him. But none of these things moved him. He felt himself divinely drawn in a totally different direction, and, in the ardour of his youthful devotion of soul unto God, he deliberately selected the Christian ministry with its meagre support, as measurelessly superior to any secular avocation with its affluent rewards. At eighteen, he entered Stepney College (now Regent's Park) to prepare for the work to which he felt himself called of God. After having completed his course of successful study at Stepney he removed to Edinburgh, entered the University there, and gained a position that must have secured him Academic honours had he been permitted to undergo the final examination. But this gratification was denied him. An attack of fever prostrated him; medical authority prohibited his attempting to pass; and he had to submit to the mortification of being within sight of "the mark,"

whilst he was debarred the joy of "obtaining the prize" which every ardent student pants to possess as the crowning reward of all his mental toil.

After resting and recovering his normal vigour he listened to the unanimous invitation of the church at Coleford, Gloucestershire, and assumed the Pastorate there—a most difficult position for a young beginner—where he found a people not in the happiest condition, and had to minister the Word to a very mixed congregation, composed of miners, farmers, men in business, and others highly cultured. But by his great practical wisdom, earnest devotion to his work, warm-hearted geniality of spirit, and eminent consistency of life, he won the affections of all; welded the people into living oneness, and became a centre of helpful influence and power alike amongst those who "earned their bread in the sweat of their brow" and those advantaged by wealth, and others more elevated by education. During his sixteen years' residence and toil amongst them, he reaped the reward of his labours in the ingathering of upwards of 250 additions to the Church, which became consolidated and strong, as well as in the erection of a new and much larger Chapel, which—free of all debt and filled with an appreciative audience—furnished him with ampler scope for the exercise of his gifts as "a messenger of grace to guilty men." Whenever he has revisited the sphere of his early ministry, eager crowds have congregated to welcome and hear him. Throughout the Forest of Dean, as in the more limited range of Coleford, his name is fragrant, and his memory is cherished alike by all classes as that of one "loved long since and lost a while."

A little prior to 1860, the Church worshipping in Buckingham Chapel, Clifton, passed through a painful ordeal, which seriously reduced them in numbers and financial strength. But there remained amongst them not a few who were eminent for their faith and signal force of character. Their hope for the recovery of the Church centred, under God, in their securing a pastor animated with His Spirit and endowed with organising ability, as well as attractive pulpit power. Attention was turned to Mr. Penny as the man most signally fitted to supply their need and wipe out the reproach that rested on them. At their unanimous and earnest entreaty, he assumed the grave responsibility, stepped into the breach, and the



sequel illustrates and attests the wisdom of his election. His settlement in Clifton was as life to the dead. The congregations steadily increased; additions were continuously made to the church, amounting to betwixt seven and eight hundred, two of whom went as missionaries to India, and three settled as pastors in England; various auxiliary societies—such as Sunday-schools, preaching stations, domestic missions, guilds, &c.—were organised and efficiently maintained; and, during a pastorate of nigh a quarter of a century, Buckingham Chapel was veritably “as a city set on a hill”—a centre of attraction and a source of light to hundreds who had long “walked in darkness and stumbled in the noonday as in the night.” In addition to his pastoral and pulpit work, which was done with all diligence and marked ability, our friend assumed the obligations of Secretary to “The Gloucestershire and Bristol Association,” which he fostered into a most effective Home Mission society, that still operates with great success. He was also for some years Secretary of “The Bristol Auxiliary of the Baptist Foreign Mission,” which he stimulated to greater activity, and whose liberal gifts he largely increased. His manly geniality and manifest frankness, together with his intelligent advocacy of any enterprise that enlisted his sympathy, made way for him to the hearts of those who had power to help; and he was warmly welcomed in quarters where others—equally earnest, but less skilled in “the art of handling men”—would have been repelled and “sent empty away.” The churches in Bristol, as well as his *confrères* in the Christian ministry, in common with his own people, fondly loved the man, and looked up to him with trustful affection, taking counsel with him in their difficulties, putting him to the front on special occasions, and constituting him their spokesman, as when, in their name, he tendered, in dignified style, to “The Members of the Congregational Union,” their fraternal greeting and their cordial welcome to the ancient city of Bristol. Hence it was no marvel, but every way natural, that, when intimation was given that he was about to resign his charge at Clifton, one feeling—that of profound regret—should pervade all hearts and prompt to some suitable form of manifestation. This found outcome in one of the largest gatherings ever congregated in Clifton; in expressions of unfeigned affection and tokens of loving regard by his comrades in the ministry; in an elegant and artistically Illuminated Address, recounting the

efficient services so long and faithfully rendered, and the whole accompanied and crowned with a purse of 500 Guineas. These "gifts are the beads in memory's rosary, whereon she reckons up the deeds of kindness and affection."

But our Brother was not born to be idle or to spend the balance of his years in desultory service. No man of his ability and zeal could be suffered to remain unemployed. Hence the eyes of more than one vacant church were turned towards him, and the officers of that at St. Leonards-on-Sea, aided by the influence of our venerated friend, Dr. Angus, to whom we all love to pay profound deference, happily obtained Mr. Penny's assent to their urgent and unanimous invitation. Their church was new, the congregation small, the debt resting on their edifice heavy, and amongst the people there was a painful lack of that mutual "affection which is the bond of perfectness," and the spring of all that is "fair and lovely and of good report." But the man that had mastered the difficulties which confronted him at Clifton, and lived to see his labours there crowned with large success, was not the man to flinch from the discouragement that confronted him in his new sphere. He felt as did the Psalmist when he "called to remembrance the days of the right hand of the Most High," and could sing, "So long Thy power hath blest me, sure it still will lead me on." And, with a heart strong in faith and full of hope, he gave himself to the arduous task that challenged all his wisdom and energy—ministering the Word with great power and acceptance, reducing the church debt by £1,600, and labouring to unify the people, and render them a body of living witnesses to the elevating power of the Gospel. But the strain was more than his strength could sustain. Five years of unwonted anxiety and toil broke him down; and to-day he lies stranded and shattered, like a wreck on some rocky shore, skilfully treated by his son Dr. Penny, and tenderly cared for by her who has been his greatest helper in every good work, to whose untiring sympathy and co-operation he gratefully attributes much of his ministerial success, and grandly assured that, "when this earthly house of his tabernacle shall be dissolved, he shall have a building of God, a house not made with hands, eternal in the heavens."

It is always a difficult task to speak or write fully of a living man—one cannot say of him all that ought to be said in order to the production of "a life-like portrait"—yet this imperfect sketch of our

afflicted Brother would be needlessly defective did we not attempt to outline some of his more prominent characteristics. One of the most obvious of these is his broad and genial humanity, which, like warm sunshine, has ever shed an attractive influence, drawing to himself the tender and trustful sympathies of childhood and youth, constituting him the confidant of the perplexed, and rendering him a charm in the home-circle and an inspiring centre to his comrades in the ministry. For the manifest trueness and reality of the man constitute, in no small degree, a measure of his power amongst his peers. Nor has the manifestation of his sympathetic humanity been of the fair-weather sort, that sensitively shrinks and shuts itself up when chill clouds appear and signs of some coming storm are seen gathering in the sky. On the contrary, he has indulged the unwonted habit of magnanimously drawing nearer to his friends in proportion as their day has darkened, and sticking closest to them when the tempest has smitten them with overwhelming effect. Examples of this are familiar to those who have known him longest, and are best acquainted with the manner of his life; and to them a passing allusion, like "a word to the wise, is sufficient." Moreover, this same quality of whole-souled manliness and fidelity—the outcome of enlightened conviction and ardent love of all that is "just and true"—has ever characterised the public ministry of our Brother, and marked his Pastoral life. When candidates have sought fellowship with his people he has exercised the spirit of wisdom; and they have neither been unduly checked, as have many tender children of God, by a severe examination in "matters too high for them," nor suffered to float into the church on the floodtide of their earliest spiritual emotions; but they have been kindly welcomed, carefully instructed and nurtured, and when satisfactorily settled and established in the faith they have been numbered with the disciples. By this process of wise and manly treatment, their pastor was largely saved the great heart-sorrow of exercising discipline, and had to sever extremely few who did run well but yet turned out of the way. In his preparation for the pulpit, and in the public ministry of the Word, the same manly fidelity was manifest. He served not the temple with unbeaten oil, nor gave to his people that which cost him nothing. His anxiety was to understand "the mind of the Lord" as made known "at sundry times and in divers manners" by "holy men of God," and "spoken

to us in these last days by His Son"; and having, by diligent and prayerful search, apprehended the import and scope of the inspired Word, he embraced it in the love of it, imbued his own soul with its vitalising influence, and then set himself to elucidate it and bring it home to the apprehension and experience of others, skilfully unfolding to them its import, boldly asserting its authority, faithfully urging its demands, and strenuously striving to secure its reception as an indwelling and all-pervading power—"the power of God unto salvation." In his own modest estimate of his pulpit efforts he deemed himself somewhat neglectful of "the graces of oratory"; but in the judgment of his most intelligent and competent hearers his style had the charm of natural simplicity and directness, combined all the higher qualities of genuine culture and unaffected ardour, appealed to and held all classes alike; and whilst the most educated and best endowed richly enjoyed his ministry, "the common people" delighted to gather round him and "heard him gladly." Few men, if any, have won for themselves a warmer place in the affections of their peers or people, and the memory of none will be more sacredly cherished than that of our loved and honoured Brother—honoured for his manifold virtues and eminent Christ-likeness, and loved for his sturdy fidelity, combined with wonderful tenderness towards the feeble, patient forbearance towards the wayward, and superhuman gentleness in rebuking the wrongdoer, and winning back the wanderer. The Lord of the Vineyard raise up many like unto him!

J. W. TODD.

P.S.—Since this sketch was composed, whilst it was being printed, our beloved Brother has been set free from sufferings such as few are called to experience, but which he endured with superhuman patience. Without ecstasy, but in the exercise of calm and living trust in the love and faithfulness of the blessed Lord, he left himself in His hands. Knowing whom he believed, he felt grandly persuaded that He would keep that which he had committed unto Him; and with this assurance he "entered into rest." "Mark the perfect man, and behold the upright; for the end of that man is peace."—J. W. T.

## THE ACCOMPLISHED AMALGAMATION.

NO feature of the Christian life of the nineteenth century is more healthy and encouraging than the growing desire for unity.

Movements in favour of closer and more practical fellowship on the part of "all who love our Lord Jesus Christ in sincerity" form one of the strongest characteristics of our age; and in all churches which are not hampered by an unscriptural and tyrannical sacerdotalism the determination to remove the reproach of unnecessary divisions, and the estrangements which result from them is continually gathering force, and will, before the century closes, work a marked alteration in the attitude of our Evangelical churches, and lead to changes greater and more momentous than any we have yet witnessed. The spirit of the age, as many conceive it, is a strange and many-sided monster—weak, vacillating, and mischievous. But in so far as it is formed by the Spirit of Christ, a reflection of His light, an echo of His voice, the enforcement of His claims, and the expression of supreme devotion to His will, it should be eagerly welcomed. Wherever it is at work it will speak in tones of benediction, and scatter among men the choicest gifts and graces of the Divine life. There is a *Christian* spirit of the age which only they can resist who blind their eyes to the light and harden their hearts against the power of Him who rules over all the ages and whose eternal purpose is silently, perhaps, but surely and constantly approaching its fulfilment. There has never existed a clearer or more ungrudging recognition of the mental and spiritual diversities of men, nor a more frank admission of the right of every man to exercise his own judgment in obedience to the will of God. Personal privilege and personal responsibility are neither depreciated nor ignored in the churches of to-day. But it is seen that they constitute no valid ground for disunion, and that the differences which they involve and necessitate should not prevent intelligent and hearty co-operation, nor even (in many cases) organic oneness.

Among the historic scenes of the Baptist denomination, the meeting held in Enon Chapel, Burnley, on Thursday, June 25th, is destined to occupy a conspicuous place. The fusion of the Particular and General Baptists is an event which forty or fifty years ago would

have been pronounced impossible. For the last ten years it has been, in view of dominant tendencies, regarded as sooner or later inevitable, and its accomplishment a mere question of time; and now, sooner rather than later, the foregone conclusion has been reached. The two sections of the denomination have become one—one not only in their institutions, but in their assemblies and their name. The wall of separation is broken down, and the old distinction between “General” and “Particular” Baptists will be dropped. It was in every way fitting that Dr. Clifford should preside over the last “General Baptist Association.” He has all along been (in more than one sense of the word) a General of the Generals. In the meetings of the Baptist Union no one is better known or more highly esteemed than he, and we are not by any means sure that his heartiest admirers are among those with whom he has been nominally most closely allied. He has, by his untiring devotion to the interests of the denomination at large, by his generous service to the churches, and especially to the smaller churches in all parts of the country, by his earnest and eloquent speech and his unfailing buoyancy, done much to hasten the consummation he so greatly desired. His name will be linked in pleasant and honourable association with that of Charles Williams, of Accrington, as having been in a sense the prime movers in this auspicious union. The words which Dr. Clifford uttered from the chair of the General Baptist Association bearing upon this question ought certainly to find a record in our pages, both because of their intrinsic worth and of their apt statement of the grounds and reason of this movement, of the spirit in which its promoters have acted and the exact ends they have had in view:—

“Four years ago we were challenged to show our love of Christian unity by doing something to promote it. From the chair of our Baptist Union came the appeal to terminate a denominational division that has existed since the beginning of the seventeenth century. The General and Particular Baptists, starting from different theological and geographical centres, fed and nourished on different theological diet, formed themselves into distinct and opposed camps, and moved forward as separate battalions, often far apart and sometimes in collision, advancing up to the end of the last century like parallel lines, within sight of one another, but destined never to meet. Yet, slowly, shyly, and surely, the Baptists of England have been coming together in the last half century—with fear and trembling, no doubt, lest the truth should suffer or precious memories be slighted and nourishing friendships rudely sundered; yet, with the certainty

of step and cordiality of feeling that suggested the potent spell of an invisible and irresistible enchantress. Without any weak hankering for peace, or cowardly blurring of principles, or ungrateful forgetfulness of heroic leaders, or foolish craving for theoretic completeness, or any faithless haste, heart has grown to heart, spirit to spirit, till it is safe to say they feel, as they never have done before, the impulse of a genuine fellowship of ideas, the glow of an actual spiritual brotherhood, the attractions of a common love, and the inspiration of a common service. Therefore, when the Rev. Charles Williams pleaded for a visible recognition of this widely-diffused intellectual and spiritual oneness, we readily accepted the challenge. We could do nothing else. All our nineteenth century traditions, the actions of our fathers, of our most influential churches, and of our institutions, pointed straight to the goal of a complete and thorough-going union; and therefore, by the mediation of the Baptist Union, to which we both belong, the last two years have been marked by the most decided and signal advances in organic fellowship. Nothing could possibly exceed the grace and beauty of the action of the Baptist Missionary Society, or the magnanimity and heartiness of the officers, committee, and constituency both of that organisation and of the Baptist Union. If the worth and efficiency of a partnership depend upon the spirit in which it is entered, then I must say the leaders in this movement have adorned it with unspeakable loveliness, and given solid guarantees of its immense serviceableness by the courtesy and consideration, frankness and wholeheartedness, with which they have promoted it. I am aware that every difficulty has not yet been surmounted; but we may confidently expect the grace that has guided us so happily and successfully hitherto will not forsake us. We meet in the name of the Lord Jesus; ours is essentially a spiritual gathering—a gathering of the churches of the Saviour—and if our faith is not a figment, He is in the midst of us, and will help us to see what is best for His Kingdom. It is His Spirit that fills and unifies the churches. The question we have to answer He Himself has set us. It comes not from us, but from Him, and it is to Him we have to give answer, and, therefore, we may be sure He will aid us to give one which is the echo of His voice. Nor has He set the problem only to us. It is before all Christians and all churches, and forms part of a widespread movement for a true Catholic unity. The increase of the Kingdom of God by the increase of denominations has reached its maximum. No sane Christian will attempt to create another sect. The reconstruction of religious denominations on purely theological lines is as impossible as the return of the Dodo. All attempts fail. Plymouthism and Christadelphianism demonstrate that there is no swifter or surer road to strife and disunion. Growth by division has ceased. Growth by federation, fusion, is the next development of the work of the Spirit."

Dr. Clifford has had an able lieutenant in Mr. R. Foulkes Griffiths, LL.B., the genial Secretary of the Association. A heavy share of the work has fallen to Mr. Griffiths; and in the settlement of legal

difficulties connected with the various institutions and their properties, the help he has so readily rendered has been invaluable. Much of the work he has done has been of a quiet, and to most of us a dry and uninteresting order; but without it progress would have been impossible. Mr. Griffiths moved the resolutions which formally made the two sections of the denomination one. These also must find a place in our pages. They read as follows:—

“1. That this Association observes with deep thankfulness and fervent praise the numerous signs of increasing union amongst the disciples of the Lord Jesus Christ; hails them as an answer to His intercessory prayer, and a guarantee of the more rapid progress of Christianity throughout the world. 2. That we call to remembrance with unfeigned gratitude through the way in which God has led us and our fathers from the dawn of the seventeenth century till now, cherish the memories of leaders like John Smyth and Dan Taylor with sincere affection, and rejoice that the truths they and their comrades and successors taught, concerning the redemption that is in Christ Jesus, are now the operative faith of the churches of Christendom. 3. That in reviewing the last few years of our history we gratefully remember (1) the message which came from the Chair of the Baptist Union in 1886, inviting us to consider the desirability of terminating the division of Baptists into ‘General’ and ‘Particular,’ as at once inaccurate, misleading, and injurious; (2) the hearty and unanimous vote of the Baptist County Associations and of the Baptist Union in favour of the perfect fusion of the Baptists of England; and (3) the courteous and grace-filled endeavours of the Baptist Missionary Society and the Baptist Union to facilitate such a fusion. 4. That whilst many of us have felt reluctant to break our associations with a religious past that in its newer development goes back to 1770, and in another form to 1612, yet when we remember—

- “(1) The practical union of Baptists which has been recognised in our churches in elections to the pastorate for the last thirty years;
- “(2) The unanimity of the votes of our churches in favour of amalgamation;
- “(3) The steps already taken by our churches to share the work of the County Associations;
- “(4) The action of this Association in favour of union in 1861-2;
- “(5) The promise of even greater efficiency in our foreign and home mission work;
- “(6) The other advantages of real Christian unity;

we rejoice to accept the invitation offered us, and, in doing so, express a glad hope that our brotherhood and the memories of old associations may, through the channels devised for maintaining the College, enable most of us to meet year by year in gatherings of devotion and enthusiasm, where the pleasures of our meet-



ing (though in narrowing vistas) will yet tend to the promotion of the glories of the Kingdom of our Saviour."

It could scarcely be expected that so decisive a resolution would be carried with absolute unanimity. But an amendment proposed by Dr. Dawson Burns secured only 39 votes as against 155. It was to the effect—

"That we, the ministers and representatives of General Baptist churches, in annual meeting assembled, are anxious to give effect to the resolutions of the Association of 1889 and 1890 for promoting the union of Baptist institutions, but we do not consider it either necessary or desirable to dissolve that union of General Baptist churches which has been attended with so many benefits during the last 121 years, and we are strongly of opinion that a retention of the General Baptist name and a continuance of the Annual Association would tend, among other good results, to perpetuate those great Gospel truths to which we declare our loyal and unshaken allegiance."

This amendment, it will be observed, did not oppose the union of Baptist institutions, but merely pleaded for the retention of the General Baptist name and a continuance of the Annual Association. It was moved, seconded, and supported in the kindest temper, and with an attachment to old and hallowed memories which we can all understand, and with which no one need be ashamed to sympathise. But the majority were nevertheless right. It would have been foolish, and in the circumstances suicidal, to agree to a real union, and yet retain a sectional name and continue a sectional organisation or gathering. The fears entertained by some supporters of the amendment, that the discontinuance of the General Baptist Association will inflict a loss on the churches, seem to us unfounded. That Association was a federal body, and dealt authoritatively with the Home and Foreign Missions, the colleges, the magazine, and the village churches. But these interests, though administered in a different way, will not be neglected. The College at Nottingham will stand on a precisely similar footing to the colleges at Bristol, Rawdon, Regent's Park, and Manchester, unless indeed it should be amalgamated with one or the other of them. It is well known that in the collegiate world "amalgamation is in the air," and the fusion of the two sections of the denomination cannot fail to facilitate a more practicable and more generally acceptable scheme than would, apart from such fusion, have been possible. The difficulty with

regard to the Foreign Missionary work is virtually at an end. The Baptist Union will doubtless take up the Home Mission work; and though the relations of the central body to county associations and their work may occasion for a time some little difficulty, it will be only for a time, and a satisfactory adjustment will be devised. The proposals made by the General Baptist Association as to the Hymnal and the magazine will, unless we are greatly mistaken, be cordially accepted by the Baptist Union, and worked in connection with other schemes which have already been proposed. The Baptist Union and the county associations are every year being brought into closer touch, and what is lacking for effective denominational activity in either the one or the other will be certainly supplied—indeed, one result we anticipate from the “fusion” is the growing power of our associations and the increase of those elements in which our General Baptist friends have shown themselves to excel. The united churches may and ought to gain, through the amalgamation, greater vigour, greater consolidation in the various counties, and a finer power of organisation. The ex-General Baptists have much to teach which it would be well for the rest of us to learn, and we trust that as scholars we shall neither be dull nor unwilling. At any rate it becomes us all to accept the new situation with devout thankfulness, and so to pray and labour that it may prove an answer to our Saviour’s prayer. The spirit which has prevailed on both sides is a sure precursor of better days, and we believe that the accomplished amalgamation may bring us a step nearer the time when all men will be convinced of our Lord’s Divine Mission, and when the unity of the Church shall usher in the salvation of the world. S. C.

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## THE LESS KNOWN PROPHETS OF ISRAEL: AZARIAH.

**T**HE prophecy delivered by Azariah to Asa, and his people, after the victory over the Ethiopian host, warrants the high claim made respecting it. “The Spirit of God came upon Azariah, the son of Oded.”\* In proof of this claim, we appeal to the opportuneness of the word spoken; to its firm grasp and clear enunciation of the central principle of the Divine government, to its forcible use of the

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\* 2 Chron. xv. 1.

nation's history, and its pithy and powerful application. It answered fully to the New Testament description of the Word of God, it was "living and active." On Asa and his people the effect produced was immediate and profound. If "the essence of true prophecy lies in moral converse with Jehovah," then Azariah enjoyed the prophetic gift in a high degree; he kept alive spiritual intercourse between God and His people, because such intercourse was the life of his own soul. The man who by the energy of a single mission raised the life of a whole nation, and revolutionised the religious outlook for king and people, must have lived near to God. "The old Hebrew times were ages of fire"; often the fire of God ran very swiftly. When we think of the burning out of abominations by the "swift ease" of this prophetic fire, the prayer of Moses becomes our own: "Would God all the Lord's people were prophets, and that the Lord would put His Spirit upon them."\*

"There is a time to speak." Azariah displayed great wisdom in the *time setting chosen for his message*. It was a national holiday, a season of general rejoicing; eager crowds thronged the approaches to the capital. The force with which a ball strikes the ground measures its rebound in the air. The King of Judah and his people had been pressed down to the earth by a crushing burden. Zerah, the Ethiopian, a well-known conqueror, having laid Egypt at his feet, sought, with his army of a million of men, and three hundred chariots, to penetrate into Asia, and Judah was the first obstacle in the way of his victorious advance. He had reached Mareshah, in the neighbourhood of Hebron, within a day's march of Jerusalem, when Asa and his little army prepared to give battle. The force of the crisis can be felt still, in the agony of the good king's prayer: "Lord, it is nothing with Thee to help, whether with many or with them that have no power: help us, O Lord our God, for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee!" † This, surely, was a "cry out of the depths"; no more convincing witness could be produced to the awful severity of the crisis. God heard the cry, smote the Ethiopians before Asa, and before Judah; the crushing burden, the nightmare of distress was removed, and in transports of joy the population turned out to

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\* Num. xi. 29.

† 2 Chron. xiv. 11.

welcome their sovereign to his capital, laden with the spoils of a decisive victory! To enter into the national joy we must first share the national sorrow.

What shall we do with our joys? We usually know what to do with our sorrows. Burdens and cares we lay up with God. When the sudden storm lifts off the roof of our house, and scatters it hither and thither in fragments, so that the old place is no longer habitable, we are driven elsewhere for shelter. But sunshine leaves the roof intact, fills the rooms of life with light and warmth, and inviting us to rest, makes us satisfied with what we have, so that we go no farther. Self, when filled with joy, is *self* still; perhaps a greater foe to God and good than when racked with pain; for from the average man it conceals his need. Welcome the prophet who will tell us what to do with our joys; our deliverances, successes, prosperities, triumphs; who will show us the larger meanings and nobler uses of life's "melodious days." Barnabas, the son of consolation, is always wanted, for the mourners are a large family in every age; but Azariah, with his "moral tonic" for glad seasons, is also wanted. How many have long spells of excellent health, for themselves and children; years of thriving business, showing good returns; plans, floated like Jehoshaphat's ships, to fetch gold, foundered not in the storm, but safely voyaged, and returned bearing precious freight! "Whatsoever he doeth shall prosper" might, with slight qualifications, be accepted as the motto of such lives; yet to what inferior uses are these blessings often turned! The helpless drifting down the stream of fashion, on the part of Christian professors to whom God has given abundance, is a melancholy sign of the times; and the sons sometimes become more subservient to custom, and more helpless than their fathers. We need the prophet of God to show us what to do with material prosperity. The same observation applies to the nation at large. We now enjoy years of plenty; trade is buoyant; wages increase, and work, for the steady and industrious, is not scarce; foreign relations are satisfactory; our empire, in extent and wealth, may satisfy the most ambitious Englishman; and yet how lavishly we spend money in strong drink, in gambling and betting, and in forms of pleasure frequently doubtful, sometimes positively demoralising. We need a prophet, like Azariah, to show us what to do with prosperity; how to sanctify it and set it apart; else, luxury, will sap

strength, and ease enfeeble manhood ; we shall sink when we ought to rise, and indulge when we ought to aspire, till God's mercies become mill-stones about our necks insuring our destruction !

*Our prophet was firm in his grasp, and clear in his enunciation of the central principle of the Divine government.\** His challenge was bold ; he spoke with the ring of conviction—"Hear ye me, Asa, and all Judah and Benjamin." In a moment he was right down upon the circumstances. God was with you in the shock of battle—why ? In the hour of peril God was found—why ? The lightning which streamed from the battle-cloud showed only the common landscape ; the crisis revealed the ordinary principle of the Divine government. God is in every life, unless and until He is put out. The relation between God and the soul is often broken ; but when the catastrophe is reached, the horror which surprises us is that it is of our own making. "The Lord is with you while ye be with Him." And notwithstanding obscurities, traceable to dim eyes and dull ears, the fact stands—where God is not found, the reason is He has not been sought. All sincere seekers become finders. "If ye seek Him, He will be found of you." This was the truth the compiler of the Chronicles set in the forefront of his narrative. He cited it in David's charge to Solomon, his beloved son, when he succeeded to the throne,† and illustrated it in the pathetic biography of Manasseh towards the close of his work.‡ Most of the prophets repeated the gracious assurance, and it fell with tenderest accents from the lips of Christ.§ The question raised by Solomon—"Will God indeed dwell with man upon the earth?"—is the question of humanity ; age after age, heralds whose feet were "beautiful upon the mountains," sounded out the answer, till we reach its full and final form in the Apocalypse, "The tabernacle of God is with men, and He will dwell among them."|| Glorious as this consummation is, the reverse side of the shield must not be forgotten. The light of God, falling upon truth, illumines its front with glory, but behind there rests the shadow. "If ye seek Him . . . if ye forsake Him." God's gifts are conditioned ; mercy is reached only in God's way. Comply with the conditions laid down, and mercy is sure ; refuse these conditions, and equally sure is the stroke of judgment.

\* 2 Chron. xv. 2.

† 1 Chron. xxviii. 9.

‡ 2 Chron. xxxiii. 12.

§ Matt. vii. 7.

|| Rev. xxi. 3.

What are we doing with the truth thus impressively stated? Perhaps spending time and strength in criticism, blaming the conditions, and wishing them out of the way, that finding God, and fellowship with Him, may become absolute. "I protest that if some great power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning, I should instantly close with the offer." Most earnest thinkers at times recognise this mood as their own; any sacrifice would be made in order to be true and right. Reflection shows the impossibility of goodness on the "clock" principle. By beheading a man you effectually cure the toothache, but you kill the patient; so by surrendering freedom you clear out of your path the possibility of evil, but you have killed the possibility of good. The man, in all that exalted and crowned him, is dead. Or perhaps some might wish the prophet's statements were less complete; that the one half (mercy) might stand without the other (righteous resentment). Obviously, this severance is impossible; our wisdom is to accept and obey the principle as it stands. How gracious it is, carrying with it light for those who sit in darkness, a crown of joy for the seeker, and blessed companionship for the lonely to the end of time!

Then Azariah addressed himself to *the vindication of God at the bar of history*. The past is an impartial witness; it is complete in itself, raises few doubts, does not perplex by its nearness. Let its testimony be heard. Society in Israel had at times worn a godless look—the people were without the true God, without priest and law.\* This experiment, once tried in France, some light and airy thinkers would have repeated in England. The times of the Judges were those our prophet had chiefly in mind; but religious destitution, whenever it afflicts a nation, brings about the same result—social anarchy and "great vexations." "The highways were unoccupied, and the travellers walked through byways. The villages ceased in Israel."† Caravans with commerce and agricultural life alike suffered in the trouble of those dark days. Gideon's times showed no improvement on the condition described by Deborah. "The children of Israel made them dens and caves in the mountains and strongholds."‡ "Israel was greatly impoverished because of the Midianites." Gideon, brave heart, threshed his wheat by the wine press to hide it

\* 2 Chron. xv. 3.

† Judges v. 6.

‡ Judges vi. 2.

Besides these afflictions without, Israel was distracted within by civil strife: tribe destroyed tribe, and city destroyed city. What light Azariah threw on the wars of Abimelech, Jephthah, Israel, and Benjamin, when he said, "God did vex them with all adversity." \* These events were more than national misfortunes, they were God's righteous judgments. The latter half of the principle, "If ye forsake Him, He will forsake you," was illustrated in them all! The history of our own land yields similar lessons. Our national life reached its lowest under the Stuarts; on low levels it continued to move, till Whitfield and Wesley blew the resurrection trumpet! The Evangelical Revival marked the date and source of a steady, continuous ascent in our country's history. With defections and temporary failures the conscience of England has recognised the truth, "That righteousness exalteth a nation; but sin is a reproach to any people." † Ever clearer and more forcible may the testimony of the national conscience become! Concerning the former half of his statement, "If ye seek Him, He will be found of you," Azariah had less to say; his words needed no other comment than the victory just won over the Ethiopians in answer to prayer!

He closed, therefore, *with a pithy and powerful application*. "Be ye strong; let not your hands be weak." ‡ The strength which joy brings often runs to waste for want of wisdom. Azariah turned the river of the people's joy into practical channels, that it might irrigate the broad furrows of the nation's life, and secure a bountiful harvest. "Work all of you; work with nerve and energy; this is the time to work; your work shall be rewarded, saith the Lord." Such a man, with such a message, was like a breath from the hills on a sultry day. Others rendered service to the State as warriors, statesmen, judges, merchants; but the service of the prophet of God excelled them all. "No heritage equals in value that we have in the inspiration and toils of a God-given prophet." As the drawers of the ebony cabinet used by Mary Queen of Scots are said still to exhale sweet perfumes, so in this and the next reign Azariah's stimulating influence made itself felt. A great reformation, which included the "putting away of abominable idols," and the "renewal of the altar of the Lord," lifted the life of the whole nation to a noble level, which for more than half a century was never lost. Once more "prophecy became the Ark which saved

\* 2 Chron. xv. 6.

† Proverbs xiv. 34.

‡ 2 Chron. xv. 7.

the religion of Israel." The still wrestlings of the lonely heart; the sharp self-discipline; the waiting, clinging, fearing, hoping, were all amply rewarded in the ability to speak such a commanding word. Circle after circle of blessed influence spreads; wave after wave of good; at the centre, behold Azariah's word, and in the centre of the centre "the Spirit of God"! When the man and the moment meet, a whole life-work may be accomplished in a few heart-beats.

J. R. WOOD.

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### ARROW-PRAYER.

WE usually give it the longer and more awkward name of ejaculatory prayer. But what the Romans called "jaculum" is with us an arrow; and to our English ear the English word better describes the arrowy flight of the swift thought-appeal to God.

David indeed affixes the idea of archery to all prayer when he says, "In the morning will I direct my prayer unto thee, and will look up." After his manner he paints a picture in a sentence, and the vignette here is from the ancient hunting-field. The hunter has sighted the prize he covets. His arrow is placed, his bow drawn, his aim taken, and in an instant the arrow has left the sounding string, the hunter's eye following it to its mark. So the prayer flies from the heart well and thoughtfully aimed, sped with tense desire, and followed with eager hope, for the whole soul of the spiritual archer is bent upon the attainment of his object; and many a saint has discovered how swiftly and infallibly the well-aimed and strongly-impelled prayer reaches its goal.

But we are thinking now of the sudden, brief, lightning prayers that dart heavenward without ceremony, and often bring instantly to the heart the needed guidance or strength: prayers that flash to God from the counting-house, from the street, the railway carriage, the tram-car; from the stair that leads to the sick chamber; from the glen or hill-side; from the mine or the masthead; prayers that make no cleavage in a conversation, and yet determine the next word and the final result; like that of Nehemiah, "The king said unto me, For what dost thou make request? So I prayed to the God of heaven, and I said unto the king." For there are moments of crisis that cannot be lost; urgent needs the meeting of which will brook no delay; sudden onsets of the



foe which must be confronted then and there; unexpected conflicts where victory must be gained now or never; blessings abruptly brought to view to be instantaneously secured. See! there flies the blessing overhead. It will soon be beyond reach. Quick! Set the arrow-prayer on the bow of faith and draw with all the might of strong desire, laying your whole soul to it, and the winged arrow will reach its quarry and bring the blessing down to your feet.

So great is the need in this world of evil for constant, swift communication with God for strength, guidance, deliverance, comfort, protection, that I imagine a power of spiritual vision would show the air thick with arrow-prayers speeding to the throne. Every soldier of Christ finds need a hundred times a day for darting upward his appeal for succour in the emergencies of the holy war; every workman of Christ requires constantly to seek the Master's direction; every child of God flashes frequently heavenward his loving aspirations to his Father; every tempted and harassed one needs to seek grace to keep down the old nature that will rebel: like Robert Hall when he left the angry debate and paced the room apart, muttering, "O Lamb of God, calm my perturbed spirit."

None need suppose that because these prayers are brief they are therefore weak. "Lord, save me," does not take long to utter, but it is strenuous with the whole concentrated force of the sinking soul's desire. "God, be merciful to me a sinner," was briefer than "God, I thank Thee that I am not as other men are, extortioners," and the rest, but I know which had the force in it. The one cleft its way to heaven; the other never reached the temple roof. No success attends this work unless the soul's energy is concentrated in it. Hugh Latimer describes in one of his sermons how his father, a Leicestershire yeoman, trained him in soldierly exercises in his youth. "My father was delighted," he says, "to teach me to shoot with the bow. He taught me how to draw, how to lay my body to the bow, not to draw with strength of arm as other nations do, but with the strength of the body." And this is how to pray. Draw the bow with the strength of the soul; not daintily as if in play at an archery ground, but in deadly earnest as in war, where life and death depend on it.

In the olden time the archers formed the invincible phalanx in the English armies. The fields of Crecy and Poitiers showed how even cavalry troops were impotent against the deadly flight of the shafts

from the English bowmen. In the stress of the spiritual conflict these arrow-prayers will win. The enemy cannot stand against them. Aim them well; lay the soul to them; let them fly with mighty faith; and victory will be won over direst foes.

What servant of Christ has not experienced the comfort and help secured by ejaculatory prayer? The preacher rises to speak to the assembled immortals whose destiny, quivering in the balance, may be influenced by his words. The staggering thought for a moment appals him. But there flies the arrow-prayer winging its invisible, noiseless way to heaven. The swift, anxious "Help, Lord," brings the needed Presence upon the scene, and the preacher's soul is calmed and reassured. A group of youngsters is gathered in the class. Many a prayer has already been offered, but the pressure of the solemn moment and the sight of the eager faces forces upward the ejaculation. The lads "know nothing of the matter," but the arrow has winged its way and done its work. An inquirer asks the way of salvation. Before the answer is given the thought-appeal flies to God: "Thou knowest this seeker's spiritual condition; give me the right word." Temptation confronts the soul; the prayer flies up, "Lord, save"; and in the felt nearness of the Almighty Protector the temptation goes backward and falls to the ground.

Ejaculatory prayer is not to be a substitute for those precious seasons of protracted communion with God when the soul lies steeping in Divine influence. I may catch up the handful of water as I press onward to my post against the Midianites, but that does not render unnecessary my regular food. Arrow-prayer is best used by those who are masters of regular prayer. Nehemiah was the prince of spiritual archers in this light archery, but he was a master, too, in the toil and labour of protracted supplication. Between the king's question and his own reply he could "pray to the God of heaven"; but he could also "sit down and weep, and mourn for days, and fast, and pray before the God of heaven." The men who are adepts in wrestling prayer are the men who in a moment, in the twinkling of an eye, can speed the instant thought-cry to God and succeed.

Use all-prayer well, and you will make an enriching use of arrow-prayer. None can tell the sweetness and fulness of blessing that flows from this habit of instant and constant communication with God. It converts into a daily experience the word of Asaph,

"Nevertheless I am continually with thee." It links God and man. It establishes a spiritual telephone between earth and heaven. It annihilates exile; abolishes distance; changes solitude to society. "I am not alone, because the Father is with me." God give us all great blessing in the employment of arrow-prayer!

Reading.

C. A. DAVIS.

## THE NEW TESTAMENT TREATMENT OF SOCIAL PROBLEMS.

THE great problems which are exercising the minds and hearts of the most earnest men to-day are those social questions which concern the condition and well-being of the large masses of our fellow-creatures. These have already aroused considerable attention, and in the estimation of thoughtful men are destined to come yet more urgently before the public mind, until they are universally recognised as supremely important, and statesmen and philanthropists cordially unite to seek their solution.

It may be interesting and helpful to enquire what guidance is afforded us by the Scriptures, to which we habitually appeal in dealing with these vexed and difficult questions. All Christians accept the authority of our Lord as supreme and final, wherever His judgment can be unmistakably ascertained, or His example plainly seen. The main difficulty is, however, to bring down to date, so to speak, the undying ministry of our Lord; and to apply honestly and faithfully, wisely and impartially, to present-day questions the great fundamental principles of the Saviour's teaching. The records of the Evangelists and the Epistles of the Apostles are practically our sole guides and sources of information in this quest and endeavour.

How, then, does the New Testament treat the social problems of the Apostolic age? What guidance is therein afforded for Christian men in dealing with the social problems of this day? Take the great Temperance question, on which nearly all those of every name who are earnestly working for the welfare of their fellow-men are now *practically* agreed. How does the New Testament deal with that? The general teaching of the Old Testament, in reference to wine, is unequivocally accepted and enforced. Wine stands throughout the Bible as one of God's most precious gifts to man; associated ever in

its legitimate use with gladness and thanksgiving; symbolic of the rich provision the Heavenly Father makes for the happiness of His children. You have its bright associations thrown around the ministry of our Lord from the first miracle, in which He began to show forth His glory in the family circle at Cana, to the last rite, in which He perpetuated the memory of His sacrificial death for all mankind, in the ordinance of His Church. Moreover, it is perfectly clear, from the malicious accusations of His enemies—"Behold a gluttonous man and a winebibber"—these associations encircled His public life also. There were drunkards in those days; how were they dealt with? By the stern denunciations directed against all such sensual sins; by solemn warnings addressed to the sinner, coupled with earnest, loving appeals to abandon, by Divine help, the sin that was working his ruin. "If thy right hand offend thee, cut it off." "If thy right eye offend thee, pluck it out." "No drunkard shall inherit the Kingdom of God." The only appeal that is ever addressed to others, in relation to this sin, is based simply on the general principle of brotherly love, such as, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

Now, how is this question dealt with now by some of the most prominent advocates of the Temperance cause? All intoxicating liquors are cursed; the very process of fermentation is declared to be a work of evil, utterly contrary to the will of the Creator; the use of any such beverage is branded as a sin. An appeal is even advanced, by some, that all who are not total abstainers should be kept out of the Church, and, by more, that all such should be excluded from the ministry. Instead of trying to make the drunkard feel the terrible and disgusting nature of his sin, and to arouse him to realise that only his own renunciation of the evil habit, by Divine help, can be of permanent use to him; and dealing with all other aspects of the question as only subordinate helps to this end; many temperance advocates bend their energies, almost exclusively, not to the sinner, but to his surroundings, and say, Keep the drink always out of his way, never let him smell it, or see it, or come within reach of it; that is the only way to make a sober man of him and get him to be a Christian. And, by consequence, the public sale of all intoxicants must be absolutely prohibited; everybody must be brought to give

up all these stimulants in order that drunkards may be kept from getting drunk.

The writer of this article is a total abstainer of many years' standing, who has done what he could to co-operate in temperance work as he has had opportunity. He does not forget what may be truthfully said about the horribly adulterated stuff which is sold as "spirits," at home and abroad, and which in our day terribly aggravates the drink curse. He has heard what Dr. Richardson and other experts have to say about alcohol not being a food and never doing anybody any good. These facts are all valid in pressing home the appeal of brotherly love, and urging even those who take only a very little of such stimulants to give up such indulgence for the sake of others who may be in peril, or of the young who may more wisely be trained never to expose themselves to the danger. But when temperance advocates go farther than this they part company with our Lord and His apostles. And if Bible teaching is to be mutilated to meet the requirements of the extreme temperance positions in our day, it will be found difficult to propagate such a Gospel in France and Italy and other wine-growing countries, and serious consequences will follow such departures from New Testament teaching and practice in our own country sooner or later.

Take another great social problem—War and Standing Armies. There were soldiers in Christ's day; the Apostles all lived and laboured under the shelter of the greatest military empire the world has ever seen. What was the attitude of the first teachers of Christianity to this tremendous question? "Soldiers on service" came to John the Baptist, "asking him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully; and be content with your wages."

Our Lord found in the Roman centurion faith far exceeding any He had met with among the chosen people, and immediately granted his request. But He did not call upon him to throw up his commission as the only condition on which he could live a godly life. The Apostle Paul found hearts ready to receive the Gospel under the heavy armour of the household troops who were told off day by day to mount guard over his prison-house in Rome, and rejoiced that they were able by their very position in the barracks to carry the message of salvation to their comrades throughout the regiment, and to such

effect that he has occasion to close the epistle with the salutation of them that are of Cæsar's household ! It is true our Lord said, "They that take the sword shall perish with the sword," but surely that may mean no more than that a soldier on active service must anticipate a soldier's death. There is nothing anywhere which lays it down that to be a soldier is necessarily opposed to the Christian life, that war in every case is absolutely unjustifiable, that the disciple of Christ is bound to have nothing to do with the profession of arms. It is a very grave question whether those who have taken these positions have not seriously retarded, rather than furthered, by their extreme action the general advance of Christian truth in relation to this problem. At the same time it is abundantly clear that the genius of the Gospel is diametrically opposed to the genius of war ; and as surely as Christ really reigns in national and social life, all that belongs to war and strife, and all that makes for quarrels and ill-will, must retire and disappear. But this applies as much to squabbles in churches as to quarrels between nations. And for the present necessity the New Testament seems to teach we must bear with armies and such wars as we feel under the circumstances to be justifiable. The key to our position in reference to all such things is indicated by the injunction of that Apostle who in the hour of danger had been too ready to use the sword : "Be subject to every ordinance of man for the Lord's sake" (1 Peter ii. 13). To place ourselves and our teaching in violent antagonism to the prevailing sentiment of our day, to demand or call for radical changes for which the times are not ripe, would only be practically to surrender our opportunity of influencing our fellow-men to-day, and to lose our part and place in preparing for the better day to come. It may show we are in advance of our time, but it will also show we are in the same measure useless just now. It would be like trying to bring to an end the bondage of the frost by breaking off and grinding to powder every bit of ice within your reach, where what is needed is the raising of the temperature, and then the ice goes of itself. The New Testament inculcates the profounder view of regarding the climate, so to speak, of the day in which we live as the appointment for us of the Providence of our God, and, as such, "ordinances of men" are to be submitted to in a Christian spirit. At the same time we are to maintain and apply the great principles of the Gospel, and so

do our part in preparing the world for the fuller, richer shining of the Great Sun of Righteousness, who will one day arise with healing in His wings, and bring in the solutions of these great social and political questions, just as men generally are prepared to receive and give effect to them in the Kingdom of God upon earth.

Look, again, at the question of Slavery. We can have little conception of the enormous proportions which this institution had assumed in Apostolic days. "The slaves of Attica, on the most probable computation, were about four times as numerous as the citizens." In Italy, "wealthy Roman landowners sometimes possessed as many as ten or twenty thousand slaves, or even more. . . . And these vast masses of human beings had no protection from Roman law. The slave had no relationships, no conjugal rights. Cohabitation was allowed to him at his owner's pleasure, but not marriage. His companion was sometimes assigned to him by lot. The slave was absolutely at his master's disposal; for the smallest offence he might be scourged, mutilated, crucified, thrown to the wild beasts."

But when the Apostle Paul comes across the runaway slave, Onesimus, in Rome, he exercises his authority and influence in sending him back to his master; and in writing to the slave-holding Philemon he never mentions the word "emancipation"; but, on the general principle of the brotherhood of man, presents the yet greater request that the master should receive back the runaway but now penitent slave as a "brother beloved." Further, in the Epistle to the Corinthians, Paul's treatment of this question is in striking contrast to the whole habit of mind and procedure of the modern social reformer. The Apostle dared to say even then it did not very much matter to the disciple of Christ whether he were a slave or a freeman. These outward trappings of the merely temporal lot were comparatively indifferent before the dignity and privilege of the Christian life. If a slave were only faithful to Christ, he need not trouble about any of these things. The modern habit is rather to concentrate all attention and care on the outward lot, as though that were the means through which mainly the inner faults were to be remedied, and the character put right. But it was, after all, the Apostle's method, and not the modern method, which took away the real curse of slavery from Christian hearts even while the form remained; and in due time, by

gradually raising the temperature of the moral world under God through the prevalence of Christian love and goodwill, broke off all the fetters of the slave as though they had been made of ice.

Reviewing the ground we have traversed thus far, these points stand out plainly. The New Testament deals with the social problems now known as the Drink question, War, and Slavery by the clear, fearless enunciation of the great principles of the Gospel, the mischief and ruin of sin, the brotherhood of man, the duty of loving and serving one's neighbour as oneself; and it called upon every disciple to give effect to these principles in his personal life and influence in the ways he conscientiously believed to be most kind and helpful to those with whom he had to do. It did not call upon every one to abandon anything which some people abused; it did not summon disciples to leave the army and wash their hands at once of war; it did not demand from slave-holders the emancipation of their slaves, nor invite the slaves to rise in rebellion against their masters. But by the faithful preaching of these general principles individual believers were strengthened to bear patiently the ills of their temporal lot, and were guided to make the best use of the talents entrusted to their stewardship in the market then afforded by the social institutions of the age; and at the same time the whole world was educated in Christian truth and the moral tone of society raised, until now, in relation to these three problems, any earnest, honest man may see the goal to which the Gospel leads, and much of the way which the future advance of the world will take in its journey towards that goal.

Here we may discern guidance which may serve us in dealing with the social problems which are coming up with new force and unparalleled urgency in our day—Socialism in its many phases—the relations between capital and labour—the nationalisation of the land—the ownership of capital itself and all wealth-producing machinery.

Christian truth will, unquestionably, one day shape itself into definite, exact, unmistakable applications to all these problems. Dare any man yet presume to say what those applications will be? Can the profoundest student of the Bible discern anything more than the general principles of the Gospel in relation to these—general principles quite sufficient to guide every faithful disciple in fulfilling his personal duty to his day and generation, but not indicating with pre-



cision as yet to the most far-seeing the ultimate application in which God's will shall be done on earth in these things even as it is done in heaven.

The writer does not forget how the rich, the *very* rich young ruler came to Jesus with the inquiry, "What must I do to inherit eternal life?" and was referred by our Lord to the simple observance of the old familiar commandments. And on his further challenge, "What lack I yet?" was told, "If thou wouldst be perfect, go and sell all that thou hast and give to the poor and come follow me!" It may be that before *any* rich man can be absolutely perfect he must lay aside his wealth and become poor as was the Lord. But dare any man say that more good than harm would be done to-day if Christian men were to abandon the stewardship of wealth by distributing all they possess to the poor?

Nor does he overlook the community of goods in Jerusalem for a short season after Pentecost; but he submits that is to be regarded as a special expedient adopted to meet a peculiar necessity. And we nowhere find the Apostles preaching such Socialism or instructing disciples to copy that extraordinary example; but we do find the Apostle Paul engaged in making the one special collection, about which he writes in his epistles, for "the poor among the saints that are at Jerusalem," as though the experiment there had not been altogether a lasting success.

But whatever may be the ultimate solution of these problems in the institutions of our social life, the New Testament here becomes "a lamp unto our feet and a light unto our path." The great central command of the Gospel constantly applies, "Thou shalt love thy neighbour as thyself." And in giving effect to this great principle of brotherly love, and endeavouring to inculcate by Divine help the Christlike spirit in the wisest way and the fullest measure open to us from time to time, we may be sure we are fulfilling our mission in the world in our Master's own way; we are placing ourselves and our work certainly in the direct line of the world's progress; we are doing our part in the order of Divine Providence, not only in securing the best applications of these Christian principles which the state of society to-day admits, but also in preparing the way for those yet higher and nobler applications which we devoutly believe God will bring in when men are able to receive them.

JOHN BAILEY, B.A.

## MENTAL AND SPIRITUAL IMPROVEMENT.\*

THE aim of your Society is said to be "the mental, the moral, and spiritual improvement of its members." You wish to secure the quickening of your various capacities and powers, so that your nature may be advanced towards its perfection, and that you may be enabled to reach the Divine ideal of your life, to become all that God, as your Creator and Lord, designs you to be. Spiritual improvement should, of course, be the ultimate aim of all the services and meetings connected with a Christian church. In our ordinary worship, our Bible-classes and prayer-meetings, it, and it alone, is directly sought; but it ought never to be lost sight of, or regarded with indifference and unconcern. Even when we meet for more directly intellectual pursuits it should be, as it were, under the shadow of this great aim of rational and responsible life, the seeking first the Kingdom of God and His righteousness. Discussions on every topic should be carried on in a devout and reverent spirit, with a sincere desire to know the truth, with the avoidance of all flippancy and prejudice, and the opening of the mind to the light and guidance of God.

The thought of God should never be far away from us, or regarded as an unwelcome intruder. There are, in fact, two extremes which have to be avoided in order that there may be no schism in our life. Religion must not be severed from intellect, nor intellect from religion. We have most of us attended religious services which were a distress and an insult to intelligent men. There was in them an utter absence of thoughtfulness, of clear, careful, and vigorous illustration of truth, and of intelligent argument and persuasion; but, instead of this, laxity and inaccuracy of statement, empty common-place and gushing sentimentality. Such services are an outrage to the words which bid us "in understanding be men." On the other hand, we have listened to debates in which there has been no regard for the sacredness of truth, no reverence for the authority of conscience, and no recognition of the claims of God. There has been displayed far more of the dogmatism of an infallible teacher than of the spirit of a lowly disciple; more delight in smart and pungent sayings, in cleverness of

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\* Part of an address at the inaugural meeting of a Young People's Guild.

retort, and the confusion of an opponent, than in fair and honourable discussion, and the establishment of the right. Personal ambition and party triumph are despicable ends to seek, and we must beware of loving our sect more than we love truth, or, as Coleridge has warned us, we shall end by loving ourselves more than either.

In our work we must keep definitely in view both the acquisition of knowledge and the culture of our mind. We must aim at a clear and comprehensive acquaintance with every subject which comes before us, whether it be literary or scientific, poetic or historical, social or religious. We may be called upon to discuss certain phenomena of the material world, facts of geology or astronomy, of botany or chemistry; we may pass into the region of discovery and invention—the powers of electricity, and their practical use in the everyday business of life; we may discuss questions concerning the condition and needs of the poor, the relations of capital and labour, the distribution and right use of wealth, the duty and limits of State education, &c.; and in all cases our first aim should be to see clearly, to grasp the nature and contents of the question before us, distinguishing in it that which is essential from all that is merely accidental. Knowledge, consisting of clear and distinct conceptions, is an indispensable foundation; but it is a foundation only, and its value is often seen not so much in any direct addition to the stock of our information as in our increased culture, in the invigoration of our minds, in our greater agility and alertness, our larger resource, and readier power of application. Education, as the word itself implies, is not that which is put into, but that which is drawn out of us—the educating or bringing out of the powers which are folded up in our nature, and which hitherto have perhaps been latent. We come in contact with subjects which appeal to and call into play our perception, our judgment, our memory, or our imagination; and the occupation of the mind with these subjects strengthens it, gives it greater flexibility and force, and makes it more capable of doing the work for which God designed it. The blade of a knife, though it be of good steel, may be so blunt that it will not cut, and it must be sharpened. The machinery of a locomotive may, through disuse and neglect, have become rusty, so that the engine will not move: it must be repaired and oiled. And in like manner the minds of naturally capable men may, through ignorance, indolence, and self-indulgence, lose their

aptitude. Education and culture restore, quicken, and invigorate, so that the blade is polished and keen, and the machinery works with ease.

None of us here are despairingly asking whether life is worth living. As Christians, we know that it is, and, even on a lower plane than that of Christian faith, we find much that yields us true and worthy pleasure. Not to go beyond the purpose of this Society, we shall experience a keen delight in our contact with the thoughts and expressions of great minds. A knowledge of the best that has been thought and said—and this was the late Mr. Arnold's definition of culture—is possible to most of us, and it will prove both an acquisition and a joy. To gain possession of a great truth or principle, to trace the workings of a master mind, to watch the unfolding of its hidden stores, to gaze upon the forms of highest beauty, to give play to imagination and fancy, and dwell in the realm of the ideal as our native home, is to experience a thrill of pleasure with which no carnal delight can compare. Contact with great minds, even as we know them in books, gives to us an elevation, a dignity, and a strength which can in no other way be acquired. Subtle springs of sympathy are touched, whereby we are lifted to a loftier standpoint, our horizon is widened, the clearness and intensity of our vision increased, and the presentation of true and deep things in true and noble words awakens our sense of kinship with the great and noble whom we revere but cannot imitate, and we are conscious of receiving for our own perfecting and delight the choicest fruits of their immortal power.

In our day books are abundant. We can secure, at a trifling cost, the works of all our worthiest writers, the classics of all nations, those "dead but sceptred sovran's who still rule our spirits from their urns." We are no longer dependent, as were the students of the middle ages, on the lectures of professors, on the sight of a rare and costly manuscript or of an expensive book. Knowledge is brought to our homes, and is attainable in the cottage not less than in the palace, and by the artisan not less than by the millionaire. In some of the mediæval universities the rod was freely applied to indolent and neglectful students, sometimes as a punishment for past delinquencies, and at other times as a warning against their repetition. Do we need a similar means of discipline to spur us on? Those who wish

to become clear and accurate thinkers, and to gain the power of apt and forcible expression, should make a free and careful use of their pen. "Writing maketh an exact man." Our thoughts are often vague, nebulous, and impracticable until they stand before us in black and white. To be compelled to state them in plain terms, which we can examine and re-examine, will often be the best means of acquiring definiteness, grasp, and consistency. There is, of course, such a thing as extemporaneous writing no less than extemporaneous speaking, and it is difficult to say which is the more liable to abuse. But as a rule the expression of our thoughts in writing is the best preventive to indefiniteness, superficiality, and inconsistency. And it is quite certain that careful and painstaking writing would save us from many an infliction which we have now to endure, because of the empty platitudes and meaningless loquacity of some who boast of their independence of paper. Aim, then, to be concise and consistent thinkers, striving by the diligent and persevering exercise of your minds to take a valid view of every subject; remembering the limitations of your powers, your liability to err through short-sightedness, through prejudice, through self-interest, and many other causes. Give due weight to the opinions of those who differ from you, treating them with frankness and candour, and making it your aim to be on the side of truth rather than to have truth on your side. The work marked out by your syllabus will then be altogether profitable. Knowledge will prove the handmaid of faith, and faith will illumine and inspire knowledge, and

" Mind and soul, according well,  
Will make one music as before,  
But vaster."

EDITOR.

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## THE ENGLISH BAPTISTS OF NORTH WALES.

**F**EW districts can boast of scenery more charming than that of North Wales. The combination of mountain and sea in such close proximity, the rugged headlands and sheltered nooks, and the bright and bracing atmosphere, constitute an attraction in which thousands of English visitors find every year a source of great delight. As a consequence of this, new towns have rapidly sprung into existence, and such places as Llandudno, with its 7,000 resident population and 15,000 visitors in the height of the season; Colwyn Bay, with 5,000 residents and 5,000 visitors; Penmaenmawr, with 3,000 residents and 3,500

visitors; Llanfairfechan, with a like number; and Rhyl, with its 7,000 residents and 10,000 visitors, have within a few years become places of great importance as affording opportunity for Christian enterprise and activity.

Apart from the thousands of English visitors who frequent these seaside resorts, about one-half of the residents are English-speaking, and every year the English language makes rapid advance, especially among the younger of the Welsh residents.

For these, as well as for the visitors, religious instruction is needed in the English tongue, and some of the denominations have not been slow to embrace the opportunity offered. The English Wesleyans, for example, have set apart one of their ministers to devote his time to the gathering of funds and superintending the erection of chapels. As a result of this, they have handsome buildings in all the places mentioned, and in several other places where there are not so many English-speaking residents. The Welsh Calvinistic Methodists also recognise the need, and last year made grants of no less than £1,100 to English churches of their connection, which they style English Presbyterian. The English Congregationalists, too, make large grants to the churches of their denomination in North Wales, whilst the Anglican Church is striving in every possible way to sail first on this incoming tide of Anglo-Saxonism which is spreading over North Wales. Where, then, are we as Baptists? Unfortunately, the Welsh Baptists, with but few exceptions, look with indifference, if not with jealousy, upon this opportunity and need for English Baptist effort. And, until recently, the Baptist Union and the Home Mission Committee seemed powerless to help, whilst the wealthier churches from the large towns and cities of the nearer English counties render no aid whatever. Thus it came to pass that, until some three years since, there were no English services conducted by Baptists, and no home for English Baptists along the coast save at Rhyl, Llandudno, Bangor, and Holyhead. These four churches, about twelve years since, formed themselves into an English Baptist Association. That association now embraces ten churches with over 500 members and 700 Sunday-school scholars.

At Colwyn Bay a church has been formed and a chapel built. At Old Colwyn land has been secured, and services will be commenced this summer. At Abergele an English service is conducted once a day in the Welsh Baptist chapel, and the same also at Llanfairfechan. At Penmaenmawr, where two deacons of the English Congregational Church are Baptists, and some twelve or fifteen persons are prepared to form a church, no work can be undertaken because of want of funds.

The N. W. E. B. Association strives to meet the ever-increasing need by rendering what help it can; but with churches weak in membership and in wealth, scattered from Llangollen to Holyhead (nearly 150 miles), its ability is limited to small grants and much exhortation. Never was there a more earnest spirit among the churches than to-day. Never were the prospects more promising; and the Baptist Union Home Mission Committee have now recommended that, as soon as a place of worship is obtained and services conducted therein, help be afforded to carry on the work at four or five different stations.

Are there not to be found in our denomination, as in others, those who have pleasant recollections of their visit to North Wales, or those who have been benefited in health by their sojourn there, who will take an interest in these necessities, and help to wipe away the reproach that attaches to our denomination, that those who are Baptists coming to reside in, or to visit some of, these lovely spots, must seek a home with a church other than that of their own faith and order?

The future of the Baptists in North Wales is full of promise. The help received from visitors is an important factor in carrying on the work when once it is commenced; and soon throughout the whole district we may hope to see flourishing and important churches, if the ready hand and willing heart will but respond in this present time of opportunity and of need.

The English Baptists of North Wales earnestly appeal to the strong to-day, "Come hither and help us." J. R.

[P.S.—We strongly commend the appeal of our contributor to the generous sympathy of our readers. On the ground of self-interest, and apart from the question of principle, ample provision ought to be made for Baptist visitors to North Wales in most of the watering-places alluded to. The Lancashire and Yorkshire, the Midland, and the London Baptist Associations should all take the matter up.—Ed.]

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## SUNDAY MORNINGS WITH THE CHILDREN.

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### VII.—DON'T!

*"My son, if sinners entice thee, consent thou not."*

**S**INNERS are all who do wrong in any form whatever, or those who fail to do right. For sins are both negative and positive. There are sins of omission as well as of commission. We all do those things we ought not to do, and leave undone those things which we ought to do. The test of right and wrong is in God, in His character and will; or, as we more commonly say, in His law. We ought to love Him with all our soul and strength and mind, and not to do so is sin. The want of love to God makes us selfish and self-seeking, puts pleasure in the place of duty, makes inclination rather than reason and conscience our guide, so that we follow the caprice of passion, the goading of desire, and the example of companions rather than the law of the Lord. Sin which has its roots in selfishness displays itself in a thousand forms; in self-indulgence, laziness, disobedience, dishonesty, swearing, drunkenness, impurity, and various other ways of which there is no need here to speak. Sinners in a very true sense we all are. "All have sinned and come short of the glory of God." In this respect, in respect, that is, to the fact of sin, there is no difference; but there are, of course, many kinds as well as degrees of sin, and people who are guilty in one direction may be quite innocent in another. The point we have most to think of has reference not even to acts and habits of sin, but to the evil heart from which all actions proceed.

Many sinners are not content with sinning themselves, but try to get other people to do so as well. The truant from school tries to get his schoolfellows to run away with him too. The swearer tries to make other boys swear. The boy who is disobedient to parents would like to see his brothers and companions as bad as himself. Drunkards offer the cup to others under the pretence of friendship and good feeling. Gamblers cannot get on unless they have some one to gamble with them. Thousands of young men have begun their evil course of card playing and theatre going because they were asked or urged or persuaded to it. Sinners who entice others, and so try to ruin them, are the worst kind of men. They are a plague in society, spreading disease and corruption. They are doing the work of the devil.

However good you may be, though you should be free from all kinds of open sin, so that you neither lie, nor cheat, nor blaspheme, you are sure at some time or other to be tempted. Bad companions will seek to lead you astray. They will urge you to do some wrong thing, pretending that it is not really wrong, and that you will find it good. They will perhaps laugh at you if you won't do it, and say that you are a coward, who dare not do what you would like to do ; a timid creature tied to your mother's apron strings, and the like. They will, if they can, make it very difficult for you not to do as they want you. But you have the power of saying No, and this is one of the grandest powers that God has given you. Exercise it. It will save you from endless trouble. You need not comply with the enticements of sinners. You are not compelled to go with them and to do as they do. God has given you a mind, a conscience, and a will of your own. Use them, and do not be the slaves of another. Let every temptation to evil be met with a prompt and straightforward "No. By God's help I will not." God will Himself help you. He will give you strength to resist wrong and to do right. Never give way to temptation with the idea that "it will only be for this once." The first false step prepares the way for a second, and often makes it necessary. Never yield to evil on the ground that there is no harm in it, or that it so trivial that it can make no difference. There is harm in it. It is dangerous and hurtful. It is poison, rank and deadly poison, and even the smallest sin has in it the germs of death, and after you have committed sin you can never be quite the same as you were before. God may forgive you, and will forgive you, if you repent and trust in Jesus Christ. But how do you know that you will repent? and even if you do, the sin will leave its mark. Let the text therefore be engraven on your mind. Make it one of your mottoes for life, a principle which by God's help you will always resolutely observe.

Temptation yielded to weakens and destroys. Temptation resisted strengthens and helps. There is a legend among some of the South Sea Islanders that when a man slays his enemy, if his quarrel has been a just one, the strength of that enemy passes into him, and he becomes a mightier man than before. Certain it is that if by God's grace you conquer temptation and slay the sin that seeks to destroy you, you will become by that very act stronger and more heroic. The strength of the evil which you have had to resist will arouse your heroism and



brace you for holier and manlier deeds. The power but not the poison of the slain sin will, in a sense, pass into you, and to you who have shall be given. You shall become like the famous knight, whose purity of heart enabled him to say

“ My strength is as the strength of ten  
Because my heart is pure.”

Hence at all times and under all circumstances, “ if sinners entice thee, consent thou not.” The best advice that can be given to every sin-tempted soul is DON'T.

JAMES STUART.

## NOTES AND COMMENTS.

**T**HE ILLNESS OF MR. SPURGEON.—This is the subject which, more than any other, has been in the minds of our readers during the last few weeks.

As soon as it was apprehended that the illness was critical, the heart of the whole nation was moved, as we have rarely seen it moved, and people of all creeds and classes watched for the morning and evening bulletins with intense anxiety. Messages of sympathy have been sent, day after day, not only from personal friends and admirers, but from representative bodies connected with almost every branch of the Christian Church. Enquiries have been made by the Prince of Wales, by the two Archbishops, and other dignitaries in Church and State. Mr. Gladstone, in his own “ darkened home, read with studied interest the daily accounts of Mr. Spurgeon’s illness,” and sent to Mrs. Spurgeon the earnest assurance of his sympathy. There was a feeling of intense delight when it was known that Mr. Spurgeon was able to add a postscript to Mrs. Spurgeon’s reply to Mr. Gladstone—a few lines which have all the quaintness and beauty of Samuel Rutherford’s letters: “ Yours is a word of love, such as those only write who have been into the King’s country, and have seen much of His face. My heart’s love to you.—C. H. SPURGEON.” The fact is, Mr. Spurgeon’s hold upon the people is unique, and even those who, in many important respects, differ from him, both as a theologian and controversialist, hold him in affectionate regard. Those who were present at the meeting of the Home Mission Committee of the Baptist Union, when for the first time the bulletin seemed absolutely to preclude all hope of recovery, will never forget the profound emotion with which the intelligence was received. Strong men were perfectly overwhelmed, and for some moments there was a silence far more expressive than the tenderest speech. So it is everywhere. Churchmen and Dissenters, Calvinists and Arminians, are all one in their veneration and love for the great preacher who is so much more than a preacher, and who for nearly forty years has occupied the most prominent position in Christendom. No other preacher has held together, week after week, for so long a period, a congregation of 6,000 people, published the greater part of his sermons, which in their native tongue have had a weekly circulation of 25,000 or 30,000, and been translated into seven or eight languages. It is difficult to conceive of London and England without Mr. Spurgeon. The strength of our joy at his

improvement is proportioned to the intensity of our anxiety when his life hung in the balance. All danger is not yet passed. But we are sure that our readers everywhere will continue their earnest supplications for the restoration of a life so valuable, and that they will not fail, in the language of Mr. Gladstone, to commend him "in all contingencies to the infinite stores of the Divine love and mercy."

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THE INTERNATIONAL CONGREGATIONAL COUNCIL commenced its sittings in London on Monday, July 13th, under the presidency of Dr. R. W. Dale, of Birmingham. The assembly contained delegates from all parts of the English-speaking world to the number of nearly 300, with representatives from the various branches of the Presbyterian and the Methodist churches, and also from our own Union. The idea of the Council, which originated with the late Dr. Hannay, is a bold one, and required for its realisation great strength of religious conviction and intense enthusiasm. But as there have been Pan-Anglican and Pan-Presbyterian Councils, it is difficult to see why there should not be a Pan-Congregational Council as well. We are ourselves Congregationalists, adhering in all respects to the principles and methods of church government which that word implies. And we have the profoundest conviction that while Congregationalism, as a Church polity, has by no means a monopoly of the virtues, it rests more largely than other systems on a true conception of Christ's purpose, and affords for it a more adequate embodiment. All churches fail more or less to reach their own ideals. But there can be little doubt that the requirements of Congregationalism as to the spiritual life of its members, its claims for individual freedom in subjection to the authority of Christ, for the personal service of each member, and its freer methods, both of worship and of work, place it on a vantage ground which is worth far more than a highly complex organisation, a dexterously elaborated creed, and a rigid ritual. It carries within it possibilities of service which are almost unique; and no wise thinker, whatever may be his theological or ecclesiastical affinities, will deprecate its contributions to the thought and life of the nation, or deny that its help in the efforts which are being made on so large a scale to solve the problems of our age is indispensable. That Congregationalism—in both its sections—has its specific mission in the religious and social life of nations, and that its members are girding themselves for more adequately fulfilling that mission, is, we believe, the inspiring idea of this remarkable gathering.

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THE PRACTICAL CHARACTER OF THE COUNCIL.—It is natural to all assemblies, whether ecclesiastical, literary, or scientific, to indulge in a little self-glorification, and we are quite prepared to hear from candid friends that the present Council has been distinguished by an admiration of its own excellencies. The vindication of our principles is often set down to egotism, and cynical critics brand as conceit everything which contravenes their own beliefs. But while ample provision has been made for the discussion of Congregational principles, and

the means whereby Congregational church life may be made more vigorous and successful, other matters in which all Christians and citizens are interested have not been overlooked. The social movements of our time—the relations of capital and labour, the land question, the liquor laws, international arbitration, and the evangelisation of the world—have each their appointed place. This is as it should be. The Church of Christ has a voice on all such questions. Silence in regard to them, though it may sometimes seem judicious, is suicidal and criminal. It does not follow that because they cannot be fittingly discussed in the pulpit they are to be excluded from such gatherings as these. The Council, as we write these notes, is too near its commencement to allow of a further reference to its discussions. But if the end be as the beginning, no more memorable meetings will have been held in any section of the Church for many years past.

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MINISTERS OUT OF CHARGE.—It is not likely that the Congregational Union can adopt the whole of Dr. Parker's suggestions in his article on Revised Congregationalism. But that he has hit upon some defects in our system—defects that can and ought to be removed—few who are acquainted with our churches will dispute. He alleges that there is a danger of our acting unjustly and cruelly to so-called unsuccessful men; of falling into the idolatry of youth, so that some churches will not invite pastors of over forty years of age; that poor ministers are subjected to unchristian and humiliating distinctions by not being allowed to serve on the committees of societies from which they receive pecuniary help; and that when they are in any way disabled they are, in effect, left to lie down and die. These charges need to be taken *cum grano salis*. We speak more especially of what we know in connection with our own section of Congregationalism. There is a tendency not altogether unaccountable, however unwise, to "go in" for young men of vigour and ability, who are in full sympathy with the young life around them, and capable of manifold activities; but there are numberless instances which show that the age-limit is by no means reached, or within measurable distance, at the point stated by Dr. Parker. The question of serving on committees is not so simple as at first sight it seems. Many men would refuse to join a committee from which they are in the receipt of grants. The members are elected, not only in a personal, but in a representative character, and because, from their position, they can promote the interests of the society, and secure for it practical support in their respective districts. Much of the recent activity of the Baptist as of the Congregational Union has been directed towards improving the position of the noble-hearted men for whom Dr. Parker pleads. Our Augmentation and Annuity Funds have done much. We trust that the area of their operation will be continually widened, until every case of need is fully met. Cases of great distress exist, and a remedy ought to be found for them. The suggestion that the Union should employ ministers who are out of charge in mission work, in opening up new ground and in reclaiming waste places, deserves the frankest consideration, and might with advantage be adopted. But in that case the churches must support our Home Missionary organisations more generously, and supply them with the means of accomplishing so desirable an end.

A BENEFICENT DESPOT.—If Congregational churches will not invite to the pastorate men of over forty years of age, they are not without reminders that vigour, variety, and resource remain in undiminished force after forty years, not of age, but of service. Dr. Parker “feels a rising tide of energy, intellectual and spiritual,” under the influence of which he wants to serve his day and generation. He therefore proposes “a new departure” in Congregationalism, and offers to undertake the trouble and anxiety of finding, for churches without pastors, acceptable supplies on condition that he be entrusted with the entire management. “No old-fogey ideas, no wooden precedents, no carved respectability, can for a moment be tolerated.” Everything must be done through him alone, for, like Mr. Spurgeon, he believes in a committee of two, with one of them in bed! When the right man turns up, let him be elected. “For five guineas a week I undertake to find preaching and music, secretary, office, coal, gas, and everything else I want.” But this says nothing of the payment of supplies, of inevitable and often costly travelling expenses, which poor churches are unable to raise, while it postulates large resources to carry the plan into effect—such resources as are now directed (when they are possessed) by central committees. And who is to determine when the right man turns up? Dr. Parker’s judgment and that of the congregation may differ. Who will give way? Good music is not more plentiful than good preaching. Does the offer of supplying it also extend to the provinces? We agree with Dr. Parker in thinking that many of our methods need to be modified. We ought to be free from the idolatry of form, but as witnesses for Christ we have other ends to think of than merely “getting hold of the people.” The widest departures from the simplicity of Christ may claim to be sanctioned under that plea. We cannot exactly see that the salary question is the curse of the Church. In view of Dr. Parker’s previous plea for poor ministers, we might rather say that the neglect of it is. Everything depends on the spirit in which it is approached; and, after all, we do not think that nearly everything around us is so “full of mischief” as our genial-hearted friend, who would make a capital governor-general, supposes, nor are there so many “baleful shadows of unhappy memories”! These words must surely have been written under the depression caused by influenza, from which we trust Dr. Parker has ere this recovered.

MINISTERS BEWARE!—Critics are taking time by the forelock. The dull season of the newspapers has not yet begun. Exhausted legislators have not yet betaken themselves to the moors, and the deliberations of Parliament continue. Journalists at their wits’ end for a topic do not yet need to welcome discussions on the degeneracy of the pulpit as distressed mariners a harbour of refuge. But there have been heard mutterings before the storm, and hints of what we may shortly expect. An incensed sufferer freely vents his wrath in the columns of the *Times*. He was lately—and who will not pity him!—the victim of most culpable negligence or indiscretion on the part of the officers of the S.P.G. A missionary was sent to the church in which this enlightened and large-minded dictator worships to plead for the interests of that Society, and to give an account of its work. We are not told in what part of the mission-field the hapless

deputation labours; but, with the ignorance of one who comes from Timbuctoo, he had the audacity to preach for forty minutes in the morning and fifty in the evening. It was monstrous. The patience of at least one important member of the congregation was exhausted, and a feeling of disgust and resentment was created in his mind against the whole parsonic race. This charitable censor assures us that people—he does not say of what sort—remain away from church because of their dread of long sermons. But the most charming piece of his information is, that he never contributes to the collection when the sermon is more than twenty minutes. This is an admirable test of the work of every philanthropic and Christian claim, and we should be disposed to regard it as a recipe for becoming rich if we could be sure that the man who accepts it could, in any circumstances, give liberally. The claim on the generosity of a congregation is *nil* if its advocate is—what? Unintelligent, uninteresting, half-hearted? By no means, but if he is too long. He may have much to say of missionary trials, of failures and successes. But, if his story cannot be told in twenty minutes, let heart, mind, and pocket be closed against him. People go to church, not for information, instruction, and stimulus, but for twenty minutes' entertainment. At one time, Dissenters only were supposed to suffer from "the evils of excessive length," but now—such are the altered times—Churchmen are in the same evil plight, and pathetically plead for sympathy! The clergy, we recently heard it said, were, many of them, as bad as Dissenters. Archdeacon Farrar, Canon Knox Little, and the Bishops of Ripon and Manchester will have to look out, or they will be set down as intolerable bores. They are eloquent, scholarly, and profoundly in earnest, but they exceed—often twice—twenty minutes. Neither brilliance nor force will bring back the days in which Bishop Latimer, when "preaching by the measured hour, was oftentimes entreated to reverse the hour-glass." The prevalent feeling is more accurately represented in the story of the vicar who told his curate that it was sufficient for the preacher to mount the pulpit, and, having uttered a fervent "Dearly beloved," to descend as quickly as possible, brevity being the soul of wit and the essence of preaching.

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THE LONG PRAYER.—It has recently been stated that of the two "the long prayer" is by far more objectionable than the long sermon, and that if we are wise we shall abolish it at all costs. Some tirades against it have appeared which are not specially distinguished for brevity, and we look to them in vain for any real light and leading. The word "long" is, after all, a relative term, even as applied to prayers; and in view of the varied necessities of a congregation and of the objects for which intercession ought regularly to be made in a Christian congregation, the word is often applied unjustly. Many of us can remember, in the days of our youth, prayers of twenty and even five-and-twenty minutes. To-day a prayer of ten minutes is censured as long. The fact is that the idea of worship, of real, heartfelt homage to God, of adoration, of earnest supplication, is in many quarters being lost sight of, and the craving is all for the easy, the soothing, and the pleasant. With a few modifications, everything that was said by a writer in our pages last month on "Spiritual Tit-Bits" in regard to sermons

would apply to the clamours for short prayers. We are no advocates of prolixity or of length for its own sake or where it is not necessary. And if there can *profitably* be a more minute division of our services, let it by all means be made. But reverence, earnestness, and edification must come before the question of brevity. The idolatry of brevity is as mischievous as most other idolatries.

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DANGERS OF OVER-DIVISION.—Our view of the matter is aptly expressed by the Rev. Septimus March, in a letter to the *Christian World*, which we have seen since the above was written :—"The spiritual life and good sense of the churches and their pastors alone can work needed improvement. But let us not be carried away with the prevailing desire for scrappiness, which indicates a decline in the power of sustained thought. Everything now has to be minced fine for the impaired digestive power of the rising generation. *Tit Bits* is the order of the day, and makes the fortune of its proprietor. Even leading articles are cut into small pieces with asterisks between, so that the tired reader may the while yawn and look out of window and take a lollipop before summoning his jaded brain to resume its task. Are we to introduce this principle into our services, and sing a verse or listen to a brief voluntary betwixt subdivided prayers and sermons? I trust not. What we want is true prayer, real communion with God, bringing all our joys and sorrows, and those of our fellows, to our loving Father, who is ever glad to have His children cluster round Him. Then the question of time will seem of less importance, and we shall not be disposed to speak querulously of the length of the interview."

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THE REV. G. S. REANEY AGAIN.—Not content with informing the world in his feeble *Apologia* why he left Congregationalism, Mr. Reaney is bent (if possible) on still further discrediting his former friends. He has contributed to the *Guardian* an article on "Dissenting Sunday-schools," in which he shows a keen delight in exhibiting the faults of our schools, and treating them as inevitable marks of Dissent, when, if he has in him a particle of candour, he must know that similar defects can be found in all schools. In the *Newbery House Magazine* Mr. Reaney writes on "Dissent at the May Meetings." His article is weak and ill-tempered, and cannot be better described than in the epithets he applies to the said meetings—"egotistical, yet depressed." Many of his statements are gross caricatures, due either to ignorance or insolence—perhaps to both. The Dissent he depicts is coloured by his morbid imagination, and in his discontent he feels bound to censure it, "perchance as finding there unconsciously some image of himself."

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THE EDUCATION BILL has not, at the time of writing, done more than pass its second reading in the House of Lords; but it may now practically be regarded as the law of the land. It takes us a good many steps towards the goal at which many of our readers have long been aiming, and in the end it will result in the universal establishment of Board schools. Whether it is for the good of the country that measures, even if they be good measures, should be carried by those

who on principle have all along been opposed to them, and have denounced them as dangerous, is very doubtful. In one or two cases there may have been an honest change of front among the supporters of the Government. But Lord Salisbury and his Cabinet must wince under the criticism of some of their own organs. The *Saturday Review*, e.g., charges this Government with having given away the largest number of pounds sterling ever distributed in a single electioneering bribe. "And even this leaves out of account the swallowing of principles in which, if the present Government have not actually broken the record, they have certainly kept well up to it. . . . Anything more fatuous, indeed, than the assumption that Demos will be overwhelmed with gratitude to the Conservatives for giving him what he would have been perfectly certain to get from their adversaries if they had withheld it, has rarely obtained house-room in reputedly intelligent heads. Yet we are forced to conclude, for there is literally no other conclusion open to us, that it is on the strength of that assumption, and of that alone, that the Government have made this outrageous bid for the working-class vote at the coming election." This criticism, severe as it seems, is justified by the language of ministers themselves, and for our own part we would rather have been without free education, even if the Bill had been in itself thoroughly satisfactory, than receive it under such conditions. There should be some conscience in politics, otherwise they become a mere scramble for office.

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## REVIEWS.

THE EPIC OF SAUL. By William Cleaver Wilkinson. London: Funk & Wagnalls, 44, Fleet Street.

THIS handsome volume contains what an American critic has called "a stately poem." It is a work on which Professor Wilkinson has expended seven years of loving and enthusiastic labour; and, without endorsing all the eulogies it has elicited whether in this country or in America, we cordially bear witness to its great merits. It may perhaps be questioned whether poetry or prose is the more fitting vehicle for such a purpose as Dr. Wilkinson has had in view. He is at times subtly analytical, and delights in semi-philosophical and theological discussion. Of course, if he had written a prose treatise he could not, without laying himself open to the charge of writing a religious novel, have introduced such characters as Shimei, the Mephistopheles of the poem; Rachel, Saul's sister; Ruth, Stephen's wife, and various others. A poem allows free scope to the imagination, and of this freedom Mr. Wilkinson has taken full advantage without anywhere abusing it. He has the gift of graphic portraiture, of searching analysis of character, and of creative inventiveness. Some of his situations are finely conceived. The meeting of Saul with his sister, who is already a Christian; Stephen's farewell (for he has a presentiment of martyrdom) to his wife Ruth, and the meeting of the latter with Saul's sister, are all ingeniously and powerfully depicted. There are also many vivid descriptive pieces, as of Jerusalem, and the author has in general a complete mastery of the materials of his subject and a true

conception of the character of the hero of his epic. The style is occasionally lacking in simplicity. The author is too fond of alliteration and of transposition, as in the poem :—

“Saul in the council Stephen’s face saw shine  
As it had been an angel’s.”

And there is too frequent employment of Latin as opposed to Saxon words, as :—

“ . . . With mien  
Demure of hypocritic sympathy,  
The nauseating vehicle of sneer,  
Malignly studied to exacerbate,” &c.

We had marked several beautiful and memorable passages for quotation, but our space at present is exhausted, though we hope before long to enrich our pages with some of them. We cordially commend Professor Wilkinson’s Epic of Saul, and have no doubt that it will be found instructive and inspiring.

THE GOSPEL OF ST. JOHN. By Marcus Dods, D.D. In Two Vols. Vol. I. (Expositor’s Bible). London : Hodder & Stoughton.

DR. DODS’S volume is, what it professes to be, an exposition of the Fourth Gospel, and not a discussion of its genuineness and authenticity. It has, indeed, a certain apologetic value, and exhibits in various ways the force of the evangelical theory of the authorship and date of the book, but it is only indirectly occupied with prolegomena. It is, doubtless, necessary to make good the approaches to the temple and to examine its outworks. But it is far more important to cross the threshold and worship at the sacred shrine. Dr. Dods describes the temple from within, and tells us of the august Presence he has seen and of the inspired voices he has heard in it. It is in work of this class that he is at his best. His scholarly exegesis, his luminous insight, his healthy spiritual sympathies, his sound sense, and his practical knowledge of life render him—especially in view of his reverent spirit—a wise and capable interpreter. He has given us in a compact form the fruits of many years’ sustained study ; and, though his exposition extends no further than the eleventh chapter, it is easy to see that he has had to restrain himself and omit detailed discussions of which the materials have been at hand. His treatment of the Incarnation of the Eternal Word is especially able and suggestive, and he speaks with no uncertain sound on the great doctrines of the Atonement of Christ and the reality of His sacrifice for sin. His unveiling of the innermost teaching of the discourse with Nicodemus is an admirable specimen of clear and forcible teaching, and from the first page to the last of this fresh and vigorous study our attention never relaxes, our interest is fully sustained, and we close the volume regretting that the exposition of the remaining chapters of the Gospel is not at hand.

THE EXPOSITOR. Edited by the Rev. W. Robertson Nicoll, LL.D. Fourth Series, Volume III. Hodder & Stoughton.

THE new volume of the *Expositor*, if not the most generally interesting, is certainly the most important which has appeared for several years past, and its



importance is largely due to the ingenious—we need not scruple to say the brilliant—series of articles by our friend, Professor J. T. Marshall, on the Aramaic Gospel. The Professor, to state his position as clearly as we can in an utterly inadequate notice, contends that at the basis of the Synoptic Gospels there is an Aramaic original, written by Matthew, which accounts for their general similarity of structure and design, while their differences are accounted for by the fact that Aramaic words would yield different meanings according to the vowel points, or from the mistaking of one word for another, from which it might differ only by a single letter. Mr. Marshall has been led to this conclusion by an entirely independent line of study, and in ignorance of the fact that it was being reached on altogether different lines by several German scholars. The discussion is masterly and interesting. The decision is largely for experts, and will certainly require a more thorough investigation than we have yet been able to give it; but we are inclined to think that Professor Marshall has virtually established his case. At any rate, no more important contribution to the discussion has recently been made. Other papers of exceptional value on the Synoptic question, by Dr. Sandy, will be read with interest in conjunction with Professor Marshall's. The papers by the late Dr. Elmslie on Hosea, Joel, and Habakkuk are a welcome legacy. Dr. Oswald Dykes sends two papers on "Our Lord's Self-witness" and "Spiritual Bondage and Freedom," which make us wish that he had sent more of a similar class. The survey of recent literature by Drs. Cheyne and Dods is of great utility to students. May we also express the pleasure we feel at seeing in the *Expositor* four capital expositions by Dr. Samuel Cox?

THE PULPIT COMMENTARY: EZEKIEL. Introduction by the Rev. T. Whitelaw, D.D. Exposition by Very Rev. Dean Plumtre. Homiletics by Prof. W. F. Adeny, M.A. Vol. I. Kegan Paul, Trench, Trübner, & Co.

THE prophecies of Ezekiel do not form a frequent theme of pulpit ministration, probably from the feeling that they apply so specifically to the times of the exile that they cannot in any marked degree be suitable for our own day. The removal of this false impression will be one of the good results which we may expect to follow from the publication of this Commentary. Dr. Whitelaw's Introduction, though extending to no more than thirty-three pages, is an admirable summary of Ezekiel's character, life and times, and of the general drift of his writings. Of the quality of the late Dean Plumtre's exposition, in some respects the most important part of the work, it would be superfluous to speak. It is marked by all the scholarly refinement, the grace, the minute accuracy, the rich suggestiveness which make his work of enduring value. The homiletics and homilies are of various degrees of merit, and at points are, perhaps, open to the charge of fancifulness. But no wideawake or thoughtful preacher can read the work without finding his mind set vigorously to work. Many men will find as they read that their eyes are open, and will have revealed unto them new and unsuspected beauties in this occasionally obscure prophet. The volume cannot fail to receive a wide and hearty welcome.

ON A FRESH REVISION OF THE ENGLISH NEW TESTAMENT. By the late J. B. Lightfoot, D.D., &c., Lord Bishop of Durham. London : Macmillan & Co.

THE Lightfoot Trustees have acted wisely in publishing a new edition of a work which, in its original form, greatly facilitated the revision of the New Testament. It was not so early in the field as the similar work of Archbishop Trench, whose preliminary labours were invaluable, but its aim was broader, and its method more effective. The case for revision could not be more forcibly stated than it is in these pages, nor could we desire a better commentary on the changes which have been actually made, whether in the text or the translation of the text. The Trustees have added, as an appendix, the three articles which Bishop Lightfoot wrote for the *Guardian* on the last petition of the Lord's Prayer, in answer to the protest of Canon Cook's pamphlet against the rendering of the Revisers. The Bishop had hoped to recast the articles, and discuss other points of interest connected with the Lord's Prayer, but was unable. We are all glad to have them, however, even without this advantage.

WHO WROTE THE BIBLE? A Book for the People. By Washington Gladden. London : James Clarke & Co., 13, Fleet Street.

THE question which Dr. Gladden adopts as his title is everywhere to the fore, and will have to be discussed calmly, impartially, and thoroughly. In view of recent investigations, it cannot be set aside as a closed question, nor can we blindly rest in any foregone conclusion concerning it. It must be faced fearlessly, reverently, and honestly. Many phases of the question are for experts only, and require a breadth and minuteness of scholarship which comparatively few possess. It certainly seems to us that the Divine origin and authority of the Bible are left unimpaired by discussions on its literary history—on "those purely natural and human agencies which have been employed in writing, transcribing, editing, preserving, transmitting, translating, and publishing the Bible." It does not, however, follow from that fact that the contentions of modern critics are to be accepted. We must endeavour to get at the exact truth, and this can only be done by sober, *bonâ fide*, and reverent study. The main worth of Dr. Gladden's treatise arises from the fact that in the most concise form it sets before us the principal facts with which we have to deal. It is, taking it all round, the clearest and amplest popular statement of the points in dispute with which we are acquainted. Its views are somewhat "advanced," and Dr. Gladden has a decided leaning towards the higher criticism, and fails to estimate the strength of the arguments in favour of the traditional views. There are too many "may have beens" in his plea, and in relation, *e.g.*, to a deutero-Isaiah, to the character of the Book of Jonah, and to the date of Daniel, his positions do not seem to us at all established. Arguments from philology and the supposed late date of words are too precarious, and the critic's standing ground is often as uncertain as if planted "upon the unsteadfast footing of a spear."

ROMANS DISSECTED: A Critical Analysis of the Epistle to the Romans. By E. D. McRealsham. Edinburgh: T. & T. Clark.

A DECIDEDLY clever *jeu d'esprit*, in which the methods of the advanced critics are applied to the dissection of Paul's great epistle in a manner which the said critics will not relish. The composite authorship of the epistle is made out more fully than these anti-supernaturalists could have desired. Parts are assigned to G.<sup>1</sup>, G.<sup>2</sup>, J. C., and C. J. But it is in a manner which, though it be but by the application of their own principles, would make havoc of all literature. The position of these critics is demolished by a process of *reductio ad absurdum*, and it is they and not the writer of this clever pamphlet who must be pronounced a Real Sham.

GREAT THOUGHTS FROM MASTER MINDS. Vol. XV. Jan.—June, 1891. London: A. W. Hall, 2, Racquet Court, Fleet Street.

FULL of good things of all sorts in poetry and prose, in history and biography, in science and art, in philosophy and religion. The early numbers of this volume created considerable discussion in connection with Mr. Stead's views on "The Church of the Future"—views which are, in many respects, immature and incoherent, and of which the ex-President of the Baptist Union rightly says: "What is true in them is not new, and what is new is not true." The letters on the subject are varied and interesting. This is certainly a wonderful collection of good things.

LORD TENNYSON AND THE BIBLE. By George Lester. London: Howe & Co., 23, St. Paul's Buildings.

MR. LESTER has traced in the writings of Tennyson some 450 Biblical quotations and allusions, and arranged them in the order of the Sacred Books. He does not attempt to formulate a creed, but shows how profoundly the Bible has influenced the poet. The work will be welcomed by all thoughtful students of the Laureate. Mr. Lester does not seem to be acquainted with "Ethics and Aesthetics of Modern Poetry," by J. B. Selkirk (James Brown, of Selkirk), in one of whose essays the parallel between the "Palace of Art" and Ecclesiastes was, we believe, first made.

THE FOLKS O' CARGLEN; or, Life in the Far North. By Alexander Gordon. London: T. Fisher Unwin.

MR. GORDON'S "Folks o' Carglen," though less piquant and original, is not unworthy to stand beside Galt's "Annals of the Parish," Alexander's "Life among my Ain Folk," and Mr. Barrie's "Auld Licht Idylls." His pictures of Scotch life—in school and church, on the farm and in the "smiddy"—are drawn with exquisite skill and racy humour. Carglen is a purely imaginary world, but the "folks" are certainly from life. It is only in the North that such characters are to be met with. It is delightful to make their acquaintance, and they will be nowhere more fully appreciated than in the South. Even the

ecclesiastical encounters between the "Aulds" and the "Frees" will be enjoyed. Many of these, and the anecdotes connected with them, are exquisite. This will be one of the most popular books of the holiday season.

**THE GOLDEN TREASURY** of the Best Songs and Lyrical Poems in the English Language. Revised and enlarged. London : Macmillan & Co.

It cannot fail to be a source of general satisfaction that Messrs. Macmillan & Co. are issuing their well-known "Golden Treasury Series" in monthly volumes, at half-a-crown each. The form is scarcely inferior to the more costly original issue. Professor Palgrave's selection of songs and lyrics is far and away the best of its class. In this issue there are important additions from the Elizabethan period.

**THE BIBLICAL ILLUSTRATOR.** By Rev. Joseph S. Exell, M.A. St. John. Vol. II. London : James Nisbet & Co.

WE have so often described the character of this work—as a collection of outlines of sermons, illustrations, anecdotes, &c., gathered from all conceivable sources—that there is no need to repeat the description. It is a work that may be used to foster indolence. But it may also stimulate mental activity. It will bring the best thoughts within reach of those who might not otherwise see them, and suggest the best works to those who can command them.

**DAY-DAWN :** Consolation and other Poems. By J. Mellor. Elliot Stock.

ON the principle that "a verse may find him whom a sermon flies," there are many readers to whom this handsomely-printed volume will be welcome. Mr. Mellor is thoroughly acquainted with the facts and principles of the Gospel, with the varied experiences of human life, and the only sources of consolation and strength. In this sense he has the tongue of the learned. He is also a close observer of nature, and able to draw from it many helpful analogies. There is true melody in many of his verses, and his setting even of familiar thoughts is novel and impressive ; but here and there we come across a halting line and a false measure.

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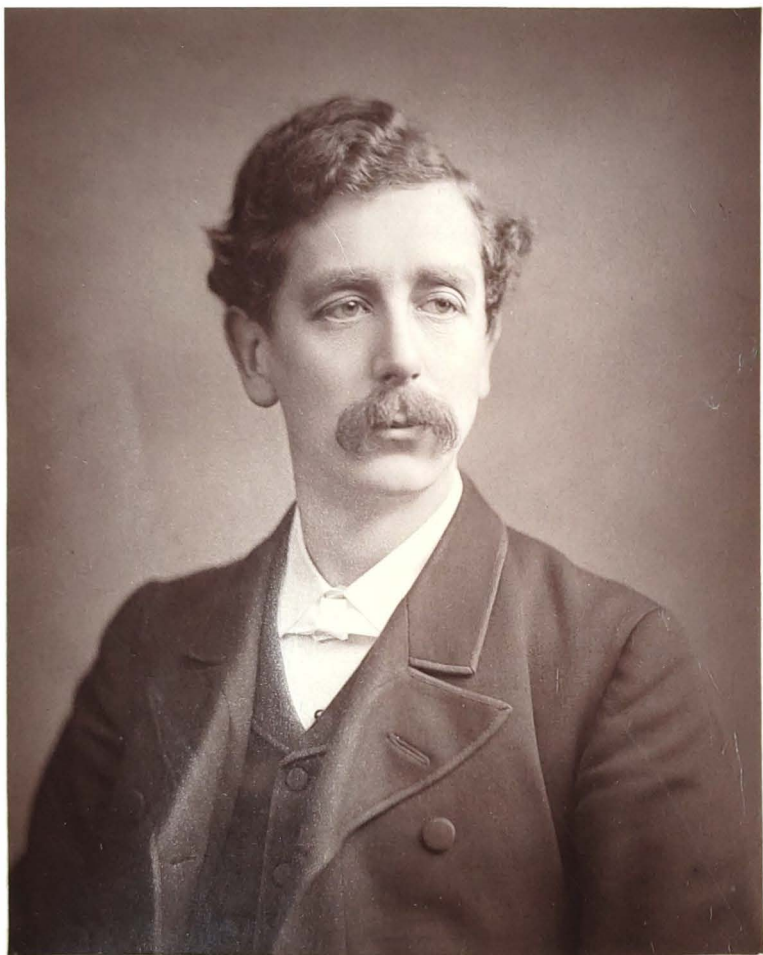
#### —BRIEF NOTICES.

MESSRS. GILBERT & RIVINGTON have sent us a copy of "The Lord's Prayer in Three Hundred Languages," with a preface by Dr. Reinhold Rost. The work has a peculiar interest, and even those who can read but few of these three hundred languages and dialects will value it as a curiosity. "Is Christ a King?" (Elliot Stock) is an exhibition of the principal passages of Scripture, which proclaims Christ's Kingship, with simple and pointed comments thereon as to its practical bearings. From Messrs. James Nisbet & Co. we have received "The Basest Thing in the World," and other papers, by Capt. Henry Toynbee, and a revised edition of "The Christian's Secret of a Happy Life" (By H. W. S.).

Captain Toynbee's main title was, of course, suggested by Professor Drummond's "Greatest Thing in the World." It is love on which the Professor descants; self is the "basest thing" which the Captain denounces. He is a vigorous Evangelical, and exposes with remarkable force the Romanism of the English Church, and shows how great is the need to counteract it. His plea for a closer union among Evangelical Christians, whether Churchmen or Dissenters, ought to meet with a wide response. Mrs. Smith's delightful work on "The Secret of a Happy Life" emphasises faith as the source of rest, and shows how all our needs—present and future—are fully provided for in Christ. Much that she says is specially opportune. The latest issues of the Smaller Cambridge Bible for Schools is the Second Book of Kings, by the Rev. J. Rawson Lumby, D.D.; and the Gospel according to St. John, by the Rev. A. Plummer, M.A. (London: C. J. Clay & Sons). Each volume contains map, introduction, and notes. They are models of condensed and compact thought, lucidly expressed, and to younger students, and to not a few older ones, will be invaluable. The Sunday School Union, 56, Old Bailey, has issued a revised edition of the "Sunday-school Teachers' Hymn-book," which has long been a favourite with teachers, and will become more so. The same publishers issue "Very Far West Indeed; or, The Adventures of Peter Barr," by the late W. H. G. Kingston, and "Dick's Charge, and how he fulfilled," by Mrs. J. Ferry. "The Garden of Cymodoce," by T. Preston Battersby. All these are capital books for children. "Everybody's Book of Proverbs," "Everybody's Book of English Wit and Humour," &c., by W. H. Howe (London: Howe & Co., 23, St. Paul's Buildings, E.C.). Books that deserve to be as popular as their title suggests that they should be, and as their price (6d.) renders possible. Mr. Howe has made his selections admirably, and provided many hours' healthy and innocent mirth, as well as of solid instruction. We are not surprised that the works have reached their 25th thousand. *The Century* (T. Fisher Unwin) has rarely had a better number than its last. Among its best contents are "A Day at Laguerre's," and the exquisitely humorous stories, "Mr. Cutting, the Night Editor," and "The Force of Example." This last is specially good. Mr. Pennell's illustrations of Provençal bull fights does not reconcile us to the amusement. But we quite agree with his opinion that it is no worse than many of our English sports.

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MESSRS. JAMES CLARKE & Co., of Fleet Street, propose to publish immediately a verbatim report of the proceedings of the International Congregational Council in an octavo volume, with portraits of the leading members.



Dr. Geo. W. May, Jr. & Photographic Co. (Permanent Photo)

Yours sincerely,  
J. H. Shakespeare

THE  
BAPTIST MAGAZINE

SEPTEMBER, 1891.

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REV. J. H. SHAKESPEARE, M.A.

NO study of the spirit and power of Nonconformity yields richer results than the history of the older churches and their succession of apostolic men in the pastorate. These older churches may be found in nearly all the counties of England, and in many of the large centres of population, where they have proved the foster-mother of the churches of the district, and in some cases shedding light and love around them for more than two centuries. Of these historic churches, St. Mary's, Norwich, is one. Its rich life and power have roots in the distant past. East Anglia was one of the early homes of English Nonconformity. Tyndale's Testaments were widely distributed among the people of the district in the pre-Reformation days. Norwich saw the rise of the Brownists. Norfolk men escaped persecution by fleeing over the marshes to Yarmouth, and thence to Holland. Some of them sailed in the *Mayflower* to found the New England across the seas. In such a prepared soil Baptist principles obtained firm root and sturdy growth. In 1667 Daniel Bradford gathered around him the nucleus of the church so familiarly known to-day as that of St. Mary's, Norwich. The first place of meeting was in the East Granary, in St. George's Bridge Street. Nearly a century and a half ago the "premises were purchased on which the chapel now stands, and the original meeting-house erected thereon." Since 1779 the church has had only five ministers, all of them men of apostolic zeal and spirit, and the progress of the church from that year might be chronicled by its successive enlargements and improvements. The Rev. David Rees,

an attractive preacher and an accomplished scholar, ministered in holy things from 1779 till his death in 1788. During his ministry the meeting-house was enlarged. The Rev. Joseph Kinghorn succeeded to the pastorate, and till his death, in the year of the first Reform Bill, he exercised a unique spiritual influence in Norwich. In his time the present chapel was built, and was considered one of the handsomest Baptist meeting-houses in the kingdom. Then came the Rev. William Brock, with his genial, large-hearted nature, and again the chapel was enlarged. The merciless east winds drove him from Norwich to undertake the founding and building up of the well-known Bloomsbury Church. From 1849 till 1882 the Rev. George Gould maintained the work of his predecessors with massive intellectual force. The lecture hall and the schoolroom, and the famous Chancery suit on the Communion question, marked the progress of his powerful ministry. The Baptist denomination knows no nobler names than these peerless men, who were a veritable apostolic succession, nor has it a prouder honour than to call one of her sons to maintain the holy fire of their consecrated service. Such an honour was conferred on John Howard Shakespeare, a student of Regent's Park College, who began his ministry in St. Mary's on Sunday, March 25th, 1883.

Mr. Shakespeare was born in Yorkshire on the 16th of April, 1857. His father, Benjamin Shakespeare, was for some years a Baptist minister, and latterly in business in London—a man of marked intelligence. His mother was the daughter of the Rev. John Hithersay, for fifty years a Baptist minister in Yorkshire. She was endowed with a fine spiritual insight into religious truth, with the poetic instinct and delight in the choice expression of beautiful thought, and a rare appreciation of nice distinctions of thought and language. Her home life reflected her sunny nature. She breathed the spirit of duty, of lofty ideals, and of a broad Christian charity into the hearts of her children, and had the joy of seeing them reverence and love their mother's God.

The days of Mr. Shakespeare's youth were passed in Leicester, in the bracing atmosphere of its vigorous Nonconformity, in the broad, liberal spirit of its civic life, and in the genial glow of its Baptist community. He attended the Wyggeston's Hospital School, one of the broadest foundations for secondary education in the Midland counties. In



those days the Rev. J. P. Mursell and the Rev. James Thew maintained the best traditions of the church which William Carey and Robert Hall had made illustrious in Baptist story. The fine spirit and power of Mr. Mursell's preaching, and the fresh eye and magnetic sympathy of Mr. Thew, made Belvoir Street Chapel a very sacred place to our friend. Listening to these prophets of the Most High, he experienced the stirrings of the Divine Spirit, and his call to the Christian ministry. The stately diction, the manly bearing, the lofty vision, of Mr. Mursell deepened his growing religious sense, while the charm of Mr. Thew's teaching and character sealed him for the service of the Christ. He may be called a son of the Manse, fostered for the ministry by the spirit of his early home, and by his mother's genius and prayers. The consecration came in the enkindling fire of Mr. Thew's ministry—a ministry which has always exerted a marvellous power over the hearts and consciences of earnest and thoughtful men.

After spending two years in a London office, Mr. Shakespeare entered Regent's Park College, in his twenty-second year, where he passed a distinguished academical career. Matriculating in June, 1879, he proceeded to the Intermediate Arts Examination of London University in July, 1880, passing with first-class honours in English. In October, 1881, he obtained his Bachelor's degree in the first division, and the third place in the Honours Examination in Mental and Moral Science, and in June, 1882, he graduated as Master of Arts in Philosophy. For the necessary philosophical studies of such a course he attended classes in University College, Gower Street.

In the special relations of student life he exercised a powerful influence. The life of Regent's Park College was then, as it is still, marked by a spirit of hard work, a keen interest in current events, and earnest Christian thoughtfulness. The spiritual life of the students was real and deep, though, in ordinary conversation, there was an evident repression of all that could betray intensity of inward emotion. In the prayer meetings, the Communion services, and the missionary meetings of the College this reserve vanished, and the pent-up feelings found free and fit expression. The reality of their faith was manifest in the exquisite tenderness and quiet force of its expression, and the glowing fervour of ardent love to Christ made these gatherings a means of grace to all.

The *esprit de corps* of that generation of students was seen to advantage in the College Debating Society, where Mr. Shakespeare's influence was almost supreme. For two years he held the post of secretary and afterwards that of president. The Society had four classes of debates:—The Impromptu around the supper table on Friday nights. The Monthly Debates, at which the range of subjects discussed was wide, though usually bearing on the scope and purpose of the Christian ministry. The Inter-collegiate debates with New College and the London Colleges gave fine opportunities to measure swords with worthy foes. But the College Annual Public Debate was the great day of the year, and under Mr. Shakespeare's leadership became an important institution with a forceful bearing on the student's thought and aspiration. For the first year it was held in the dining hall, but afterwards in the large library. The first debate of the series was on Tennyson, Wordsworth, and Longfellow, when Mr. Shakespeare advocated the claims of Tennyson in a speech of remarkable brilliancy. The second dealt with Carlyle, Ruskin, and Emerson. The third was a departure from the usual literary subject—"Which is the Better Education, the Study of Science or that of Literature?" The last of that generation was equal to its predecessors:—"Which is the Greater Poet-Teacher, Tennyson or Browning?"

Into the student world Mr. Shakespeare entered with a heartiness and power which all felt and appreciated. These were halcyon days. Outside the College walls little is known of that intense world, and its power for good or evil. The keen life of the House, with its rules and discussions on the most trivial occasions, and its fierce adherence to precedents, afforded a fine training for presidency over the affairs of a church. And the friendships, the conflict of thought, and earnest heart-speech of friend with friend deepened convictions and developed power. The training of that student life, and the spirit evoked then, bears fruit to-day, and will long continue to enrich the life and work of the churches.

In emphasising the student's mutual influence, we are not unmindful of the work of Dr. Angus and his painstaking and sympathetic coadjutor, the Rev. S. W. Green. The cultured scholarship and manifold labours of Dr. Angus inspired a zest for learning, and the stimulating presence and gentle, quiet strength of Mr. Green

enforced thoroughness in the College studies. Their effective teaching becomes more evident with the passing years, and increases our debt of gratitude. But their work is better understood by the churches than is the interaction of thought and fellowship among the students. The College friendship and *esprit de corps* did most for the manhood of the students, and for the cultivation of that spirit which makes scholarship effective for the special work of the ministry.

In the beginning of 1883 came the call to St. Mary's, Norwich. No student was surprised at this, for all knew his power as a preacher. Having adhered to his resolution to complete his academic studies before settlement, his path of duty was clear. No one ever undertook the duties of the pastorate with a graver sense of their responsibilities, a feeling somewhat heightened by the history of St. Mary's. To maintain the best traditions of such a history, and to vivify life and faith for the duties of the present time, demanded no ordinary faith and courage. With no light heart, but in calm obedience to the call of the Most High, Mr. Shakespeare entered on his ministry.

From the first the church felt and responded to the force of his teaching and appeals. In the eight years since then the membership has grown from 235 to 425. The church agencies have been increased. The Sunday-school has 60 teachers and 500 scholars. Cottage meetings are held in the neighbourhood of the chapel. District visitation is well maintained, as are mothers' meetings and numerous benevolent societies. Recently a branch church has been formed at Sayers Street, and placed under the charge of the Rev. Gad Pring. The denominational societies receive cordial support, £440 9s. being raised last year for the Baptist Foreign Missions, while the Baptist Home Mission, the Irish Mission, the County Mission, and Regent's Park College have generous aid accorded them. The City and County Benevolent Institutions, as the Norwich City Mission, the Hospital Charities, Dissenters' Benevolent Society, the Ministers' Fraternal Society, and others obtain substantial collections, and for General Booth's Scheme no less a sum than £153 10s. was received at the collection following a special sermon on the subject. The modern spirit is shown in the Men's Night School, the Sunday Morning Adult School, and the Pleasant

Sunday Afternoon Class, all of which have obtained unqualified success. For the young life of the church Mr. Shakespeare has a circle of the National Home Reading Union, where the course of English literature is systematically pursued; the Young Men's Christian Union, and the Young Women's Christian Union.

In 1884, a Mission Committee of the Norwich Nonconformist churches, with Mr. Shakespeare as the secretary, arranged for a City Mission with the Rev. Hugh Price Hughes as the missionary. The result at St. Mary's was a large addition of young life to the membership. Another event was the renovation of the chapel at a cost of £6,000, and the substitution of an organ for the familiar harmonium, an organ which takes rank as the third largest of all the public organs in Norfolk. The renovation was effected in 1886, and the entire cost defrayed in the following year. Few churches are more admirably furnished for their work, and few excel St. Mary's in energy and large-hearted effort. A representative meeting of the church is an inspiration. The bright gladness of all present, the evident reciprocal sympathy of minister and people, the hearty response to an appeal of thought or of sympathy, betokens a richness of life and emotive power which deeply impresses a visitor.

There is a subtle force in Mr. Shakespeare's pulpit efforts. The student is seen in the grasp of the principles and issues involved in the subject, and the preacher is felt in the overwhelming force of the appeals to the conscience, the heart, and the will. To those who heard him on the Baptist Union platform in Walworth Road in 1884, in Exeter Hall in 1885, or as the early morning preacher at Swansea and Birmingham, or at the recent Home Mission Soirée in Portman Rooms, no further proof of power is needed; and readers of his sermon on "The Issues of Agnosticism and Faith" will appreciate his forceful and eloquent exposition and defence of the Truth. But it is in his own church, in a course of sermons on the Life and Ministry of Christ, or in an exposition of an Epistle, as the Romans, that his power and influence as a teacher is realised. The faculty of understanding all the rays of truth concentrating on a subject, or on such a portion of it as he may choose for his theme, and yet to see the essential to the exclusion of the complimentary, is his in a large degree. He is capable, both as a preacher and a teacher, but especially in the latter capacity, of better work than he

has yet done. We wish for him no higher honour than that some recondite Biblical subject should take such hold of him as to command the concentration of his faculties for its elucidation.

A sketch of Mr. Shakespeare would be incomplete without some reference to his home relations. In September, 1883, he married Miss Amy Goodman, daughter of the esteemed pastor of Belvedere. The perfect unity of purpose and heart in their home life enhances the friendship which includes the fellowship of their happy and beautiful home. Mrs. Shakespeare is a true helpmeet, bright, energetic, and enthusiastic. The Men's Night School owes much to her initiation and interest. Her husband owes to her strong sympathy much of his refined, cultured power, which is a reflex of the sacred love of his home life.

The formative influences which mould and fashion a human character are not always apparent, and are always difficult to state clearly. In our friend we see the mother's fervid poetic nature which burns to white heat when held by a sympathetic theme. The faith, and the undimmed vision of the spiritual life of Mrs. Goodman (Mrs. Shakespeare's mother), strengthened and mellowed his religious convictions in the last days of college life and the beginning of his ministry. To-day the power of the home love is felt in many a discourse as a silken cord whose cable strength holds the heart to the eternal verity of the Divine love.

J. MILLER HAMILTON.

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## THE LESS KNOWN PROPHETS OF ISRAEL: ODED.

IF the story of Oded and his prophecy \* were found on some tablet dug out of the ruins of Babylon or Nineveh, the delight of the learned would exceed all bounds! It would be produced in facsimile, carefully deciphered, edited with elaborate notes, and discoursed upon before distinguished assemblies of archæologists. Savants, rejoicing over their newly discovered treasure, would point out with pardonable pride that it was not only in the line of the best tendencies of modern times, but was clearly in advance of them; a specimen of the "mountain top feeling of generous souls"; an

example of magnanimity rarely equalled in the pages of history, and never excelled ; standing on the summit of all that was noble in the interchange of nations. As it is, most fair-minded people will feel that this gem of history is not to be discounted because it is found in the Bible. It is distant in time, but perfectly distinct in outline ; almost solitary, and therefore, perhaps, the more impressive. The evident satisfaction of the Chronist, as he drew the portrait of Oded, "proclaiming liberty to the captives," a prophet's noblest function, and by their spiritual force arresting, for a moment at least, the decay of two nations, will be shared by us all. The compiler of the Books of Kings omitted this fragment ; we congratulate ourselves that it was preserved by a later hand ; for it constitutes a most pleasant episode in the last days of the Northern Kingdom !

The victory of Oded was a *victory of spirit*. Physical force was excluded ; a spirit, animated by the Spirit of God, was the only force engaged. The intensity of this force will be best understood by noting the conditions under which it achieved this extraordinary success. The prophet of the Lord was alone—alone in Samaria—in Samaria during the excitement and delirium produced by a great victory ! It was the day on which the victorious army re-entered the capital ; and without an ally Oded went forth to meet the procession ; \* the king and his princes flushed with success, the armed men in the pride of their strength ; when love of power was stimulated by the number of captives taken, and love of wealth by the vastness of the spoil. In that day of national intoxication, what could the most sanguine man predict but failure for the lonely prophet ? Of all forlorn hopes, surely his was the most forlorn ! Yet, by spiritual force alone, he undertook to reverse the order of this day ; to turn the shouting into self-abasement ; to compel warriors, flushed with success, to surrender the fruits of victory, and in the place of enmity to restore blood-brotherhood again. Marvel of marvels, exceeding all romances of chivalry, he succeeded ; and from singularly unfavourable moral conditions won the most complete triumph of its kind ever recorded ! We look at "the things seen," and measure the external conditions by which spiritual forces are supposed to be limited. The habit of our age favours this course ; walking by sight is the fashion ! Oded's heroic action not only invites, it compels us to change our point of

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\* 2 Chron. xxviii. 9.

view. We remember in his presence the sovereignty of the Spirit; the birthright which carries the crown belongs to that force which is likest God, and first from Him. "God is a Spirit," and the Risen Son of God holds the midst of the throne! Because the many crowns meet on His head, solid ground exists for believing in the supremacy of spiritual force, and its final ascendancy over all opposing forces. Dare to believe in the conquering energy of good; live, and work in that faith!

The elements which constitute spiritual force are not exactly the same in all ages and with all men. Three things made the spiritual force of Oded. Of these, his *recognition of God* claims the first place. In the tumult of that memorable day he stood for God, spoke for God, and in the light of God interpreted current events. God, he said, was wroth with Judah, and so gave Israel the victory; God saw with abhorrence the excesses and butcheries of which the victors were guilty, moved, as they were, by "a rage which reached up to heaven."\* And the fresh crime of that day God saw; the cruel purpose of the heart, and its sorrowful expression in throngs of bondmen and bondwomen, were alike open to Him. His indignation burned against power which showed no pity. The God, forgotten alike by victor and vanquished, was the God whose will was operative, and whose plan regulated national events. This recognition of God, over all, in all, and through all, is a principal element of spiritual power. "As the Lord God of Israel liveth, before whom I stand," † is the motto of the champions of righteousness in every age. "It is an affront to reason, as well as to Scripture, to suppose that true and universal virtue can rest on any other foundation than *the fear and love of God.*"

"Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when He  
Is most invisible."

The second place must be given to Oded's recognition of *moral qualities* as governing the issues of things. Fixed principles govern harvests alike in the ground tilled and in the lives of the men who till it. Whether in the soil or in the soul, the law holds, "Whatever a man soweth, that shall he also reap." Great calamities befell

\* 2 Chron. xxviii. 9, 10.

† 1 Kings xvii. 1.

Judah, which were the fruit of great sin. How aggravated the sin of the Southern Kingdom had been can be gathered from the narrative of the historian, and the message of the Prophet Isaiah.\* “Syria is confederate with Ephraim”: such was the intelligence which startled politicians in Jerusalem, from Ahaz, the king, downwards. As trees of the wood are moved by the wind, so hearts in Jerusalem were stirred and troubled at this news. Who could withstand such a coalition? Then mercy tried an experiment, and Isaiah approached the alarmed king with a promise of deliverance and the offer of a sign. These overtures being rejected with contempt, nothing remained but the judgment of God, whose scourge was swift and sweeping. Rezin’s warriors were the executioners of a Divine sentence. This, however, they had forgotten. In the heat of anger which battle inflamed they took the law into their own hands; exposed themselves to the righteous judgment of God, for their murderous hate and bold defiance. The strong conviction which breathed in Oded’s words, that sin is ever on its way to punishment, and that only righteousness tendeth to life, is always an important element of spiritual power.

So also is the *recognition of brotherhood*† a bond unbroken by the fortunes of war. There is something pathetic in the appeal: “Ye purpose to keep under the children of Judah and Jerusalem; ye have taken captive *your brethren*.” Changing circumstances and times left unchanged the fact of birth. They were children of one father, one blood ran in their veins; they were heirs of the same promises and hopes; they owed each other nothing save love; love was the fulfilment of their own highest law. Thus on converging lines the prophet constructed his argument for release: God is in these events; His will rules; men who need mercy ought to show mercy; it is not for the guilty to bind the guilty, or for brother to enslave and oppress brother! The conclusion was irresistible: the captives must be set at liberty.

For such a prophet, with such a message, there is room to-day. Society, through all its gradations, suffers from the despotic use of power. Strength wins certain advantages; claims the right to push them to the uttermost; resents indignantly any attempt to restrict these rights. Strength is apt to be untender and unscrupulous. To

\* Isaiah vii. 2, &c.

† 2 Chron. xxviii. 11.



this source we trace cruel forms of competition in business, oppressive contracts and covenants between landowners and tenants, and the chronic struggles between capital and labour—capital seeking to bind down labour, labour resolved to cripple capital. In the name of God, the Father of all, we need a prophet who shall lift up an unflinching protest, before high and low, the victor and the vanquished, against the unnatural and tyrannical use of power. Power, rank, wealth, fashion, have no right to make captives from their poorer brethren and sisters, that they may put them to grind at the mill either of pleasure or fortune. The brotherhood of man rests on the fatherhood of God; and power, in every form of it, is a trust held by the individual for the benefit of the race. God is over all; all are guilty; all are brothers! Let the prosperous temper their use of power with pity; we are mercy's clients ourselves, and ought to show mercy. Your speech on this subject may flow "at first a lonely rill"—

"But streams shall meet it by and by  
From thousand sympathetic hearts,  
Together swelling high  
Their chant of many parts."

At first four heroic spirits responded to Oded's appeal.\* The names of these chieftains of Ephraim are not otherwise known; they need no other record; by a single act they won imperishable renown: Theirs were not musical names, yet for all lovers of noble and chivalrous deeds the soul of music is in them for ever. The lesson of our history is, "When God puts a message in your heart, be not affrighted by your solitary situation; speak, and even in the wilderness your voice shall awaken echoes, and secure response. From unexpected quarters answers will be heard, and the witness to mercy will swell! The one witness became four; the four carried the whole nation." For conscience is on the side of the preacher, an ally on whose active co-operation he can always count. Every man holds the angel and the demon within him; appeal to the angel, and you will hear the sound of his wings. One excellence let us covet—it is within reach—the power of appealing to the nobler side of those to whom we speak.

The champions of a generous policy were now five in number; on the other side stood the king, the princes, and the armed men. The

disproportion of forces was remarkable; but no sooner had the five delivered their judgment than spectators beheld a wonderful sight! Mastered by some impulse they could neither explain nor resist, the armed men left the captives and the spoil, to the utter astonishment of princes and people! By a sudden revolution, effected by an unseen force, the captives were set at liberty, and the spoil was left untouched.\* Then the sun in his strength looked down upon a strange scene. Under the leadership of Oded, certain of the captors arose, and with the spoil clothed the captives, fed them, anointed them as for a festival, and conducted them in triumph to Jericho, the city of palms! † Never was the part of the good Samaritan acted on so magnificent a scale; never contrast more delightful than that between the outward and homeward journey of this vast multitude. While we admire the prophet to whom the honours of this brilliant triumph belong, and pause to think of the grandeur of the nation which even in decay surpassed all previous precedents, and obeyed the highest law within its knowledge—"If thine enemy hunger, give him bread; and if he be thirsty, give him water to drink" ‡—we must lay to heart the solemn lesson, that nations and men may go so far in evil courses that decline cannot be arrested; may give so many hostages to the devil, that notwithstanding occasional gleams and surprises of goodness, recovery becomes impossible! "Ephraim is joined to his idols; let him alone."

This beautiful story is reproduced in later versions. Nearly three centuries passed away, and pious souls delighted in *another return*, not from Samaria to Jericho, but from Babylon to Jerusalem, the Holy City. Cyrus heard Jehovah's voice, saying to the North, Give up, and to the South, Keep not back; § under his royal decree, "the redeemed of the Lord returned to Zion with singing." || Behold an abundant recompense! What under the leadership of Oded one section of the nation did for the other, heathen powers subsequently accomplished for the entire people! The best version of this story has yet to be published. The light of the *most glorious return* appeared above the horizon in the Resurrection of Christ. In our war with Death there is no discharge; his captives are an innumerable host;

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\* 2 Chron. xxviii. 14.

† 2 Chron. xxviii. 15.

‡ Prov. xxv. 21.

§ Isaiah xliii. 6.

|| Isaiah li. 11.

but his sceptre is broken; he shall not push his advantage to the uttermost. A day of wonders is coming; our eyes shall see it; when the spoils of Death shall be taken from him, and his captives, clothed in garments of light, "with everlasting joy upon their heads," shall pass through gates of pearl into the City of God.

J. R. WOOD.

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## BAPTISM AND THE LORD'S SUPPER:

### THEIR PLACE IN THE CHRISTIAN SYSTEM.

[*The substance of a paper read at a Home Mission Preachers' Conference in connection with the Church at New Road, Oxford.*]

THE existence of ceremonial observances in the Christian Church may at first sight appear inconsistent with the spirituality and simplicity which characterise the religion of Jesus Christ, in distinction from the Jewish system of ritual and ceremonial which has been superseded by it. And yet both Baptism and the Lord's Supper are unquestionably of Divine institution, and therefore binding on all who accept the authority of God's word and will.

In my own younger days I was much perplexed by this apparent inconsistency, and was inclined to think that the "Friends" were right, whose deep regard for the spiritual essence of Christianity led them to disregard altogether these ordinances of Christ. But it is the greatest unwisdom to be "wise above that which is written." We may be quite sure that God's way is best; and that when we think we detect inconsistencies, it is our own preconceived theories which are at fault, and not God's plan.

Our position as Baptists in regard to the ordinances is often much misunderstood. I was reading the other day a book, recently written by an estimable clergyman personally known to me, in which he affirms, "The Baptists say that we ought to take the Communion and be baptized because we have been *told* to do so; not to do so would be disobedient."\* Well, if this were our only reason, we are not ashamed of having learned to yield absolute and unquestioning obedience to the commands of our Lord Jesus. But it is not so. God's commands are never arbitrary, and we have most intelligent grounds for our obedience, arising from the nature and

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\* Rev. Wyndham S. Heathcote. "My Salvation Army Experiences." 1891.

meaning of the ordinances themselves. And the longer I live the more fully am I convinced that the two "ordinances" form an essential and indispensable part of the Christian system, and the more clearly do I see in them manifest proofs of the manifold wisdom of God.

For the ordinances of Baptism and the Lord's Supper are two great object-lessons, vividly setting before the Church and the world through all time the most momentous truths in relation to (1) the greatest verities of human experience, and (2) the central facts in the Divine plan of salvation—*Death, and Life: and Life through Death.*

1. Baptism :—"All we who were baptized into Christ Jesus were baptized unto *His death.*" We were "buried therefore with Him through baptism into *death.*" (Rom. vi. 3, 4; Col. ii. 12. See also 1 Cor. xv. 29.)

2. The Lord's Supper :—"As often as ye eat this bread and drink this cup, ye proclaim *the Lord's death.*" (1 Cor. xi. 26.)

Both these symbols may be regarded in *two* aspects: they have a Divine side and a human side.

1. The ordinance of Baptism sets forth in perpetual testimony, (a) on the Divine side, the Lord Jesus Christ, the Son of God, dying in the stead of the sinner—"dead and *buried,*" the Just for the unjust—for the remission of sins, and rising again for our justification.

(b) On the human side, it sets forth the universal need of the New Birth; the death and burial of the old man of sin, and the resurrection of the redeemed soul to "newness of life" through union with the Lord Jesus Christ by faith. This spiritual birth, like the natural birth, is a *unique* experience; so Baptism, its symbol, is an initiatory rite only, not to be repeated.

2. The Lord's Supper sets forth (a) on the Divine side the Saviour's Body given and His Blood shed, not only (as shown in baptism) for the remission of sins and the gift of a new and eternal life, but for the *perpetual sustenance* of that life. And as bread and wine are for daily nourishment and refreshing, so He who through His death purchased our life, now by His life for us and in us daily sustains that life; even as our Lord Himself said: "I am the Bread of Life: the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread which I shall give is My flesh, which I will give for the life of the world," &c. (John vi. 48-51.)

(b) So, obviously, on the human side, as Baptism sets forth the

first of all man's needs—the New Birth; so the Lord's Supper exhibits the next paramount and perpetual need of the soul—the need of sustenance in the New Life—a need only to be supplied by the continual feeding of our faith on the Bread of Life. “Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you” (John vi. 53). Our bodies require frequent nourishment; so the Lord's Supper, symbol of spiritual feeding, is to be often repeated, “as oft as ye do it.”

Thus the two ordinances are great object-lessons, setting before us in picture and symbol the same spiritual truths which were taught verbally by our Lord to Nicodemus (John iii.), to the Jews and to His disciples (John vi.). It is a noteworthy fact that while the evangelist John does not record, as all the other evangelists do, the institution of Baptism and the Lord's Supper, he gives, in far fuller detail than either of them, our Lord's teaching of the spiritual truths set forth by both the ordinances; and these truths are of such fundamental, vital, and eternal importance that we cannot wonder that it has pleased God to emphasise them by embodying them (so to speak) in permanent institutions of His Church; nor can we be wrong in giving to the ordinances which so vividly set them forth that prominence in our Church teaching and practice which is warranted and required by our Lord's institution and command.

Thus far we have been considering the ordinances in some of the *general* aspects of their meaning. But from these considerations follows the *special* aspect—viz., the believer's participation in them—the act of personal appropriation of the truths symbolised.

1. When a man sees his lost condition as a sinner—*dead* under the curse of the law, *dead* in trespasses and sins—and realises by faith the Divine atonement made for him by the Lord Jesus Christ, he becomes the subject of a great change—a change which is nothing short of a New Birth; and he is thereupon baptized into Christ's death—putting off the old man with his deeds—dying to sin and living to God—“buried with Him in baptism unto death, that like as Christ was raised from the dead by the glory of the Father, he also should walk in newness of life.” Planted thus in the likeness of His death, he is also in the likeness of His resurrection.

To all such, and only to such, is the ordinance appropriate; and to all such, and to such only, is it by Christ's command to be applied.

Thus baptism is the appropriate sign of the new birth, and mark of admission into the Divine Kingdom—the Church of the Lord Jesus. Can there be anything more suitable?

2. At the Lord's Table believers meet to "show the Lord's Death;" to fulfil His gracious command: "This do in remembrance of Me." But this is not all. Each communicant, by taking and eating the bread, and by drinking the cup, performs a symbolic act of appropriation. Each one says, in effect: "Thy life was given for me; my life, bought by Thy precious blood, sustained by Thy daily grace, shall be given to Thee."

To all such, and only to such, is this ordinance appropriate. All such, and such only, should come to the Lord's Table.

What can be a more appropriate symbol of the new life—the life of the soul, sustained by our feeding by faith on Him who is the Bread of Life? And thus this ordinance is the most suitable sign of Christian fellowship and membership of the one body: "for we are all partakers of the one bread." "Christ our Passover is sacrificed for us;" and as the blood of the Passover was the sign of a double deliverance—from death by the destroying angel, and from the bondage of Egypt; so this cup of the new covenant in His blood speaks of a double salvation—from the *curse* and the *power* of sin, and assures us afresh that "if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life" (Rom. v. 10).

To refer again to our Lord's teaching in John iii. and vi. In both cases His first statement of spiritual truth in strong metaphor startled and stumbled His hearers. "Born again!" objected Nicodemus. "*How can* a man be born when he is old?" (iii. 4). "*How can* this man give us His flesh to eat?" exclaimed the Jews (vi. 52). And in both cases our Lord translated the metaphors by explaining that FAITH—"believing"—is the one medium by which this supernatural change, the beginning of the "eternal life," is experienced (iii. 15, 16), and the one mode by which the new life thus begun is sustained and perpetuated (vi. 35, 47, 48. Compare verses 27, 29).

Thus we see that the value and importance of the ordinances consist in—

(a) The fact of their Divine appointment; and

(b) The beauty and fulness of their symbolic teaching of spiritual truths, appropriated by the recipient's faith.

If this be so, three conclusions follow:—

(1) The doctrine of Sacramental Efficacy, as taught by extreme Churchmen, cannot be true. A sacrament cannot be both the sign or symbol of a thing and the thing itself. A portrait may be a speaking likeness of a dear friend, but it is not that friend himself. If Baptism be a *sign* of the New Birth, it cannot itself *be* Regeneration. A symbol of the change from death to life it is; but it does not itself effect that change. It would cease to be the sign if it were the thing signified: it would be no more the symbol, but the thing. It cannot be both. It is in a "figure" that Baptism doth now save us, "not the putting away the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ" (1 Peter iii. 21). The "elements" in the Lord's Supper are symbols of the Body and Blood of Christ: they cannot be also that Body and Blood itself. To suppose so is to "overthrow the nature of a sacrament,"\* and to commit the same blunder as the hardened Jews, whose unbelief perverted the Lord's spiritual metaphor into literal, carnal fact—a fallacy which, when some of His weak-faithed disciples were in danger of delusion by it, the Master once for all exploded by the pregnant words, "What and if ye shall see the Son of Man ascend up where He was before? It is the Spirit that quickeneth [giveth life]: the flesh profiteth nothing."

Further, seeing that in the ordinances the simple elements of water, and bread and wine, derive their value from the symbolic meaning inherent in them through the Divine Word, there is no need of a sacerdotal order of priests to perform a mystic change, by virtue of which these common elements become something other than they were. Still less is there room for the blasphemous pretence that the sacrificial offering of the Body of Christ, made "once for all" on the cross, is daily repeated in the sacrament by an officiating priesthood, whether of England or Rome.

(2) The ordinances are of value to us as means of grace only in so far as the symbolism is a truthful setting forth of facts in our spiritual life. This gives to the ordinances the solemnity of *personal*

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\* Article XXVIII.

*responsibility.* We Baptists rightly shudder at the sad perversion of a sacred ordinance when an unconscious infant is brought to the font, and, having through its sponsors made profession of a faith and repentance it cannot have experienced, it receives the sign of the New Birth, solemn thanks are offered for its Regeneration, and it is declared thenceforth to be a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. But when in our own chapels, one who knows nothing of the New Birth, who gives no evidence that he is a new creature, allows himself to go through the form of immersion beneath the water, thus sinfully misusing a sacred symbol,—surely the ordinance of Baptism is prostituted with no less but with even more profanity; for such a “candidate” deliberately, or though only thoughtlessly, still really, acts a lie to the Holy Ghost; and our pastors and churches have need of godly caution, lest by unwittingly abetting such profanity they set their seal to his self-deception by thus giving to such a one, while still unregenerate, the rank and status of a child of God.

So of the Lord's Supper. If my spiritual life is not sustained by the True Bread, if I have no part in the New Covenant, my taking and eating the bread and wine is making a false use of sacred symbols: in the Apostle's solemn words, I am “eating and drinking unworthily.” Just as the ring, symbol of conjugal fidelity, would be “unworthily” worn by an unwedded or an unfaithful wife, so am I making an “unworthy” use of the symbol, defiling “the sign or sacrament of so great a thing,”\* and am “guilty of the body and blood of the Lord” (1 Cor. xi. 27). “Whatsoever is not of faith is sin.”

We inveigh against “ceremonialism,” and bestow our pity on the “superstition” of our fellow-Christians who come to the Holy Table with the humble reverence of a too sensuous adoration. Let us take heed lest we be found guilty of a more deadly formalism. If we come to the Lord's Supper in a perfunctory spirit, as to a duty which we do not like to neglect, or because it is expected of us as members once a month or so; and not as the spontaneous act of glowing love, the natural and harmonious outcome of the soul's inner life; we come to His Table as a mere form, and so “eat and drink condemnation to ourselves,” “not discerning the Lord's Body.”

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\* Article XXIX.



Lastly: There may be many other ways of dedication—making an open profession, “putting on the Lord Jesus Christ;” *e.g.*, the “penitent form” of the Methodists, donning the uniform of the Salvation Army, or the rite of Confirmation in the Episcopal Church. But all these are ways of human invention. Baptism is God’s way. “Then they that gladly received the Word were baptized;” and no Christian society has any right, either at home or abroad, to mangle and curtail the Divine commission: “Preach the Gospel to the whole creation. Make disciples of all the nations: *baptizing* them into the name of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized shall be saved” (Matt. xxviii. 19; Mark xvi. 15, 16). Surely the Salvation Army must sooner or later pay a heavy penalty for its flagrant disobedience to so plain a command!

And as it is the will of God, so it is best for man. The test of experience has abundantly proved the value of baptism, when rightly used, as a means of grace; and thousands can repeat the testimony that when in humble obedience they followed through the water their great Exemplar, there came upon their souls a sense unspeakably sweet of the Father’s complacent smile; to them, too, the heavens have seemed to open, and on their raptured ears have fallen again the words once spoken from the excellent glory to “the Firstborn among many brethren,” as *He* “came up out of the water”: “This is my beloved Son!” And not only is the ordinance a means of grace to those who rightly submit to it, but many a faithful pastor can bear witness to numerous instances of its powerful testimony to the great Gospel truths being blessed by the grace of the Holy Ghost to the salvation of those who have been, perhaps only from curiosity, spectators of the solemn service.

Similarly, there may be other ways of special communion with Christ. “Holiness meetings,” “love feasts,” going up to the Communion rail for “a full blessing”—these and many other methods have been adopted in the genuine and earnest desire to get a closer touch with the Lord Jesus: to realise the longing aspiration of devout souls—

“Draw me nearer, nearer, blessed Lord!  
To Thy precious wounded side.”

But the Lord’s Supper is God’s way. “The bread which we break, is it not the communion of the Body of Christ? The cup of blessing

which we bless, is it not the communion of the Blood of Christ?" (1 Cor. x. 16).

And as this, too, is the will of God, so has it also proved itself to be the best for man. When in this observance the outward act is in harmony with the inward life, then, let the room be ever so mean, the company ever so humble, the Table ever so simply spread, the Master is present, presiding at His own Feast; and we are there, at His invitation, to meet Him, our hearts full of lowly contrition for the

"Sin which laid the Cross on Him,"

and of grateful response to that

"Love which bore the Cross for us."

Never, surely, can a devout soul come thus to the Table of the Lord without experiencing to the full the richest blessings flowing from this act of communion and fellowship, and proving that, in keeping our tryst with Him who always keeps His tryst with us, we enjoy, in kind and degree the highest possible to us on earth, the sense of His "real presence," and the Lord's Supper becomes to us the most hallowed and most precious of all the means of grace.

These thoughts are necessarily fragmentary, and touch only some of the aspects of a many-sided theme. They are submitted in the hope of assisting my brother Baptists to hold our "views" (to some of us, perhaps, very little beside) with a more intelligent apprehension, and consequently with a firmer faith and a fuller experience. I cannot but think that in our churches to-day, especially among our younger people, there is need of a deeper insight into the harmony and homogeneity of the two ordinances, and of their remarkable and evidently intended fitness to exhibit in its completeness the Divine plan of salvation.

As a denomination we have stood almost alone in our fidelity to Scripture teaching on the subjects and mode of Baptism. Let us be equally faithful to its teaching in the place we give, both in our church system and in the best affections of our hearts, to the Lord's Supper. Thus, while maintaining in the midst of a faithless generation our steadfast testimony to the facts and doctrines of the Gospel, we shall at the same time occupy the strongest possible vantage-

ground against the attacks of modern sacerdotalism, when, wresting the Scriptures with grievous ingenuity, it assails our faith with unspiritual and carnal dogmas on the sacraments of Baptism and the Supper of the Lord.

EDWARD C. ALDEN.

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## SPIRITUAL POWER ESSENTIAL TO MINISTERIAL SUCCESS.\*

WE meet together in conference to-day as men who have been called to the ministry of Christ's Gospel. We share a common idea as to the nature of the work that has been entrusted to us. We disparage no honest and worthy calling in which men may be employed, however lowly; for the Spirit of Christ will ennoble any human task. We are not ambitious to change places with those who move in high and envied spheres of worldly influence; for we feel that our calling is supreme. In its aims, its spirit, and its issues it stands alone. We shall all heartily agree with Dr. Dale, when he said:

"The time has come to remind Christian men that, while all men may be servants of Christ, there is a special glory and dignity in the Christian ministry. Once or twice he had been strongly pressed to enter Parliament, but he always felt it would have been a descent in the order of work to have done so."

By no authority less august than that of Jesus Christ Himself we have had committed to our hands this solemn trust. To the grace that has thus been conferred upon us none of us can be insensible. Nor can we be indifferent as to the way in which our duties are discharged, or as to results that may accrue from our labours. If, on the one hand, the sense of the greatness and glory of our work should sometimes oppress us, on the other hand, it may well inspire us to do the best we can to make full proof of our ministry.

To this end it is needful that we should have a correct idea of what constitutes ministerial success, and that we should keep this aim steadily before us. There are views upon this matter with which we should not wholly agree. Popular notions of things are not always sound, whether they be inside or outside the church. There

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\* Substance of a paper read at the Annual Conference of Past and Present Students of Rawdon College, June 23rd, 1891, by the Rev. Thomas Bentley, of Chipping Norton.

are methods of appraising ministerial service and its results that are superficial and misleading. Does it not sometimes happen that the value of a minister's work is gauged mainly by the size of the congregation he attracts; by the style and quality of the worshippers to whom he ministers; by the impoverished or overflowing condition of the exchequer; by the repute in which the church is held for wealth and social standing, or by the part the minister plays in the civic or political life of the community in which he lives and labours?

These things are not immaterial. But if they be made the chief tests of the value of our ministry, irrespective of other things that are far more vitally important, they are unsound and unreliable.

Our legitimate work, as ministers of Christ's Gospel, is not a narrow one. Its scope is exceeding broad. In its best forms it will touch men's lives in all points. Nothing that can materially affect the varied relations of men to one another, that influences the manifold and diverse duties that men have to discharge from day to day, or the varying experiences through which they have to pass, will be considered outside the sphere with which we have to deal.

The example of Jesus in His peerless and beneficent ministry, and the pattern set us by the Apostle Paul, are enough to show that a living ministry will take note of all that men have to do, and will seek to inspire and purify the spirit of everything that men have to touch.

But our task is essentially a spiritual one. "We are to watch for souls as men that must give an account." As a last appeal, everything we do must be tried by this touchstone.

With this idea the twofold function we are supposed to discharge in connection with our ministry well agrees. For are we not supposed to embody in ourselves the offices of preachers of Christ's Gospel, and pastors of Christian churches? In one direction we are to announce the glad tidings of salvation through Jesus Christ, and by every means we can employ to win men to the acceptance of the truth. Nor can we be content unless disciples are "being added to the Lord." No ministry can be fairly reckoned successful, in the best sense, in which the renewing and converting energy of the Gospel is not being continuously manifested in the "winning of men from darkness to light, and from the power of Satan unto God."

But besides this we have committed to us the care of the Church of God. The spiritual culture of disciples is not less important than the winning of converts. Concern about the edification of believers will never be absent from the minister's heart. It is our business to lead Christ's people into a true and ever-widening view of their Lord's will in its relation to the Christian character and experience, and in its practical application to all the duties and responsibilities of our many-sided and complex life. "We are to proclaim Christ, teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

The character of the age in which we live makes our work more and more exacting day by day. Mental and spiritual unrest meets us everywhere. Things that we account sacred are often rudely handled. Criticism of the Bible and of accepted articles of faith is daring and outspoken. Speculation is bold and not always reverent. Practical problems of all kinds perplex men; they demand attention, and call for solution.

In view of these demands and of the issues at stake we may well emulate the diligence and the patient toil of men in other walks of life, who aim at proficiency in their callings and at the acquisition of influence among their fellows. Surely no men ought to outstrip us in these respects. The musician, the painter, the scientist, the poet, the orator, ought not to be allowed to outdo us in devotion to anything that may materially help us to become efficient. For they seek a corruptible crown, we, an incorruptible.

This high calling of ours affords scope for the sanctified ability of the most gifted men. In every age, men of this kind have been found in the ranks of the ministry. They have been among the most precious gifts of Christ to His Church and to the world. Yet it ought never to be forgotten that, in order to ministerial usefulness, goodness is of far more account than greatness.

In many walks of life, character does not vitally affect skill, or efficiency, or success, in the tasks with which men have to grapple. A bad man may succeed in business, may write a popular book, may paint an attractive picture, may plead a cause in law with conspicuous ability and win his case, may be clever in treating disease and the saving of life. But with us, and the great ends of our ministry, this is impossible. God's service demands clean hands

and purged lips, a pure heart and a holy life. Defect in character is fatal to usefulness in His cause. The preaching of the most eloquent orator, if he be unsound in heart and godless in life, is like "sounding brass and a tinkling cymbal." The prime essential is the possession of spiritual power. Hence the preciousness of the Master's pledge to His first disciples: "Ye shall receive power after that the Holy Ghost is come upon you;" and the solemnity of the charge, "Tarry ye in the city until ye be clothed with power from on high."

In the apostolic days stress is constantly laid upon the part which spiritual force and sanctified character play in notable religious movements. At Antioch a marvellous work began. It seemed irregular in its inception, yet blessed in its results. Barnabas was sent by the Church in Jerusalem to inquire into the matter. And "When he came and saw the grace of God he was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord" (Acts xi. 23, 24).

And in like manner the Apostle Paul, writing to the Christians at Thessalonica, says: "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake. And ye became imitators of us and of the Lord" (Thess. i. 5, 6). The preaching alone is not the means of the good that was done, even though Paul himself were the preacher; but the Gospel, embodied in the spirit and the life of those who preach it, becomes the best recommendation of the truth, as it is the essential condition of ministerial usefulness.

Ample evidence of the same thing may be gathered from the story of recent times. Within the past few weeks frequent reference has been made to two noteworthy events: the services in connection with the Wesley Centenary, and the approaching Centenary of our own Foreign Mission.

Speaking of Wesley and his work, Dr. Clifford said:

"The marvellous success that attended Wesley's preaching, when sinners fell prostrate beneath the power of the word, and stricken souls cried importunately for mercy, was due to the irresistible conviction that he came straight from the presence of the living God, and witnessed for an actual and *felt* Redeemer of men."

And our brother Greenhough spoke truly at the recent Missionary Conference in London, when he said :

“ These hundred years have proved to us that much, that almost everything, under God, depends for success in mission work upon the personality, the Christian character, the self-forgetting devotion and Christlikeness of the men we send. Looking over the results of all these years, we find that our Lord has prevailed most signally, not where the messengers have been specially distinguished for scholarship or marked out as able preachers, but where, in all lowliness and simple love, they have made themselves one with the people whom they came to save. It has not, indeed, been by what we ordinarily call preaching that the bulk of those who were once heathen have been won to Christ . . . . but by the quiet exhibition of the Gospel precepts in sweet, holy, self-sacrificing, Christlike lives.”

Much has recently been heard about the lack of attractiveness in the pulpit of to-day, and of the absence of the best results in anything like adequate measure in connection with our Christian agencies generally. These complaints have not come from men who are out of sympathy with our work only. Many who have spoken are themselves earnest workers in the ministry and in the Church of Christ. They have spoken with no bated breath, albeit there has been deep concern and real sorrow of heart. Moreover, the reports lately given by our various associations in different parts of the country seem to bear out in large measure what has been thus urged. Decrease in the membership of the church has been experienced in many directions. And, although figures cannot be taken as a certain test in relation to spiritual work, and explanation may be given of diminished numbers in given localities, apart from actual spiritual decline, the facts ought not to be wholly disregarded.

These complaints have naturally called forth a variety of proposals as to the means whereby reformation and revival may be effected. Some of them have not lacked in boldness. Thus it has been gravely suggested that the sermon should be discarded and something more attractive and more effective should be put in its place. And, side by side with that, various plans more or less plausible have been recommended to meet the present distress. We need not be afraid to consider, with what measure of care they may seem to deserve, any modifications in our methods of operation. Most of our plans are not things of Divine ordination. They are usually the creation of sanctified common-sense, or the outgrowth of some urgent need.

Because they are old and have been found effective in past days there is no reason why they should be clung to through all time, and amid all circumstances and conditions.

This cannot be said of preaching, for that is an express ordinance of God. It has not been, nor will it be, superseded. "It hath pleased God by the foolishness of the preaching to save them that believe." But it is possible to rely too exclusively upon methods and means. The spirit is more than the form. For practical purposes the energising force is more, far more, than the machinery. In order to the achieving of spiritual results, the saving of men, and the establishing of Christ's Kingdom in the earth, supreme attention needs to be given to *ourselves*, as to the instruments through which God designs to work. "More life and fuller," is, I believe, the necessity of the hour. For still, as of old, it is "not by might, nor by power, but by My Spirit, saith the Lord."

To some persons it might seem strange, almost impossible, that there should be in Christ's ministers defect of spiritual power, and that in so serious a degree that it may unfit us for the noblest service, and go far to explain the low condition of the church's life and the apparent barrenness of the church's efforts. And yet this is neither so impossible nor so rare as some might suppose. Many of us are deeply and sadly conscious of it. By frequent repetition things may come to be done mechanically. Even the most sacred calling is not exempt from the operation of this law. May not the very Bible, with which we have so constantly to deal, become to us more like a storehouse of texts, or a treasury of themes for discourse, than the Word of God by which our own souls must be fed?

Prayer has to be offered often, and under many circumstances. May it not, therefore, become professional, stereotyped, ineffective? Through its formal phrases the true spirit of prayer may cease to pulsate. The heart may glow with no intense desire, be stirred with no exultant hope, be made to thrill with no new accession of joy and strength. Our preaching of the everlasting Gospel itself may, by slow degrees, and through subtle influences, become a task to be duly performed, rather than the delivering of a message with which we have been charged by our Lord, and that is like a fire in our bones until we have delivered our soul. And the life, even the life of the minister of Christ's truth, which should be as like an incarnation of



the Gospel we have to declare as man can exhibit to the world, may become more like a caricature than an embodiment of its aim and spirit. In view of such possibilities, and of their immense influence upon the character and the results of our work, does it not behove us to bear ever in mind Paul's counsel to Timothy: "Take heed unto thyself, and to thy ministry?"

Sincerely anxious that we may be useful, in the best sense, we shall not neglect anything, however trivial it may seem, that may tend to this result. We shall diligently cultivate everything that may give acceptance to our message, and make our Christian service fruitful. Especially shall we covet spiritual power in a high degree; for, as we have seen, this lies at the very basis of ministerial success. Happily, this supreme qualification is within the reach of us all.

We cannot say so much of many things that we should highly prize. It is an experience that the most widely cultured and the most splendidly gifted men need, and that men of the slenderest attainments and most ordinary capacity may share. For this all-important quality is not so much a thing of human acquirement as a Divine gift. Like all really indispensable things, the welcome light, the sparkling water, the life-sustaining air, it is free. And the conditions of its enjoyment can be met by all who truly covet, and are willing to accept and use, the boon. In the gift of the Holy Spirit, as the abiding possession of Christ's Church, the essential condition of effective Christian service is provided for, and the richest results of Christian effort are guaranteed. If we have not this power it is because we ask not, or because we ask amiss.

Men have arisen, age after age, whose names have become household words, because of the special honour that God has put upon them in the conversion of sinners, or the leading of men into a fuller realisation of the blessings and privileges of God's grace in Jesus Christ. We have such men among us now. They differ in many ways from one another: in natural gifts, in degree of culture, in style of address, and the like; but in one respect they all agree. They ascribe the power they wield, and the results they have been honoured to achieve, to the conscious enjoyment of the Holy Spirit's help. In some cases, confession is frankly made that power for effective service was lacking in former days; and that the reception and enjoyment of it, as a continuous experience,

dates from a time that they can now gratefully recall. Their conscious accession of spiritual force they declare to be the gracious result of unreserved consecration to Jesus Christ and His work, in the exercise of faith and prayer. Therefrom there has followed an experience that has made life in Christ an abiding joy, service for men in Christ's name a growing delight, and the results of Christian effort a blessing to men and glory to God.

This may well be. For was it not when Elisha received the mantle of the departing Elijah that he first realised his full equipment for his own prophetic mission? Was it not when "there appeared unto them cloven tongues, like as of fire, and it sat upon each of them," that the early disciples became consciously endowed for witness-bearing in Christ's name? Be this as it may, the power for effective and increasingly fruitful service can never be permanently maintained without our earnest care. It will ever demand diligent study of the Divine Word, and devout meditation on its sacred truths, with a direct view to our own increase in knowledge and growth in grace. It will require an abiding faith in Jesus, the Author and Giver of life; a loving fellowship with Him as our personal Friend and Saviour; and an intense sympathy with Christ in His purposes and aims for the salvation of men. It will call for the constant exercise of trustful and expectant prayer for the realised presence and the abiding energy of the Holy Ghost; and for a life marked in all its points by unreserved obedience to Him "whose we are and whom we serve."

We thank Him with devout hearts that "He has counted us faithful, putting us into the ministry. For anything He has been pleased to accomplish by our means we render Him grateful praise. We covet, as the servants of Jesus Christ, more complete fitness for His work, and wider usefulness in His cause. Some of us, mindful of the fast fleeting years, have resolved in our hearts to redeem the time that yet remains to us for active service by increased devotion to every part of our ministerial and pastoral duty. Such a resolution we are sure God will graciously accept. And in the trustful hope that He will make our conference a fresh starting-point, shall we not gladly lay ourselves upon the altar in renewed consecration to Him and His service, as we breathe the heartfelt prayer:—

“O fill me with Thy fulness, Lord,  
Until my very heart o'erflow  
In kindling thought, and glowing word,  
Thy love to tell, Thy praise to show.

“O use me, Lord, use even me,  
Just as Thou wilt, and when, and where ;  
Until Thy blessed face I see  
Thy rest, Thy joy, Thy glory share”?

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### HOSPITABLE CRITICISM.

IN a review, which appeared some time ago in the pages of this magazine, the author of a certain volume of Essays was described as “a hospitable critic.” The writer of the review probably meant that the critic was prepared to recognise good in whatever quarter it existed—that he was fair in his judgments and courteous in his expression of them. The description is apt and memorable, and, to the present writer, at least, has been fruitful in suggestions. It may, or may not, be original. Like so many other good phrases, it has in all likelihood been used before, as it will certainly be used again. The idea which underlies it has, since the appearance of the review referred to, been more fully expressed by Mr. Miles, the editor of “The Poets and the Poetry of the Century,” in his *Introductory Essay*, where he states the principle which has guided him in fixing upon the writers of the critical notices which precede his selections. “It has been the editor’s desire that these should be written sympathetically, as he believes that a sympathetic spirit is necessary to an accurate insight, and that the whole truth is rarely spoken except by those who speak the truth in love. In the editor’s judgment every man has a right that the best shall be said of him that can be said, and he has a right that the best should be said, if not first in point of order, certainly in the best place and the best way.” This position is none the less sound because it is scornfully disregarded by men who claim to be our most accomplished critics, and who imagine that it is their peculiar function to sit in the seat of judgment and deliver a verdict, which the children of Philistinian darkness must receive with meek and unquestioning submission. If the power of these men were equal to their assumption, we should have an oligarchy of literary dictators whose tyranny

would soon be intolerable. Their highest ambition is to write a smart and slashing article which shall annihilate any hapless author who is not of their own clique. The most arbitrary tests are erected, and judgment is pronounced in the most superficial and off-hand style. The excellencies of a book are persistently ignored, while its defects and blemishes are mercilessly exposed and magnified. In some quarters the test is that of literary form. If an author has a "certain grace of style," and uses the shibboleths of modern culture, he will be accepted. If not, however graphic his narrative, however vigorous and racy his thought, he will be promptly bowed out of court and rebuked for his audacity! There are, again, æsthetic and ecclesiastical tests—narrow, rigid, and unjust—which, in their application, are frequently as cruel as they are mistaken. The error of the early Edinburgh Reviewers in their shallow and contemptuous treatment of Wordsworth and the Lake School is continually repeated in our own day, under circumstances that admit of little excuse. We have no wish that criticism should be either pithless or gushing. Undeserved and high-flown eulogies are offensive and hurtful. Puffery is abominable. Discrimination and thoroughness are essential to all good work, and when disapprobation and censure are demanded let them be firmly and courteously given. Criticism of the namby-pamby order is despicable. What we plead for is the simple and common-place virtue of honesty. A critic should be scrupulously fair and impartial, and he is not so when he is anxious to discover only the flaws and failures of a work, and is blind or silent as to its merits. The schoolboy who pronounced Shakespeare a shockingly bad writer who did not know grammar, had at least as much ground for his judgment as have many of our enlightened critics for their oracular utterances and their graceless growls to-day.

It is not, however, in literary circles alone that this pernicious principle is at work. It has affected the life of our churches and warped our estimate of the preachers to whose sermons we listen, and of the men and women whose fellowship we should cherish. Carlyle's maxim, that the eye sees what it brings with it the power to see, is nowhere more strikingly exemplified than in the services of the Christian sanctuary. If we go to them with an honest desire to worship God, to be impressed more deeply with the authority of His will, and to trust more entirely in His mercy; if we long for guidance

amid the perplexities, for consolation amid the sorrows, and strength amid the infirmities of life, we shall not go in vain. But if we go, as too many do, in a querulous and captious spirit, eagerly looking out for faults, and ready to resent all that does not please us, there will, even under the ablest preaching, be ample opportunity for the indulgence of our unamiable spirit, and we shall become colder, more callous, and more worldly. No special manifestation of the Divine presence can, under such conditions, be given us, and no new joy will thrill our hearts. Some men regard as valueless a sermon which is not elaborate in structure and elegant in form. Others care nothing for form, if only they catch an echo of their favourite views. Some clamour for orthodoxy, and, like Her Majesty's inspectors of weights and measures, are suspicious lest there should not be sixteen ounces to the pound. There are, in every congregation, a few chronometers whose delight it is to "time" the minister, and woe betide him if he should exceed the limits which his judges allow! Those Athenians, whose supreme care it was to get hold of some new thing, also have their representatives, who worship at the shrine of novelty and excitement. Calm and unimpassioned logic is at a discount when men crave for imaginative beauty or emotional fervour. In a congregation of even fifty, the diversities of taste are sufficient to tax a preacher's resources, and should shield him from the heartless and unsympathetic criticism to which he is often subjected. Not that men should attend our Christian services with only a blind eye and a deaf ear. Let there be no insensibility either to merits or demerits. Loose and inconsequent reasoning, empty platitudes, frothy sentiments, unctuous phrases, and priestly assumptions should meet with no tolerance. Let everything that savours of conventionalism and unreality be condemned. Tricks of oratory and professional airs should be effectually discouraged, and the atmosphere of Christian worship should be pure, rational, and healthy. But there should be some remembrance of the special purpose for which a Christian congregation assembles, and of the conditions by which a preacher is necessarily bound. The church is not a lyceum, an academy, or a lecture hall. The preacher's work can be understood only in the light of his commission, and while that commission demands from him more than an incessant reiteration of the message, "Repent, believe, and be saved," it forbids him to wander, save for purposes of argument and illustration, into

the realms of science or of art, or to find his themes outside the interests of spiritual life. Hearers should give as well as receive, for ultimately it will be found that they receive only as they give. Quiet and reverent attention, generous sympathy, an endeavour to seize the preacher's standpoint, and to estimate his message in view of its Divine purpose will never be in vain. Sincerity, candour, and earnestness are always helpful, while frivolity, self-indulgence and self-seeking, are as invariably hurtful, warping the judgment and dimming the vision of even the most intelligent hearer. It is not only in the contemplation of the material world, with its order and beauty, that we "half create and half perceive." In the spiritual world it is even more largely so, and unless we carry with us hearts conscious of Another presence than that of the preacher, we shall not be likely to see the vision which transforms and ennobles. There are hearers who, by their indifference and mistrust, their callousness and scorn, paralyse a preacher, and make it impossible for him to speak to them any word of power or blessing. There are happily men of another class, who, by their geniality and love, create around them an atmosphere which warms and stimulates the preacher, and makes his work as pleasant to himself as it is profitable to them. Through their love he gains power, and that power is a channel of blessing to many besides themselves. It would assuredly be well if we had, not only in our literary journals, but in our Christian churches, more criticism which could be fairly described as hospitable.

W. H.

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## THE LIKENESS OF GOD.

### A SERMONETTE.

"As for me, I shall behold Thy face in righteousness : I shall be satisfied, when I awake, with Thy likeness."—PSALM xvii. 15.

**I**N the first chapter of the world's history, as revealed to us, it is said that God made man after His own likeness. Like a new coin issued from the mint, stamped with the impress of the reigning sovereign, man, made of the dust, rose from the dust, bearing the image of the Creator. But a little while elapsed, and that image was marred. Sin entered into the world and stamped *its* mark—that of its accompaniment, Death—upon the now perishable clay. God's likeness became more and more obliterated ; but this very effacement only served to draw forth a yet more wonderful revelation of condescension. God came down

in the likeness of man! He "sent His Son, in the likeness of sinful flesh, that He might condemn sin in the flesh" (Rom. viii. 3). *First*, man in the likeness of God; next, God in the likeness of man, to the end that, lastly, man might again rise to the likeness of God. There, in a few words, lies the story of man's creation, his redemption, and his sanctification.

In the text above quoted we have delineated the hope of attaining to God's likeness, the *time* of attaining it, the *conditions* under which it is to be gained, and the *blessedness* resulting from the possession of it.

1. The time. "When I awake." In spite of the opposite opinions of some commentators, I cannot but regard these words as one of the clear indications to be found here and there in the Old Testament of a belief in immortality and in the resurrection of the body. The idea of death as a sleep, and resurrection as a waking, is, of course, common enough in the writings of the Apostles; gathered perhaps from the tender phrases in which our Lord shrouded the extinction of the animal life, the departure of the soul. "She is not dead, but sleepeth," He said of the little maid, news of whose death reached Him; and He symbolised the glad awakening of the *final* resurrection by the words, "Lazarus sleepeth. I go that I may awake him out of sleep."

Unless David indicates here a similar waking, the meaning of the context seems obscure. "As for me," he says, clearly implying contrast of his own aims and hopes with those of others, and who those others were the fourteenth verse explains—"Men of the world, whose portion is in *this* life." These are not the specially wicked, but those whose lower nature is so amply satiated with the bounties provided for them here that they desire nothing else, nothing better hereafter. It is a terrible thought that the richest gifts of this life, the very "treasures" of God, may prove but obstacles to our attainment of the treasures in heaven.

On reading this verse in the R.V. lately, the strange glow of fuller illustration, which residence in an Eastern land casts over so many familiar Bible phrases, lent a new interest to the words. The Psalmist assuredly knew nothing of the Hindus, but had he lived among them he could hardly have defined more accurately the condition and the aspirations of many. Truly "their portion is in this life," because they have no future life (though they believe in an *existence* after death) to look forward to. Many are "filled with" the treasures of this world. A Hindu father specially desires and rejoices in "children"—*i.e.*, sons (daughters being considered a doubtful boon, unworthy of the term). But a son is a source of satisfaction, chiefly for two reasons: 1. That he is the legitimate person to kindle his father's funeral pyre. 2. That he will keep up his father's name. These, too, "are satisfied with children, and leave"—and are content to do so, knowing no better legacy—"their substance to their babes."

With such aims, and such satiety as they existed in his age, the Psalmist draws a sharp contrast, "They *are* satisfied," "I *shall* be satisfied;" they in this life, I "when I awake." They with the blessings of earth, I with the bliss of Thy likeness in heaven. "When I awake." There is then a day of awakening, when God, having as it were recalled the debased coins, will reissue them; stamping

once more upon the renovated form His likeness and His mark. "His servants shall serve Him, and His name shall be upon their foreheads."

2. The *conditions* by which this likeness may be attained. St. John tell us that, "When He is manifested, we shall be like Him, for we shall see Him as He is." St. Paul recognises the same truth and its connecting links when he gives us the triple chain of *beholding* the glory of God, "reflecting it as in a mirror," and being "transformed into the same image" (2 Cor. iii. 18, *cf.* iv. 6). Familiar truths to us these, but ages before the fuller revelation was made David had grasped the same idea. "I shall *behold* Thy face in *righteousness*" is the preparation for "I shall be satisfied with Thy likeness." It is the "pure in heart" who shall see God.

3. One word about the *result* of attaining this likeness. It is indeed expressed in a word, "satisfied." What could the Psalmist say more? How seldom even in a lower sense do we hear the word used here. It speaks well for man's aspirations, for his innate sense of what perfection is, and how far it exceeds his attempts, that he is so rarely satisfied. Satisfaction in this world is never enjoined upon us, nor promised to us. We *are* bidden to "be content with such things as we have"—*i.e.*, to consider them sufficient,—to "make the best of them," be they good or bad. St. Paul did not get beyond "being sufficient to himself" in the lot that befell him (Phil. iv. 11). It is God, and God alone, who can satisfy the longing soul. Nothing less than the presence of God, or, as the literal translation of Ex. xxxiii. 14 has it, the *face* of God can content us upon our earthly pilgrimage any more than it could Moses. Nor shall we be "satisfied" until the glorious revelation of His face leads hereafter to our transformation into His likeness.

Our life here is the preparation for the attainment of this. It is here that we must begin to behold in righteousness. How? Through the same cycle of cause and effect as we noticed before, Christ in the likeness of man restored to man the lost likeness of God. It is "in the face of Jesus Christ" that "the light of the knowledge of the glory of God" is revealed to us, and it is "in Him" again that we "become the righteousness of God."

Bhiwani, India.

ISABEL M. ANGUS.

## SUNDAY MORNINGS WITH THE CHILDREN.

### IX.—PUZZLED.

"*Not meet to be an apostle.*"—1 COR. xv. 9.

"*Less than the least of all saints.*"—EPH. iii. 8.

"*Sinners of whom I am the chief.*"—1 TIM. i. 15.

"I SAY, it's too bad, the minister ought not to want three texts. Can't he make a long enough sermon out of one, any day. I wonder if grandpap<sup>a</sup> really means us to learn the whole verses of all three."

"And I did not understand the sermon one bit."



"It will keep me in all the afternoon."

"A general meeting of the Woebegone Grumblers' Association," said a voice behind them—grandpapa's own—"did you ever hear of mistaking molehills for mountains."

"It will take so long," pleaded little Harry.

"Well, by way of making sure it will not last the whole afternoon, suppose we begin with a walk to the summer-house."

Another objection was soon raised. "How could Paul say it? It was not true that he was the chief of sinners, and he knew it was not. He knew about Tiberius, and Nero, and Herod, and Judas, besides all the thieves and murderers."

"I dare say you are puzzled, Will. I used to revolt at this text myself. All I could make out about it was this, and perhaps it is as much as you can take hold of. I said to myself, 'I have been carefully taught all my life about Jesus Christ, and have been always among good people. It must be more wicked of me to lie, or get into a passion, or covet what is not my own, than for the people who have never been taught right.' Or take it this way: if the poor thief in this town, who was sentenced to seven years' penal servitude, had been trained as lovingly as I had been, he would be a better boy than I was. You see, Paul aimed high, his standard was not Nero's way of living, but Christ's spotless life."

"Don't understand standard," said the little one.

Grandpapa turned up the leaves of a plant near, found a snail, and put it down on the path. "Now, Toddler" (a disrespectful name for Harry, used chiefly by his brothers); "here is a race for you: How far can the snail get, while you run to the summer-house?"

The snail, desiring to get back to the green leaves, went well—for a snail, but to its twenty inches, Harry, fat as he was, made twenty yards.

"There is the train across the fields," said grandpapa. "Now, Will, off with you; you or the train at the gate first."

Away went Will, as fleet as a greyhound, but the train did its half-mile to his two hundred yards, and was first at the gate.

He came back panting. "It seemed as if I could not run a bit," said he.

"But you did," said the toddler; "I saw you."

"And if you set the train to race with the light that comes from the sun, the train would seem to crawl. Now, Harry, measuring by the snail's pace, you went fast—that is one standard. Measuring by the train's pace, Will went slow—that is another standard. Paul speaks in another place of running a race. He did not watch a snail and say, See how fast I go; he put the 'Light of the World' before him and says, though in other words, It seems as if I could not run a bit."

They reached the summer-house; on the seat was a chalk drawing, four lines making a square, four lines coming down from the square, something stuck on one end of the square, and a crooked line on the other.

"Look at Harry's cat, grandpapa!"

"We will take the head for granted, no doubt about the tail; four legs and a body; all right, Harry, a famous beast."

"I tried to copy the picture papa put up in the nursery, 'Kittens at Play,'" says Susie, "and I could not do it."

"I saw your beginning. It is not *all* right, but quite worth correcting and going on with. Which is the best, yours or Harry's?"

"Oh! grandpapa," exclaimed Will, "why, Susie's!"

"Yet Harry is quite happy over his production on the seat here, and Susie is ready to tear hers up in despair."

"But then, Harry does not learn drawing, and Susie does, and knows what it should be like."

"Yes, that is the difference. Susie is beginning to feel what it ought to be. Now think of it a little—Harry, faster than the snail, and drawing a little sort of animal it pleases him to call a cat, is satisfied. Will, running beautifully, feels slow beside the train; and Susie is discouraged over her really nice drawing—Why?"

"Because we are thinking of something faster and better."

"Yes, and Paul who had seen visions of the Lord himself, could not rest till he was like Him; and counted himself a mere blot against his Master's brightness."

"Did Paul say it just when he was discouraged, and then leave off thinking so?"

"Not just that; he had learnt so much about God's holiness that what you would call a very little sin was horrible to him, and he hated himself for doing it."

"It is very hard to be set at something one cannot do. There is no hope in it—no use trying," says Susie. "Nurse used to say I should be happy if I were good; but if one is never to know one is good till one gets to heaven—just to know better and do better day by day, and think all the while one is getting worse, till one believes one is the chief of sinners—Oh! grandpapa, it is too miserable to be a Christian; I don't think I can."

"My poor little girl, have you troubled yourself with the doctrine as much as all this? No, my child, begin as a child should by believing in God and trusting His love to you. Think how He spared not His own Son to die for you. Was not that love? Think how bad sin must be that such a death was needful. That will make you hate sin. But, though the evil in you will be more and more hateful to you, God will go on teaching you His power to forgive sin, and cleanse you from it, and will make you happier and happier in His love." S. M. E.

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## IN MEMORIAM.

THE REV. WILLIAM HOWIE WYLIE.

THERE passed away from us, early in August, one of the purest, gentlest, and bravest of men it has been our happiness to know. Had his health not broken down under the strain of excessive work some five-and-twenty years ago, Mr. Wylie would have occupied a foremost place in our ministry, and

have become one of our recognised leaders in denominational work. As it is, his work—which has been, for the most part, in journalism—has been more prominent than his name, and multitudes of readers who have read with delight his numerous contributions to our literature have known nothing of the man himself. He was, in his early days, an interesting and effective preacher. We can to this day recall the profound impression made by a speech of his at a Conference of Baptists, and the enthusiasm with which a number of students, who had recently been under the spell of certain "Sermons preached in Manchester," said "Mac-laren himself couldn't have excelled *that*." Mr. Wylie was of Presbyterian parentage, and became a Baptist by conviction. His training at Edinburgh University, where he was the intimate friend of Alexander Smith, Thomas Spencer Baynes, and others who have risen to eminence, both in the ministry and in literature, was followed by the theological course at Regent's Park. His first pastorate was at Ramsey (Hunts), where he succeeded the late Rev. William Best—one of the brightest and most beautiful souls that ever tenanted a human frame. From Ramsey he removed to Accrington, as successor of the Rev. Charles Williams, during the time of Mr. Williams's pastorate at Southampton. Here his health gave way, and it became evident to himself and his friends that all thought of his continuing in the ministry must be abandoned. The strain of public speaking was injurious, and would soon have proved fatal. He, therefore, turned his attention to journalism, with which from his youth he had been intimately connected. The abandonment of pastoral responsibility left him free for work which he could accomplish, and in which he could exercise a healthy Christian influence, and serve—perhaps not less effectually than in the pulpit—the Master whom he loved. Enfeebled health was with him no excuse for indolence. How he was able to use his pen so freely as he did, working twelve, fourteen, and sixteen hours a day (this was twenty years ago), we cannot conceive; and often, when he himself was too weak to write, he would dictate articles which showed no sign of weakness, and no lack of point and energy. He used to smile at the remonstrances of his friends, and say, with a pathos to which they could not be insensible, that he had high authority for "working while it was day"; and when he was jocularly reminded that he was working in the night, his reply was, "Ah, but the night is my day." We have rarely known a man with finer powers of concentration, of detachment, and of resolute persistency. More than most, he was able, when he undertook a task, to "keep at it." His keen perception, his sound judgment, his vast stores of knowledge, his retentive memory, his fertility of thought and expression, were never made an excuse for hasty and superficial work. His acquaintance with our best literature was remarkable. His reviews were clear-sighted and accurate, and made it easy for his readers to gauge the worth of a book. Well versed in all the phases of modern thought, broad and generous in his sympathies, he never abandoned his early evangelical faith, but became increasingly attached to it; and, while finding valued friends in all Christian churches, his loyalty to our own denomination was unshaken. Mr. Wylie, for many years past, lived in Helensburgh. He will, perhaps, be best remembered as the proprietor and editor of the *Christian*

*Leader*, a weekly religious journal, which he founded in 1882. It at once rose to the front rank, and has had a circulation unprecedented in Scotland. We have often wished that the paper were as widely known and largely circulated on the south of the Border as it is on the north. It has, from the first, fulfilled its promise of uniting with a distinctly religious character "the vivacity and general interest of the best secular newspapers." Mr. Wylie's impress has been manifest in all parts of the paper. Its intelligence and enterprise, its vigour and lucidity, its fairness and courtesy, and, above all, its high moral and spiritual tone, have made it a real "power for righteousness"; and its influence has been felt in lessening the estrangements, softening the asperities, and removing the misunderstandings which too often mark the relations of the various churches. There are those in all the churches who will gladly acknowledge that Mr. Wylie's wise and fruitful words have enabled them to realise more fully their personal responsibility to God and to man, and quickened them to a ministry of nobler and more self-denying labour. His admirable biography of Thomas Carlyle, with whom he was intimately acquainted, and his Bunyan Memorial volume, show what good work he might have accomplished in literature as distinct from journalism had he been free to devote his time to it. Mr. Wylie has left the memory of a pure and generous character—a character chastened and perfected in suffering—and of a life of unconquerable heroism, which, even in the darkest trials, abated not a jot of its immortal hope.

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#### THE REV. WILLIAM BARKER.

It is singular that the Rev. John Penny, whose last pastorate was at St. Leonards, should have been so soon followed to his rest by our friend the Rev. William Barker, whose twenty-six years' pastorate at Hastings will long cause him to be remembered as Barker of Hastings. We shall miss his genial and portly figure from our denominational gatherings. He had great force of character, was strong and resolute, and always displayed "the courage of his convictions." But there were veins of tenderness and sympathy in his nature which greatly endeared him to those who knew him. He first entered the ministry at Walsall, Staffordshire, as an Independent, and shortly afterwards was received into the Baptist Church, and laboured at Church Street Chapel, Blackfriars; Upton Chapel, Lambeth; and Hastings. "Mr. Barker," writes a correspondent of the *Christian World*, "was a preacher of superior ability. His discourses were argumentative and yet eminently practical. Many visitors to Hastings were greatly attracted by his ministry. As a debater few excelled him. In proof of this statement it may be mentioned that whilst at Church Street, Blackfriars, he entered into a public controversy with 'Iconoclast,' the late Mr. Bradlaugh, each debater choosing his own chairman. Such were the keenness and effectiveness with which the controversy was conducted by Mr. Barker, that his opponent's chairman became convinced of the truth of Christianity, and many of the audience, who had been previously influenced by Mr. Bradlaugh's teachings, were saved from scepticism. Mr. Barker has taken a

prominent part in the public proceedings of the denomination, having rendered good and faithful service on the committees of its various institutions. His memory will be widely and tenderly cherished for the sake of his sterling Christian character and his many able and devoted services."

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REV. B. MILLER.

Death has also removed one whose name had probably been heard by few beyond his own neighbourhood. Rev. B. Miller, of Cullompton (Devon), was one of those quiet, earnest workers to whom our Nonconformist churches in all parts of the kingdom, and especially in the villages, are so profoundly indebted; men of unostentatious character and untiring devotion working on faithfully amid constant difficulties; their labour often unappreciated, but they themselves cheered and sustained by the presence and approval of their Lord.

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## NOTES AND COMMENTS.

**M**R. SPURGEON'S RECOVERY.—The improvement in the state of Mr. Spurgeon's health has not been so continuous or unbroken as we had hoped, and, at the time of our writing, he cannot be pronounced out of danger. Indeed, there has again been cause for grave anxiety. It is evident that our dear friend's progress, even under the most favourable conditions, must be slow. It may nevertheless be sure, and our readers will doubtless continue their prayers that one so deeply and deservedly beloved may, in God's time, be fully restored and enabled to resume the great work of his life. The sympathy shown on all hands towards Mr. Spurgeon is said to have deeply touched him. It has indeed been remarkable. We can recall nothing like it, and it will surely have the effect of binding him and his brethren together in close and more indissoluble bonds.

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**DR. R. W. DALE.**—Dr. Dale is, by common consent, the foremost Congregationalist preacher—the man who, as was said in connection with the recent International Council, “stood head and shoulders above all others.” He has recently been passing through a most critical illness, from which as yet he has but partially recovered. We are thankful to know that all immediate danger is apparently past. Dr. Dale, like Mr. Spurgeon, is far more than a preacher. He has not, in recent years, taken so active a part as he formerly did in political and ecclesiastical controversies. Other pursuits have engrossed his time. But with his pen he has rendered invaluable services. As an eclectic and constructive theologian he has few equals either in Great Britain or America, and we trust that he will be long spared to give us more such works as his lectures on “The Atonement,” “The Living Christ,” and “The Epistle to the Ephesians.” He is, we believe, to have the services of an assistant minister as soon as one can be appointed.

THE METHODIST CONFERENCE, which recently met at Nottingham, did itself honour by its election of Dr. Stephenson as President. We have discerned in the reports and debates of the Conference no such sign of a falling off in numbers or in influence as the Sacerdotal party have alleged; nor any sign of a desire to return to the Established Church. Everything betokened life, vigour, and progress. There was in the debates less theological and ecclesiastical rigidity, and a more generous freedom than was once allowed. The Forward movement will undoubtedly be extended, and a more aggressive evangelistic policy will be generally pursued. We have nowhere read clearer or more emphatic protests against High Church Clericalism and Sacerdotalism than in the speeches of the President and ex-President. Perhaps the most remarkable debate of the Conference was that which turned on the three years' limit of ministerial service in one circuit. It is contended, and we think rightly, that the perpetual itinerancy inflicts a serious injury on the children of ministers and on the ministers' home life throughout. It makes it impossible for ministers to get a strong hold of the young people, and indeed of the people at large. It stands in the way of many important undertakings, because the ministers have to leave their circuits before anything practical can be done. There is, no doubt, a widespread revolt against the present system, and, in the interest of churches and ministers alike, it demands modification. The conditions of our day are so different from those of John Wesley's, that a rule of this kind cannot be rigidly and universally insisted on. The churches ought, at any rate, to have freedom in the matter, and this they will ultimately secure. The resolution proposed by Mr. Hugh Price Hughes plainly expressed the feelings of the Conference, and was carried almost unanimously. It was to the effect that a committee should be appointed to consider the desirability of obtaining by Act of Parliament liberty of action, and further to suggest the best way of submitting the question to the whole Methodist people.

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THE CLERGY DISCIPLINE BILL.—We expressed our approval of this measure when it was introduced some months ago into the House of Lords by the Archbishop of Canterbury. Its object is to enable the Church to rid itself by a less dubious and cumbersome process than at present of immoral clergymen. Such a power the Church ought to possess, and we do not see how the staunchest Voluntaries can consistently object to it; there is at least nothing in Voluntarism that compels objection to it. But certain advocates of Disestablishment in the House of Commons have succeeded in shelving the Bill for the present. This is, in our view, a mistake. We are no advocates of a State Church, and should welcome Disestablishment, but surely we ought not to prevent the removal of a cause of grave scandal. Such opposition strikes us as ungenerous.

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POLITICAL MORALITY.—The opinion lately expressed in these pages that it would be better to go without even good measures than have them carried by men who do not believe in them is not, of course, universally approved. Many of the Unionist papers defend the action of the present Government in respect to

the Free Education and other Acts, on the ground that the old Liberal cry was "Measures, not Men." No doubt there is a sense in which measures are of far greater importance than men, and men are placed in power that they may carry measures on which the nation insists as essential to its welfare. The men in this case are for the people, and not the people for the men. It would be suicidal and absurd to place men in office simply for the sake of giving them honour and influence, without any regard to the work they are prepared to undertake and accomplish. But maxims, however sound, may easily be perverted, and measures can only be carried by means of men. The character of the men will, moreover, affect the measures they propose; and happily the conscience of the nation is becoming more thoroughly alive to the necessity of placing in positions of trust those only who are in every way worthy of trust. Honesty, integrity, and consistency are indispensable, and though for a time they may be discarded, their absence will be followed by sure disaster. It is intolerable that men should be allowed to carry measures which they have previously denounced, simply for the sake of keeping in office or catching votes. Measures should be carried by those only who believe in their necessity or utility, and not by those who have all along protested against them as iniquitous and hurtful. Even when there is an honest change of opinion, it is a graceless thing for men to adopt a policy against which they have persistently fought, and not to allow it to be carried out by those whose advocacy has made it possible. It may seem very clever to dish your opponents and outbid them on their own lines. But it is difficult to see how high-minded Christian men can either sanction or excuse such a course. Promises, avowals, and professions should be held sacred, and not thrown aside at the bidding of self-interest and expediency. The example set by men in high places necessarily has an extensive influence, and if principles are to be discarded and promises violated in political life, what security have we for integrity in commercial life? This matter is a national, and not a party, question, and touches interests of more urgent moment than the fall of any Government. "Measures, not Men," ought to mean measures by men who believe in them.

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A MEMORABLE SESSION.—So Mr. Greenwood—a Conservative of the Conservatives—speaks of the session which has just closed. The disapproval expressed by the *Saturday Review* in regard to the Free Education Act, the *Anti-Jacobin* extends to many other measures, and denounces in strong terms the price which the Government has had to pay for its very existence—viz., the adoption of Radical measures. "Dishing" policies have, it alleges, always had a charm for a certain order of club-bred Conservatives, but they are invariably followed by speedy punishment. "Up to this time there has been a Conservative party intent on keeping a drag upon revolutionary experiments of all kinds. The experimentalisers of our day are of such an order that they are bent on the reversal of principles which at all times, by all parties, and in all countries, except in periods of absolute disorder, have been sustained as indispensable to prosperity and peace. But it is just at this time that the Conservative generals

in England have given up the fight. Confronted, not by the Radicalism that Mr. Bright led, not by the Liberalism they fought against when Mr. Gladstone and Lord Hartington headed it, but by a down-with-the-classes and up-with-the-masses movement borrowed from Continental revolutionists, the official leaders of Conservatism cease from opposition. It is very likely that that will be called an exaggerated statement, but it is strictly true." "The determination—almost the declared determination—is not to oppose [Radicalism] but to compete with it; the hope apparently being that the masses will be so charmed, so overcome by the spectacle of Tory ministers chucking up their principles in pure benevolence, that they will vote for the kind gentlemen rather than for the regular 'Friends of Humanity.' This policy will not succeed." Mr. Greenwood therefore thinks that the session is memorable for the abandonment of duty by the Conservative chiefs, and for the shameful sacrifice of principle at the shrine of policy. This is the judgment of one who—whatever we may think of his old-fashioned Toryism—has done more than almost any other journalist of our day for the maintenance of the principles of which the present Government were supposed to be the official representatives, and which they were placed in power to uphold. There are no doubt opportunists, time-servers, and place-hunters on both sides of the House, and we have no more love for them when they are found in our own party than when they disgrace the ranks of our opponents. We trust, however, that the protests which in various quarters have been raised against the demoralisation of politics will be effectual, and that the claims of right rather than of expediency, of principle rather than of policy, of honour rather than of interest, will be increasingly respected.

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IRISH EDUCATION.—This question has been the rock on which many previous governments have made shipwreck of themselves, and if English M.P.'s are true to their convictions, it is not unlikely to bring disaster to the present Government. Notwithstanding its alliance with the Orangemen of Ulster, its protestations of Protestantism, and its denunciations of the tyranny of the priests, it is distinctly playing into the hands of the Roman Catholic hierarchy, and preparing to exceed the iniquities it has so unsparingly denounced in Mr. Gladstone. It is not therefore, a matter for surprise that many of its staunchest supporters should have taken alarm and raised a vigorous warning. Mr. T. W. Russell's article in a recent number of the *National Observer* is but one of many instances of this. Referring to the advice given to Mr. Balfour by a distinguished Irishman, not to let the devil tempt him to touch the question of Irish Education, Mr. Russell says it is only too clear that Mr. Balfour has been tempted by the devil, and is about to bring a hornet's nest about his ears. The reference is to the Training Colleges Bill and the Bill to make Irish education free and compulsory. The following cannot be pleasant reading for those who have distrusted Mr. Gladstone because of his supposed sympathy with Romanism:—"What the end may be no man knoweth. But this much is sure. The Roman Catholic hierarchy see in the present Chief Secretary a man whose bias is more or less in their direction—i.e., in the direction of denominational education. From Mr.



Balfour they may reasonably expect more in this direction than they can hope for from Mr. John Morley. And they are by no means wrong." "The Chief Secretary has already made it clear that he is ready to concede, in principle at least, the demands of the hierarchy as regards university education." "This National system has existed for nearly sixty years. It is controlled by a board—Catholic and Protestant in its composition. It is locally administered by managers, clerical and lay, of all religious denominations. Does Mr. Balfour mean to lay hands upon it? The Training Colleges Bill shows, I repeat, the bent of his mind. It is toward denominationalism—*i.e.*, toward the handing over of Irish education to the priests. This Bill will serve their purpose in two ways. It will relieve them of a large outlay at the expense of that British taxpayer of whom one hears so much. But it will also partially disarm Mr. Balfour should he choose to resist the claims of the priesthood. Having sanctioned denominationalism as regards the training of teachers; having given way to the Catholic atmosphere in one direction; how is he to resist it in another? If it be good for teachers, why not for scholars? If the State must pay for it in one case, why not in the other? Mr. Balfour may draw any distinction he chooses. The wedge will be remorselessly driven home. I hope I have made it clear that the right hon. gentleman's education proposals must be watched with a jealous eye by all those who are opposed to State payment and priestly control." After this, Nonconformists should be vigorously on the alert to check so shameful a surrender to the Romanists. We must have no retrograde movements of this kind.

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IRISH LOCAL GOVERNMENT.—The Bill which Mr. Balfour has promised to introduce next session on this subject is, in the view of many Conservatives and Liberals alike, but a step in the direction of Home Rule. Mr. Balfour will not admit this, but even he does not deny that the County Councils will furnish a more effective lever for the obtaining of Home Rule. How the matter is regarded abroad may be gathered from a recent article on "Tory Liberality towards Ireland" in the *New York Independent*, in which it is asserted that the Irish question really seems to be approaching a solution now that Mr. Balfour has passed a Land Bill and promised a Home Rule Bill. "Now that the Land question is disposed of, at least for the present, Mr. Balfour has given notice that he will take up the even more difficult question of Home Rule. How well he will succeed remains to be seen. He has the advantage of the support of the Conservative party, as well as of the Liberal Unionists, and in a degree of the the Liberals. He has shown that he can learn, he is ambitious of the honour of success, and, with all the past to draw upon, he has an opportunity such as comes to few men in any age. Meanwhile, whether Irish pacification comes under Conservative or Liberal rule, the honour of the first attempt really to secure it will belong to Mr. Gladstone, and will be accorded to him by history." The *Conservative National Observer* affirms that the constructive legislation which Mr. Balfour has foreshadowed "will conduce as little to the party credit as to the national advantage." The Bill which the Cabinet is to introduce is one that "will

enormously increase the power of disloyalty in Ireland," and the excuse for it, translated into every-day English, is said to amount to this, "We are so much afraid of a beating at the next General Election that rather than lose the support of those Liberal Unionists who prefer their own chance of re-election to the cause of the Union, we will do with our eyes shut what we know to be ruinous to that same cause." Such is the estimate of this last "great dishing measure." The *Spectator*, in accordance with its mild dignity, is more deferential in tone, but though it idolises Mr. Balfour as blindly as it once idolised Mr. Gladstone, it is compelled to admit that such a Bill is foredoomed to failure, and it pronounces the resolve of Lord Salisbury's Government to be "a disastrous resolve, rashly formed, destined to be ill received, and likely to undo half or more than half the good which their previous legislation has achieved." We do not share the fears which are thus vigorously expressed. But the fact that they are entertained by the most thorough-going supporters of the Government is a significant indication of our present political chaos. It shows how unnatural is the strain to which, during recent years, we have been subjected, and what need there is of political regeneration in England not less than in Ireland.

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## REVIEWS.

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LIFE AND LETTERS OF ROBERT BROWNING. By Mrs. Sutherland Orr. London: Smith, Elder, & Co.

MRS. ORR'S biography of Robert Browning, though not without grave faults, is probably as satisfactory as any biography written so shortly after his death could be. It is not of inordinate length. It gives most of the facts which are essential to an understanding of the character of the poet, and throws welcome light on the origin of many of his poems. It never descends to idle gossip, nor dwells upon those details of private life with which the outside world has no legitimate concern. Browning was a voluminous letter-writer, and a larger use might perhaps have been made of his correspondence. Mrs. Orr's criticisms of his poems will generally commend themselves to impartial readers. While fully appreciative, she is not unduly eulogistic. Her hero-worship does not blind her to the merits of other poets, and there is therefore much in her work to commend. Browning's life is sketched with a clear, bold hand, and we are shown sufficient of himself and his surroundings to understand the growth and development of his character from his birth, in 1812, to his death at the close of 1889. It is doubtful how far Mrs. Orr has made good a "remote genealogical past," but she has shown it to be more than improbable that Browning had either Jewish or negro blood in his veins. She is apparently not less anxious to free him from the stigma of the "strict Dissent" which has been attributed to his parents. The poet's sister allows that her father became a Dissenter in middle life, and that her mother—a divine woman the poet called her, born and brought up in the Kirk of Scotland—became one also. She contends, however, that they could not be called bigoted, as in the evening they always attended the preaching of

the Rev. Henry Melville! But we are not aware that bigotry is a necessary mark of Dissent, or that it can in any sense be regarded as a Dissenting monopoly. We have certainly known many strong Dissenters who frequently listened to the preaching of the eloquent Golden Lecturer. Mr. Browning had no belief in the exclusive claims of the Established Church. He was often found in Nonconformist chapels, and his attachment to the ministry of the late Thomas Jones, to whose sermons he contributed a characteristic preface, is well known. Mrs. Orr's book shows how Browning, notwithstanding the strength and versatility of his genius, had to fight his way to success, or at least to that appreciation which is generally accounted success. The encouragement given to him by W. J. Fox, John Forster, Macready, Mr. Kenyon, and others is here delicately told, but the most delightful part of the volume is that which gives the romantic story of his marriage with Miss Barrett. A happier home it would be difficult to conceive. Mrs. Browning's letters, which are often as beautiful as her "Sonnets from the Portuguese," form one of the great charms of the volume. The only thing that interfered with the happiness of this gifted pair was Mrs. Browning's spiritualism, and the charlatans who in consequence went about their house. Mr. Browning was a fervent believer in his wife's genius, and persistently affirmed that, though he had a knowledge of the world which she did not possess, she had more spontaneity and native force than he. His reverence for her memory was touchingly beautiful, and, if we mistake not, this volume will be prized as much for the light it throws on Mrs. Browning's character and methods of working as for anything it tells us of her husband.

While thankful to Mrs. Orr for the help she has given to a wider and worthier appreciation of the great poet's work, we are bound to express our disappointment with her treatment of his religious beliefs. She tells us that "the Evangelical Christian and the subjective idealist philosopher were curiously blended in his composition," but she treats the Evangelical Christian with scant respect. There is a delicious air of patronage as from a decidedly superior person in the following: "No intercourse was more congenial to him than that of the higher class of English clergymen. He sympathised in their beliefs even when he did not share them." But did he not also share them so far, at least, as they are distinctively Christian? His "conviction of direct relations with the Creator" is evident in all his more serious work, nor need such conviction conflict with the admission of imperfect knowledge. On pp. 435-6 Mrs. Orr is constrained to admit the positiveness of Browning's faith in the existence and government of a personal God, but does her best to minimise it, and to magnify the difficulties urged, as we contend, unduly, and on purely speculative grounds on the other side. "No one knew better that every act and motive which we attribute to a Supreme Being is a virtual negation of His existence." If this is philosophy, we may be thankful that all men are not philosophers. Cannot a Supreme Being think, love, will, and act, as other beings do, or does supremacy mean practical nonentity? Again, it is startling, in view of Browning's own declarations, to read on p. 319 that the arguments "set forth in 'La Saisiaz' for the immortality of the soul leave no place for the idea, however indefinite, of a Christian revelation on

the subject. Christ remained for Mr. Browning a mystery, and a message of Divine love, but no messenger of Divine intention towards mankind." The Christian revelation harmonises with the facts of consciousness, even when it carries us beyond them, and surely Divine love must determine Divine intention. In a footnote Mrs. Orr quotes from a letter, which, if she had transcribed in its entirety, would have put another complexion on the matter. Browning received from a lady who believed herself to be dying, thanks for the help he had given her in his poems, and an expression of satisfaction that one so richly endowed held to the cardinal truths of religion. "It is," he replied, "a great thing—the greatest—that a human being should have passed the probation of life, and sum up its experience in a witness to the power and love of God. I dare congratulate you. All the help I can offer in my poor degree is the assurance that I see even *more* reason to hold by the same hope, and that by no means in ignorance of what has been advanced to the contrary," with more to the same effect. The biography is able, discriminating, and impartial, but the features to which we have allude, render it less worthy.

FOR GOD AND HUMANITY. A Romance of Mount Carmel. By Haskett Smith, M.A. In Three Volumes. Edinburgh and London: William Blackwood & Sons.

IN this "Romance of Mount Carmel" Mr. Haskett Smith has the advantage of a thoroughly congenial theme, a theme which has possessed him, and on which he writes with the glow of a devout and chastened enthusiasm. The scene of the romance will inevitably recall to mind the name of the late Laurence Oliphant, whose Syrian settlement formed so interesting an element in his brilliant, if eccentric life. Mr. Smith was intimately associated with Mr. Oliphant, and was in a sense his disciple, having learned from him how to "work out in his own soul the solution of the religious difficulties which oppressed him." It is to the memory of this "beloved friend" that the book is reverently dedicated. Its hero, Cyril Gordon, is the counterpart of Laurence Oliphant. The character of the one resembles the character of the other, although there is no attempt to sketch the history of Oliphant's life. Indeed, the circumstances of the two lives were widely dissimilar. Mr. Smith's romance is an invaluable companion to Mrs. Oliphant's memoir of her distinguished kinsman, and contains as simple and attractive an account of his religious and social principles as we have yet met with. The romance, which has thus been written with a purpose, will probably be objected to in some quarters because of its didactic elements. It cannot, however, be said that these are offensively obtruded. Perhaps a more serious objection might be raised on the ground that the author's method makes it difficult to distinguish between *bonâ fide* biography and fiction. Such a narrative is apt to create confusion, and to be set aside as "neither one thing nor the other," though the same difficulty may be raised in connection with all historical novels. The characters in Mr. Smith's romance are well sketched, and the incidents, though at times somewhat sensational, are not improbable. There are several distinct threads of story, which, however, are skilfully interwoven, so as to form a complete whole. It would be scarcely fair to disclose the incidents in a review of

this sort, or to weaken the reader's curiosity as to the relations between Miss Lockyer, Mrs. Maybrook, and Nellie Marshall. Cyril Gordon's unique personality has an influence over very diverse characters, and this arises from his fearless fidelity to the precepts of Christ literally interpreted and to the charm of his absolute self-sacrifice. He has also an unquestioning faith in the unseen and spiritual world, in the abiding presence of departed souls, and the intermingling of soul with soul. The mystic, transcendental doctrines held by Mr. Oliphant are, at any rate, set forth with great clearness in these pages, though they are not likely to find universal acceptance; and in their application, where Sir Thomas Randolph and his daughter Amy are made to undertake manual work and are subjected to a severe and uncompromising discipline, they seem to us weak and unreasonable; nor is it likely that obedience to Gordon's authority, as thus enforced, could have continued long, especially amid the inevitable surroundings of our modern English life. Brotherhood, sympathy, and self-sacrifice do not require to express themselves in forced and unnatural forms. But there is much in the work which, when all possible deductions are made on this score, can scarcely fail to bring home to us a sense of the vast distance we have travelled from the simplicity of Christ, and which should result in a new and much-needed reformation in all the churches of Christendom. Mr. Smith's descriptions of the scenery of Mount Carmel and the neighbourhood are brilliant and effective, and his account of the manners and customs of the Druses will be read with keen interest. We are not sure that his work can be regarded as a complete success by literary and artistic critics. But, looking at it as a whole, we have no hesitation in affirming that it presents a noble endeavour to realise the demands of Christ amid the complex conditions of civilised life, and that it may, by the very failures it records and hints at, show how the defects of such mysticism as Oliphant's may be avoided.

**THE TREASURY FOR PASTOR AND PEOPLE.** August, 1891. New York: E. B. Treat, Cooper's Union. London: James Nisbet & Co.

A BETTER magazine of its class does not exist. Its sermons, essays, and paragraphs cover a wide range of thought, and discuss all subjects in which ministers, Sunday-school teachers, and Christian workers generally are interested. Rarely do we come across anything which is not well worth reading. The present number ought to appeal to Baptists, as the leading sermon is by Dr. Eager, pastor of the Parker Memorial Church, Anniston, Ala.; four or five sermon sketches are by Baptists, and above all there is a pen picture of Dr. Maclaren, of Manchester, by Dr. Theo. Cuyler. Dr. Cuyler describes his friend as a pulpit light that shines over all Christendom. His study "was well lined with books, and the only two portraits on the walls were those of Tennyson and Thomas Carlyle. He told me that Carlyle was his delight, and an endless quickener of thought: 'No man of our time stirs me like him.'" Dr. Maclaren agreed with his guest in thinking that he had produced nothing better than his two sermons on "David's Cry for Pardon" and "Cry for Purity," and that magnificent discourse before the National Bible Society of Scotland, from the text, "It is time for thee to work." "So superbly intellectual a head," says Dr. Cuyler, "I did not see in England, after William E. Gladstone's."

THE GOLDEN TREASURY SERIES.—THE CHILDREN'S GARLAND, from the Best Poets, selected and arranged by Coventry Patmore. THE PILGRIM'S PROGRESS, from this World to that which is to come. By John Bunyan. London : Macmillan & Co.

MR. PATMORE'S "Children's Garland" has achieved the distinction of pleasing the constituency for whom it is especially designed, and has been for many years a favourite with the young folks. When it was first published, thirty years ago, there were fewer selections of poetry of the first order for children than there are now. Mr. Mowbray Morris, Miss Woods, and others, have tried their hands since then, but Mr. Patmore's "Garland" still holds, and is likely to hold, its place. The Golden Treasury edition of "The Pilgrim's Progress" amply deserves its title. It is not only convenient in size, but is beautifully printed and carefully edited, and is in a form which should commend it as a companion volume. We cordially welcome the popular reissue of this invaluable series of books, and have no doubt that their treasures of thought and expression will be widely appreciated.

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## LITERARY NOTES.

THE death of Mr. James Russell Lowell, formerly American Minister in England, is the most important event in the literary world of the past month. Mr. Lowell gained his highest reputation as the author of the "Biglow Papers," in which he displayed unsurpassed power as a humourist and satirist. He was, in addition, a poet of distinction; in some respects, the greatest America has produced, his best work having the note of universality. As a critic, he was keen, generous, and graceful. His essays on the older poets, especially on those of the Elizabethan age, are among the best in our language. We are glad to learn that Messrs. Macmillan & Co. are shortly to publish a complete edition of his poems in one volume, similar to the one volume Wordsworth and Tennyson.

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MESSRS E. MARLBOROUGH & Co. have issued an unabridged penny edition of "The Pilgrim's Progress," with 100 illustrations. Small as is the type, it is remarkably clear.

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THE new edition of "The Congregational Sunday-School Hymnal," or Book of Praise for the Young, edited by Rev. George S. Barrett, B.A., contains a supplement of 122 Hymns adapted for Adult Classes, Band of Hope and Temperance Meetings, &c. The harmonies have been revised by Mr. Joseph Barnby. The Hymnal is in every respect admirable—as nearly perfect as such a work can be. The Committee of the Congregational Union must be congratulated on the wisdom and tact of their editor.



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J. G. Greenhough

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

**G**OD puts greater honour on men than upon mechanism. He will miraculously modify the action of physical laws, if human needs so demand. Jesus Christ presented Himself to human trust and love, and cared not to stereotype a set of rules for man's guidance. He trained men who might found societies and invent machineries, but the making of the men was His chief work. His Spirit to-day seeks to inspire rather than to manage. Personality counts for much—for most—in Christianity. This is recognised by the space given in this magazine to memoirs of prominent Baptists. We are not rich in mechanical aids, but God has been very gracious to us in the matter of able public men. It goes without saying that those whose stories are told in these pages are devout and earnest Christians; the generic qualities of saintship and the ordinary qualifications for service are taken for granted, while attention is given to matters more or less peculiar to the men selected for comment.

The form of him whose portrait appears in the present issue is familiar at our annual gatherings, and his instructive, incisive, fearless speeches on such occasions have frequently imparted special interest to a great assembly. We may claim for him a truly *representative* character, for does he not stand for the best traditions of his denomination? By his devotion to the truth, by his hostility to sacerdotalism, by his individuality, by his glorying in Christ's Cross,



by his independence, by his eagerness to learn what the Spirit saith unto the churches, by his adoration of our Saviour King, by his zeal for the extension of Christ's Kingdom at home and abroad he is fitted for a leader's place. While craving union in work and worship with other Christians, he is unfavourable to alliances which enjoin unworthy silence, or which involve any curtailment of "the liberty of prophesying." In his belief culture and evangelical simplicity can be harmonised. He recognises that a minister as well as a magistrate should be a terror to evil-doers. He would read and enforce the whole of such an epistle as that to the Ephesians, not slurring over the sacred mysteries of the first, or the ethics of the second part. James, Paul, and John may freely speak through him. Sincere is he and comprehensive. While prizing a godliness which is fervent and fragrant, he has no liking for painted fire and paper flowers. He calls for reality. Pretensions to superior sanctity excite his disdain. Thinking that some reticence regarding even genuine feelings is still required in a disciple of Him who discountenanced parade of benevolence, self-denial, and prayerfulness, Mr. Greenhough's language regarding his own spiritual state lags behind his experience, and the rare, purposed self-revelations are valued the more for that reason. Conventional phrases he eschews. He prefers to dig his own gold, and to get it minted into coins at home. Solid and careful thinking, clear exposition, felicitous illustration, humour, pathos, irony, sarcasm, appear in his sermons. The text to write here is: "Let your speech be always with grace, *seasoned with salt.*" Withal God's servant seeks to help us in our toilsome journey; evidently he will be glad if we see Jesus; he aims to make us wise, brave, true Christian men. It would be ill for us if he could not be taken as representing much of the best life among us.

John G. Greenhough was born on the 9th of April, 1843, at Burg, in Prussian Saxony, where his parents had settled for a time. The G is for Gershom (Exodus ii. 22). The family, which belongs to the neighbourhood of Bradford, Yorkshire, inherits Puritan and Quaker traditions, so that much which we admire in our friend is in harmony with the principles and conduct of his ancestry—to wit, his listening for the Spirit's voice, his preference for being to seeming, his hatred of priestcraft, his loyalty to Christ's throne. Indeed, he is so Puritanic that he will, on occasion, pitch his tent outside the Puritan

camp, so much of a Quaker that he will repudiate Quakerism in the name of the inner light. He is unwilling to think that God can speak only one language, and holds that a soul-house is all the better for having windows on more than one of its sides, particularly as God has placed it in the midst of varied scenery, north, south, east, and west.

After receiving an ordinary education in various schools, the lad (then sixteen years old) entered the mercantile establishment of Mr. J. V. Godwin. In spare hours his studies were continued privately and with the aid of tutors, and also in classes held in connection with the Bradford Mechanics' Institute. The most notable success belonging to these pursuits occurred in 1862, when the student won the prize of £20 offered by the late Prince Consort to the scholar who should have taken the largest number of first-class certificates during four years under the direction of the Society of Arts. This honour led to his election, at the age of nineteen, to a clerkship in Her Majesty's Privy Council office, and necessitated a removal to London, where the youth attended the ministry of the late Rev. F. Tucker. Two years previously he had been baptized in Westgate Chapel, Bradford, by his minister, the Rev. Henry Dowson. The conversion which justified this act resulted from the persistent prayers and entreaties (verbal and epistolary) of an illiterate Primitive Methodist local preacher, whom the studious youth first met when visiting some friends living in a Yorkshire village. It was a "chance meeting," but "Eternal God that chance did guide." The sower is having his reward; the seed-corn is multiplied. How widespreading are the blessings which God causes to result from some faithful, timely word!

The Privy Council clerkship was resigned in 1864, and admission was gained by Mr. Greenhough to Rawdon College, where he wished to prepare himself for the Baptist ministry, according to an aspiration dating from the time of his baptism. The then president of the college was Dr. S. G. Green, under whose wise and gracious guidance five years were spent by Mr. Greenhough. In January, 1865, Mr. Greenhough was placed high up in the honours list of those who passed the Matriculation Examination of the University of London; six months afterwards, the Intermediate Arts Examination was passed in the first division; next year the B.A. degree was gained, the graduate being

placed in the first division again. The M.A. degree in philosophy was conferred in 1868.

On leaving Rawdon, Mr. Greenhough accepted an invitation to become the pastor of the church meeting in Providence Chapel, Coseley, which charge he held with great satisfaction to everybody for about four years. Then he left to become minister of Cotham Chapel, Bristol, but not before he had seen his old friends happily housed in a new sanctuary. The Bristol ministry is remembered with fervent gratitude by many. It lasted from 1873 to 1879. For about half this time, besides giving faithful care to the duties of a pastorate, Mr. Greenhough was associated with the late Dr. Gotch in the work of the Baptist college, taking as the subjects of his teaching Logic, Philosophy, and Church History. His mark is distinct enough on several men who are now doing noble work. These, and others, look back with a sense of indebtedness to the time when they were informed and inspired by the instruction and fellowship which they enjoyed within and without the college walls.

The oldest society of our order in Bristol (memorably linked with Leicester by Robert Hall) furnished, in the person of Dr. Haycroft, the first minister for Victoria Road Church, Leicester; and the youngest of our churches in the western city conferred, in the person of Mr. Greenhough, a second benefit on the same church in the vigorous Midland town. The twelve years of the present pastorate (1879-91) have been filled with manifold public work. Many an able article he has written for secular and religious newspapers. His church has been in danger of losing its minister more than once. Now it is a home church which seeks him for his pastor, and now it is the presidency of Serampore College which is offered for his acceptance. Had he complied with the call to the foreign field, the Missionary Committee would have sorely missed his minute, careful, and sagacious attention to its intricate and wide-reaching tasks, and the Baptist Union would have been sensibly the poorer. This narrative cannot be finished, and it must be ended. This is not the place to speak the praises of the kindly lady who left Bradford to be the wife and fellow-worker of the young Coseley pastor, nor ought we to take more than a glance into the home where three sons and two daughters gladden the heart of the public man whose private talk ranges over all subjects, grave and gay, thereby delighting the not infrequent.

visitors, who repeat to others the wit and wisdom of the master of the house.

Mr. Greenhough has travelled a good deal, intellectually and physically. He is clever. He smites hypocrisy ruthlessly; he soothes the sorrowful with gentle hands. He toils hard. His soul loves the light; it grows and ripens. His speech can play, inspire, comfort—and it can cut. He sticks to friends, and has made enemies, who, in many cases, have been converted to ardent admirers. His brethren are thankful for the efficient help he has rendered to many a good cause. He loves Christ's Word, Work, Cross, Person. May he long be spared to aid in destroying the works of darkness and in building the City of God! God be thanked for His gifts to one whose ambition it is to know Christ and the power of His resurrection, that, with more and more persuasiveness and might, he may go on to preach the eternal Gospel.

W. J. HENDERSON.

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## THE SIX-WINGED SERAPHIM.

“Above it stood the Seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.”  
—ISAIAH vi. 2.

THIS is the only place in which the Seraphim are distinctly mentioned. There are probable references to them in the Apocalypse, but they are nowhere else introduced by name. They apparently occupy the highest place in the hierarchy of heaven, having it as their special function to celebrate the holiness of Jehovah, and to act as His messengers between heaven and earth. The nature of their service is seen in their song of praise, the *Trisagion*, and in the relief they brought to the sin-burdened conscience of Isaiah, when one of them flew with the live coal from the altar and touched with it the lips which were commissioned to speak for God among an apostate people. As to their number nothing is said. Origen held that there were only two. The majority of commentators regard them as forming a choir, standing on opposite sides of the throne and praising God, now in responsive, and, again, in combined strains. They have a general resemblance to men, having a face which they covered with one pair of wings, feet which they covered with another pair, and hands with which they carried the live coal. They

have a voice also, wherewith they celebrate the praises of the Most High. Ewald speaks of them as the highest servants of the Divine Kingdom, originally conceived as animal figures, "primarily *dragon-like* creatures, whose distinctive characteristic in antithesis to the Cherubs is their sharp flaming eyes, a characteristic which qualifies them to be the guards of the throne and the guardians of the commands which proceed from it. In proportion as the Mosaic religion was of a spiritual nature do these creatures appear here in a more spiritual form, as the highest servants of Jehovah, in profound reverence, surrounding His throne and emulously singing His praise in the heavenly temple." Apart from what is human shaped in them, we are thus bidden to conceive of them as winged dragons, and to picture them "in slender serpent-like forms," such as are frequently seen in primitive Semitic representations. The meaning of the word seraph is still uncertain. Gesenius renders it exalted one, a prince, or noble of heaven, as being akin to an Arabic term of this import. Ewald, Delitzsch, Orelli, and most recent authorities render it *burning one*, the idea of *bright* or *shining* one being advocated by Kimchi and other Jewish authorities, with apparently little reason so far as the usage of the word is concerned. The Seraphs burn with zeal for God's glory, dwell amid the fire of His holiness and are not consumed thereby. It is their native element, so that they are at home in it. Gesenius objects to the derivation burning ones, on the ground that the idea of winged serpents surrounding the throne of God is wildly incongruous, and in this he will probably have many sympathisers. The incongruity may, however, be more apparent than real, and might it not be said that any representation we can make is likely to be incongruous? The spirit is here, as always, of far greater moment than the form; though it does not follow, even if we accept the proposed derivation, that all fiery creatures must be regarded as having the same form, and there is nothing to hinder our conceiving of the Seraphim as winged human figures.

The Seraphim, whatever their precise rank in the heavenly hierarchy, are, so far as we see them here, representatives of perfected humanity—humanity as it corresponds to the Divine ideal. They do in heaven what we, amid our limitations and imperfections, are striving to do on earth. Their praise of the All Holy was to be emulated by Isaiah and by the whole of "the goodly fellowship of

the prophets." Higher than men, they are yet like men. Their intelligence may now be loftier, their insight more piercing, their zeal more fervent. But our powers are akin to theirs, and our spirit should be the same. The living creatures of whom we read in Revelation iv. 6—9 resemble in some respects the Seraphim and in others the Cherubim, the former in the number of their wings and in their office and occupation, the latter in their general appearance. Cherubim and Seraphim are closely allied; and there is one most significant fact related by the seer of the Apocalypse. When the four living creatures join in the *Trisagion*, the four-and-twenty elders fall down and worship the Lord God Almighty, and cast before Him their crowns. These four-and-twenty elders are the representatives of our redeemed and sanctified humanity (see, *e.g.*, Rev. v. 8—10), and what the living creatures—the Seraphim or Cherubim—do, they also do in a form fitting to themselves. There is thus an ideal which they strive to realise, a pattern which they copy.

Each of the Seraphim had six wings. Now, wings are for flight, as feet are for walking. The six wings would naturally seem to denote abundance of power, the ease and swiftness of the seraph's flight. But the remarkable thing is that of these wings two only were used for the purpose for which we might have supposed them to be specially given. "With twain he covered his face, with twain he covered his feet, and with twain he did fly." Does this indicate superfluous and unused power? It would almost seem so. And yet power may be expended in many directions and many ways, so that nothing shall be lost. There are among us men whose six wings—whose powers of obedience and service—are not fully called into play. They have energies for which there is no apparent scope, and on which no demand is ever made. They can apprehend truth in its higher aspects and relationships; they can trace its interdependencies, and show its applications to practical life. Many have an aptitude to teach, and can accomplish work for which few are qualified. But the people around them care for none of these things; they think of nothing outside "the bread-and-butter sciences," or the mere common-places and conventionalisms of truth. And so these men are compelled to keep for themselves what they would gladly share with others. The fruits of their thought and research, whether in philosophy or theology, in poetry or history, have to be preserved in their

own storehouses. To the best that is in them they can give but feeble and inadequate expression. How many a teacher feels that he cannot speak to his pupils of the things that are of most moment to him! How many a preacher is conversant with high and glorious themes, on which the conditions of his congregation would make it inappropriate for him to dwell! But all his power is not therefore wasted. The little work he can do is the better and the more effective because of the unexpressed, the reserve of knowledge and of power behind it. It may contain in modest form the essence of all that is good. We surely get a hint of that in the *six* wings of the seraph. What is the meaning of six, when two only were used for flight? Two were used for the covering of the face, veiling it from the dazzling splendour of the Divine glory, or as a token of reverence and humility. "With twain he covered his feet," the feet, say some, being soiled in various ministrations, and so unmeet for the presence of the Infinitely Pure. The true idea is expressed by Orelli, in a quotation from the Targum of Jonathan: "He covered his face that he might not see; he covered his feet that he might not be seen." It was an act of self-suppression, like the casting of the crowns at the foot of the throne. In this view we see three great qualities indicated by the three pairs of wings, and possessed by beings of loftiest intelligence—qualities essential to all real greatness, and necessary elements in our perfection—Reverence, Self-suppression, and Obedience.

REVERENCE is seen in the covering of the face, the face which is the most expressive part of a man. There are the eyes with which he sees, from which he receives impressions and reports from the outer world, and from which thought and feeling flash forth. We read a man's soul in his face. All is veiled before God. His glory is too bright for man to gaze upon. He is great, mysterious, incomprehensible. We recognise this and act on the recognition. A reverent man will not sedulously cultivate the art of self-assertion and be ever pushing himself to the fore. He will be free from shallowness and flippancy, and will discard all profanity. Reverence will not take the charm from life or rob it of brightness and elasticity. It will, of course, destroy conceit and stop egotistic talk; it is an enemy to self-opinionativeness, and will prevent a man from making his own thoughts the test and measure of truth. A reverent man will not

make up his mind what God must be and do, and say, *e.g.*, "I cannot believe in a God who will not forgive sin without a sacrifice, and who condemns men to eternal destruction." A reverent man will not regard the worship of God as an entertainment, intended to furnish people with amusement, and to be in this sense a counter-foil to the concert-hall and the theatre. The way in which multitudes around us speak of God and of Divine things proves plainly enough that they have never seen Him, or been moved to reverence and awe by His unsearchable greatness.

SELF-SUPPRESSION is suggested by the covering of the feet, that we may not be seen—the whole body is hidden from head to foot, as we say; all the more because the feet are soiled. It is just as necessary that we should be willing to be as nothing before God as it is that we should be moved to reverence. Reverence may become self-conscious, and have a touch of Phariseism in it. It may induce a feeling of superiority over others, and men may pride themselves in it as contrasted with the coarse, flippant, dull-souled life they see around them. All culture, spiritual as well as intellectual, gives rise to this danger. It is apt to centre thought on self. In our work, too, we may become self-conscious, acting from mixed and incongruous motives. Along with the love of God and men there may mingle the desire for fame, for a good standing, and for other forms of reward. We may be the victims of an undue sensitiveness, and cherish the idea that we are not appreciated at our true worth, and that honours which belong to us are given to others. We hear, perhaps, of unfair criticisms of our work, not only from shallow and conceited people, but from men whose merits we cannot deny, and who certainly should know better than to indulge in envious censure. We are tempted to give up our work, or think we can continue it only by becoming thick-skinned, wrapping ourselves up in the folds of a hard and callous indifference which would destroy all the finer feelings of our nature and be worse than the acutest suffering. But we are shut up to neither of these alternatives. Before the dread magnificence of God, it should be possible to suppress self, to think only of our work and of Him who has called us to it, to do that work for its own sake, and not for the sake of any honour and reward it may bring, and to seek, not the praise of men, but the praise of God. To act on this principle will raise us above the caprice of our own hearts, and



render us independent of the false and arbitrary judgments of men. We shall neither be flattered by their approval nor discouraged by their censures. We shall have but one aim, to be "accepted of Him," and that will keep us ever true!

OBEDIENCE, again, is indicated by the fact that with twain of his wings the seraph did fly. He flew in response to the Divine bidding, was in constant readiness to obey, and had powers which were consecrated to active work. We, too, are to hold ourselves absolutely at God's disposal, accepting from Him the direction of our lives, and finding an outlet for our energy in the fulfilment of His commands. The inner life of reverence and self-suppression, our adoration of God and our profound humility before Him, must lead to practical service. That which reverence and humility prescribe must be enforced by the will, and over all the affections, the capacities, and powers of our nature God must be supreme. It is along these lines, and along them only, that we shall at length attain to, and be able to bear, "the burning bliss" of the Seraphim, though that bliss is, as we have seen, essential to the perfection of our manhood.

JAMES STUART.

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## BUDDHISM IN ITS RELATION WITH CHRISTIANITY.

FROM a religious point of view, there is no period in the history of Eastern lands more interesting than that which embraces the centuries between the eighth and the third centuries before Christ. So far as modern research has gone, it would appear to have been an epoch of religious revolution and change.

Commencing with the far East, Confucius appears to have flourished between 550 and 470 B.C. There are said to be few of the millions of inhabitants of China who cannot repeat the first words of a popular history of his life:—

"Confucius, Confucius! How great was Confucius!  
Before him there was no Confucius;  
Since him there has been no other.  
Confucius, Confucius! How great was Confucius!"

Disclaiming all knowledge of a future life, and even uncertain as to the existence of God, he taught a system of ethics applicable to all

conditions of society, and which ever since has guided and moulded the social and national life of the great people who received him as their teacher and greatest sage.

Passing westwards from China we come to the empire of the Persians, who are said to owe the Magian religion to Zoroaster. He is thought to have flourished about the middle of the sixth century B.C., and to have taught that in the beginning of things there existed two great creative spirits of infinite power--the one representing Evil, the other Good. Evil is supposed to have existed from all eternity. Ormazd is light and life and all that is pure and good; Abriman is his opposite, and the author of darkness, evil, lawlessness, and death.

Another of the great pioneers of human thought who, by their teaching, spread the principles of philosophy and religion in the ancient world was Pythagoras. He also is said to have flourished in the sixth century B.C. Born in Greece, he is considered to have gathered the elementary principles of his system during his prolonged travels through Eastern lands. From Greece to India he traversed numerous countries, gathering knowledge on the way which enabled him to become a reformer of the religious beliefs of his countrymen. From his school at Crotona he sent forth a brotherhood to create a reformation in society, and to establish a religion of which a pure morality should become a chief feature.

To the same period modern writers refer the origin of Buddhism. At the end of the sixth century before Christ, Gautama Buddha was born to revolutionise the religion of his Aryan ancestors, and to establish on the plains of Hindustan a system which, although now effete in the country of its birth, still holds sway over some 300 or 400 millions of the human race.

It is within the range of the possible, if not the probable, that in some measure this epoch of revolution in religious thought may have owed its existence and direction to the religion of Palestine. It was the era of the overthrow of the Jewish State, and the scattering of its people through Eastern lands. Already in the seventh century, in the reign of Manasseh, many Jews had been carried captive to Babylon, by Esarhaddon, the King of Assyria. About the year 600 B.C., Nebuchadnezzar had numerous Jewish captives in high employments, and the monuments recently unearthed, and placed in the British

Museum, testify that their presence had great influence on the mind and heart of the monarch himself.

About 540 B.C., Cyrus founded the kingdom of the Medes and Persians, and gave directions for the restoration of the Jews to the land of their fathers. It was in connection with these events that Isaiah prophesied. He seems to have had in view the Zoroastrian doctrine of the dualistic origin of the world when he informs us that Jehovah said to Cyrus: "I am the Lord, and there is none else, there is no God beside me. I form the light and create darkness; I make peace and create evil. I am the Lord that doeth all these things" (Isaiah xlv. 1, 5, 7).

A little later, we learn from the Book of Esther that the power of the Magian king extended from the Euphrates to India itself. Thus the presence of the Jewish people at the seat of Magian learning, who, amid all their national vicissitudes, clung to the religion of their fathers, was synchronous with those great revolutionary changes which took place during the same period of time in the philosophies, beliefs, and religious opinions of the nations inhabiting Eastern lands. Travellers and inquirers like Pythagoras could not fail to have become acquainted with the religion of so remarkable a people dwelling in their midst.

If now we turn to the origin of Buddhism during the same period, we find the birth and history of its founder enveloped in a mist of legend. The sacred literature of Buddhism is amongst the most extensive in the world; but if you have been led to believe that you will find in the books of the Buddhists an ample store of religious wisdom, of primeval piety, of simple moral teaching, you will only meet with disappointment. The briefest inspection of the sacred books will suffice to dispel these illusions. "Scholars," says Professor Max Müller, the editor of the series of translations entitled "The Sacred Books of the East"—"scholars who have devoted their life either to the editing of the original texts, or to the careful interpretation of some of the sacred books, are more inclined, after they have disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only, than to display all the refuse from which they had to extract them" (Vol. I., Preface, p. x.). He adds: "It is but natural that scholars, in their joy at finding one or two fragrant fruits or flowers, should gladly forget the brambles

and thorns that had to be thrown aside in the course of this search."

Setting aside for the present the legendary tales which surround the birth of Buddha, students extract from them the following incidents as probably near to fact. His father was known as a rajah named Suddhodana, living at a small town called Kapilavastu, a few days' journey north of the great seat of Hinduism known to us as Benares. He was of the tribe of the Sakyas, and married, among others, to the two daughters of the Rajah of Koli. The eldest sister, hitherto childless, when about the age of forty-five became the mother of the future Buddha. His birthplace was beneath some lofty satin-trees, in a pleasant garden on the riverside. The event took place early in the morning, in the month of July or August, on the day of the full moon. The seventh day after his birth the mother died, as it was the custom of the mothers of the Buddhas in all ages to do. He was the last and the greatest of many generations.

On the day of Buddha's birth the legends tell that Yusadhara, who became in due course his wife, was born in the same town. Also the horse Kantaka, on which he fled from the city when he went to assume the Buddhahip; and the nobleman who accompanied him in his flight. Here also was born Ananda, his personal attendant after he became Buddha; and finally the Bo-tree here sprang into life at that happy moment, under whose shadow he subsequently reached the stage of Divine enlightenment.

His individual name in his boyhood was Siddartha—*i.e.*, a blessing to the world; but he became generally known by the name Gautama. His youth was spent in luxury, after the manner of Oriental princes, and at the age of nineteen he married his cousin, Yusadhara.

As Gautama's father had been told that his son would become an ascetic, and that he would be resolved to take this course by the sight of four things—*viz.*, decrepitude, sickness, a dead body, and a recluse—a palace was built for his residence in a high-walled enclosure, four miles in extent, and guards set to watch that these sights of evil omen should be kept from the youth's knowledge. He was surrounded with every possible pleasure and source of delight that could be conceived necessary to gratify all his tastes and satisfy the longings of youth. But he was

fated to become a Buddha. The restraint and seclusion in which he lived were in vain. On one inauspicious day, in disobedience to parental commands, he ordered his chariot, and, with a great retinue, was driven towards a garden nigh at hand. On the way he saw a decrepid old man, with broken teeth, grey locks, bent with age, his trembling steps supported by a staff. He inquired what the strange figure was. "An old man," was the reply. "Was he born so?" "No; he had once been young like himself." "Are there many such beings in the world?" inquired the prince. "Your Highness, there are many." Again he asked, "Shall I become thus old and decrepid?" And he was told it was the common lot of men. Gautama reasoned that life is not to be desired, if all men must thus fall into decay. And, saddened, he returned home. Four months elapsed, and again passing along the same road, he came upon a man covered with leprous sores. Learning the nature of the disease from his charioteer, he became agitated, and at once he returned to the palace. Four months more roll by, and again he starts to visit the garden. He sees a body lying dead and corrupt on the wayside, and eaten by worms. Again shocked, he hastens home, revolving in his mind the miseries of human life, and his duty to leave all the pleasures of time and to spend his days as a hermit. But his father only the more strenuously watches his son, and surrounds him more assiduously with the temptations of luxury and pleasure. A fourth event comes to pass. On the road he meets with a recluse, an ascetic. He learns, with satisfaction, that the recluse enjoys an inward tranquillity, and that, by an ascetic life, he may overcome the evils of successive existence.

The birth of a little son, the grandeur of a throne, the possession of power, and the means of satisfying his most exuberant desires, are all set before him, but in vain. The die is cast. Gautama has found a better way. All life is vanity of vanities. In seclusion, and in meditation on eternal verities, he sees that he can best reach the only end for which life is of value. He leaves the gay throng with which his father had surrounded him, and, with his charioteer as his sole attendant, his horse Kantaka bears him away. Thus, with Channa as his only companion, the young rajah abandons his princely home, the prospect of wealth and power, his wife and child, to embrace the poverty of an ascetic, the homeless wilderness in which to dwell, and

make what is known in Buddhist literature as the "Great Renunciation."

Sending back his beloved companion, the charioteer, and the horse that had so swiftly carried him into the wilderness, far from the city of his birth, he passed the next seven years in the practice of austerities, in profound meditation on the causes of existence, and under the tutelage of the masters of Hindu philosophy. He chose five companions, animated by the like desires, and, retiring into unfrequented and lonely jungles, he encountered starvation, tortured his body, and triumphantly resisted the assaults of temptation, till his fame as an ascetic filled the whole country—"like the sound," says the Burmese chronicler, "of a great bell, hung in the canopy of the skies."

But Gautama was not yet ready for the final step by which he should attain his Buddhahip. Still discontented with his lot, his friends having also left him, he wandered towards the banks of the River Nairanjara. Here the daughter of a neighbouring villager saw him. She pitied his condition. She brought him milk from the herd of her father for his morning meal. He sat himself down in the shade of a peepul-tree, thenceforth known as the Bo-tree. There he reached the final stage of his preparation. But it was not fully attained until he had successfully repelled one more effort of the great tempter, known as Mara, to turn him aside from his purpose. Under the spreading shade of the peepul-tree he remained through the long hours of the day, torn with torturing doubt, agonising with the allurements of power, of passion, and of life. The sweet delights of home, the pleasures of wealth, the exercise of regal power, ambition in its most attractive garb, passed before his mind, and shook his wavering faith. But as the sun set, the religious side of his nature won the victory. He emerged from temptation, and was purified by the conflict. All that night he remained under the Bo-tree, and with the dawn he entered into that fulness of knowledge and of spiritual insight that fitted him to be the leader and teacher of men.

During the four watches of the night he acquired the knowledge of the four great truths which constitute the fundamental principles of the Buddhist faith. In the first watch he gained the knowledge of all his previous existences; in the second watch, the knowledge of all present states of being; in the third watch, the knowledge of the chain

of causes and effects; in the fourth watch, the knowledge of all things.

It was the birth-night of Buddhism. Gautama was then thirty-five years of age, and it was thus he gained his right to the title of Buddha, which means the Enlightened or Illuminated One. The Bo-tree became to him the Tree of Knowledge or Enlightenment, and henceforth was regarded as the most sacred of all the symbols of Buddhistic belief.

Let me here quote the phrases in which Buddha himself is said to have expressed the great object he had secured. "His mind overflowed," it is said, "with the ambrosia of the dharma, that is, the Truth, and he uttered the following stanzas" (Turnour's translation):

"Through various transmigrations  
I must travel, if I do not discover  
The Builder whom I seek ;—  
Painful are repeated transmigrations !  
I have seen the architect (and said),  
Thou shalt not build me another house ;  
The rafters are broken,  
The roof-timbers scattered ;  
My mind is detached (from all existing objects) ;  
I have attained to the extinction of desire."

"What, then, was this true knowledge," says Sir Monier Williams, "evolved out of a mind sublimated by intense meditation ?"

"This is, perhaps, the strangest point of all in this strange story. It was, after all, a mere partial, one-sided truth—the outcome of a single line of thought, dwelt upon with a morbid intensity, to the exclusion of every other line of thought which might have modified and balanced it. It was an ultra-pessimistic view of the miseries of life, and a determination to ignore all its counterbalancing joys. It was the doctrine that this present life is only one link in a chain of countless transmigrations—that existence of all kinds involves suffering, and that such suffering can only be got rid of by self-restraint and the extinction of desires, especially of the desire for continuity of personal existence."

Thus, in its ultimate issues, the Great Act of Self-renunciation means, in the conception of the Buddha, the destruction of personality, even of existence itself; and the Self-love he denounces is simply the natural craving of man for continuous existence.

Gautama, the Buddha, the Enlightened One, had only learnt the painful truth which the Preacher, the son of David, King in Jeru-

salem, had so sadly expressed five hundred years before. "All things are full of weariness; man cannot alter it; the eye is not satisfied with seeing, nor the ear filled with hearing. Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. What profit hath man of all his labour, wherein he laboureth under the sun?" "For all his days are but sorrow, and his travail is grief: yea, even in the night, his heart taketh no rest."

But the sage of Israel had learned a truth which, alas! was hidden from the eyes of Gautama Buddha. "Surely I know that it shall be well with them that fear God, which fear before Him." "To the man that pleaseth Him, God giveth wisdom and knowledge and joy; but to the sinner He giveth travail to gather and to heap up, that He may give to him that pleaseth God." "This is the end of the matter: fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil."

E. B. UNDERHILL, LL.D.

*(To be continued.)*

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## SOME TRIALS OF A YOUNG PREACHER.

I SHALL soon cease to be a "young" preacher. I have seen ten years of ministerial life, and have entered upon the thirties, so that the epithet will not long be appropriate. Before passing out of the youthful stage, however, it has seemed to me that it might be worth while to jot down a few of my impressions ere they fade and grow dim. What follows is a genuine fragment of autobiography.

The son of a minister, my first and only ambition was to follow in my father's steps. Our home was poverty-stricken, but it was a holy place. And my father's character dignified his lowly lot, and made me feel that no career was so grand or noble as that of a preacher of the Gospel of Divine love. I never thought of any other calling as possible. And so it came to pass that I entered college in my teens, and settled over my first church before I was of age; and when I recall the early months of my ministry, there can be no doubt as to the trial which weighed most heavily upon my mind. Before I actually entered on the pastorate, I had preached about twenty sermons to my



people. After my first Sunday as "the new minister" there were left in my manuscript case two sermons fully written, and four outlines, one of which remains a bare skeleton to this day. That represented my full experience of sermon-making. I began at once preaching to the same congregation thrice each week—twice on Sunday and once at the week-night service. It was a fearful venture, and I sometimes shudder when I think of what the people must have suffered. But their agonies were light compared with mine. In a few weeks I seemed to have used up every single idea I had, and there were Saturdays when I should have hailed with ecstatic delight any slight accident or ailment that would have excused my absence from the pulpit. My great difficulty was to find subjects to talk about, and this difficulty was not disposed of for a long time. It dogged me continually. I found relief by undertaking series of sermons and expository studies. The trouble with them was that I could never get a fairly good average. A course with me always seems to mean one fairly decent sermon and two terribly poor ones. Still, experience has confirmed my faith in the value of leading one's congregation in the systematic study of the Scriptures; it certainly gives relief from all difficulty as to themes. My trouble used to be finding subjects to preach from, now it is finding time to prepare the sermons. I have subjects enough to last me six months.

Before leaving those early days a word must be said of the trials arising from unfamiliarity with one's work, and from the absurd expectations of other people. I had never officiated at a baptism, I had never been present at a wedding, and I had never attended a Non-conformist funeral, until called upon to officiate at those functions after my settlement. My father's chapel was not licensed for weddings, and the graveyard was closed. I do not remember receiving a hint as to the mode of conducting either of these ceremonies during my college course. The Jesuits do not send out their priests so unprepared. The first wedding was a fearful ordeal, only surpassed by the agonies of the breakfast which followed. Not the bride herself was half as nervous as I. The memory awakens a smile now, but it was hard to look pleasant then. I fear I must have been a sort of Banquo at the feast.

And how trying were the absurd expectations of some of my people. Amusing as they are in retrospect, they cost me many an

anxious hour. I think sermon-making must have aged me terribly, for folk acted as though I had encyclopædial knowledge and patriarchal experience. It is simply extraordinary upon what errands they came. One wanted my advice about an ironmonger's business that was for sale; another was thinking of starting in the sweets trade, and came to me as an authority. A father brought his son to me after the evening service. He was a failure as a milkman; would he make a minister? I thought that was complimentary, and went home crestfallen. A mother opened her mind to me about her daughter. This young lady had two lovers, a student and a young business man. She had flirted with the student to pique her old lover, and a fine tangle the three had got into. The mother wanted me to unravel it. Another day I was sent for in great haste to a member who was ill, that I might prevail upon him to make a will. Having succeeded so far, I—who never before had anything to do with wills, having nothing of my own to bequeath—was asked to draw it up on the spot. A husband came to ask my advice about getting a separation from his wife on account of her "diabolical" temper. As it happened, he was a man who would have aggravated a saint, and I was able to give him some wholesome counsel. These are only a few illustrations culled from the experience of my earliest years in the ministry; they all happened before I was twenty-three; and I often felt my position to be a most awkward one. I don't believe even Solomon had much harder cases to deal with than some of mine. These, however, were what James Montgomery called "insect worries." Cases of discipline, on the other hand, were gigantic burdens. I shall never forget the dismay which I felt when I had been but a few months among my people, and a serious charge was brought against one of our members, who was also a local preacher; nor the unspeakable relief when investigation completely dispelled all suspicion.

This leads me to speak of the early difficulties of pastoral work. Of course temperaments differ, and one man's delight is another man's burden. Some are born pastors. They have the gift of ready speech; they are never at a loss for a fitting word. When, to a sympathetic disposition, this gift is added, visiting is easy and delightful. But to other men it is a veritably purgatorial experience. Those first pastoral visits—even the memory of them is terrible! To

begin with, I was shy and nervous. The thought of calling upon strangers next day robbed me of sleep at night. Many a time I have gone into the street where I intended making a few "calls," and my nerves have given way, and I have turned tail in the most ignominious manner. But when I had "screwed my courage to the *visiting* point," I found it so difficult to get into any sort of sympathetic touch with the people. The brusque reception of the folk of our manufacturing town used to disconcert me. "Shall you walk in?" or "Are you coming in?" is intended as a welcome; but it was a long time before I felt quite sure that it was not a hint to clear out. And what to talk about when I got inside the door was often a problem which I could not solve at all before it was time to say farewell. How thankful I was when the weather had been even more fickle than usual! Here, again, I found that many folk had most absurd ideas as to what a young minister can do. Before I had been in my charge long enough to know half my people even by sight, one family left because I had not visited a daughter who was very ill. I was not told of the illness until near its close. I then called twice, but was not invited to enter; the next time I visited the house the daughter was dead. And apparently it had been expected that I should visit people whom I did not know, and learn by some ministerial instinct all about an illness of which no one thought to tell me. Similar instances have not been infrequent.

All these, however, are surface matters. Even the mental strain of sermon work is of comparatively small concern. The real trials of a young preacher go much deeper.

I. There is the strain upon one's sympathy. An afternoon's visiting often leaves me more prostrate than a day's preaching. As one gets to know his people and be trusted by them, so much pain and suffering come to light of which few but intimate friends ever dream. Here are a few households visited by me during one week.

A. Husband ill with a painful and incurable disease. Son at sea, will not settle down in any calling at home. Wife has to tend a small shop, which was stocked for their son, in the hope that he would stay to support them in their age and weakness.

B. Wife and blind daughter worship with us. Husband a hope-

less drunkard. "I pray that I may not utterly despise him," says his wife. He used to be kind-hearted, but is now an utter brute.

C. Should be one of the happiest homes one could visit. Parents and children are bound together by the closest ties of love. But the father's life is shadowed by melancholy; and only two of the children walk in the steps of their parents, which is a constant grief.

D. Daughter only attends one service. Father a blatant atheist—threatens to kill his wife if she dare attend the house of prayer—and makes the life of his daughter a martyrdom.

E. Father good simple-minded man, children all church members, mother a drunkard. The shame is concealed from the world, and is not known by the closest friends of the family. Last Christmas saw the poor man dragged by the hair of his head and mauled by his virago in her drunken fury before the children could interfere and rescue him.

F. A young couple married about eight years. Husband was thrown out of work the first year of their married life, and work was slack with him for several years in succession. His wife, a bright, sunny spirit, denied herself the common necessities of life that her children might not suffer from poverty. So were sown the seeds of consumption, to which at last she has succumbed, a martyr of motherly love and wifely devotion. Her husband is full of rebelliousness. Why should their lot be so hard?

G. Two young people, with one child, and aged mother. Husband one of the brightest and ablest young men in the church, smitten by incurable disease, and discharged from the hospital as hopeless.

H., I., and J. are households to whose door prolonged slackness of trade has brought the wolf of starvation, and they feel it hardest of all that they cannot now support the house of God as they once did.

These are all cases which came in one week's visiting, and I might give many more equally sad. Little by little the details have become known to me. In some cases I have known homes for years, known them well as I thought, without dreaming of the secret grief. But the sorrowful heart has unburdened itself to me at last, and coming in contact with so much suffering involves a strain of almost unspeakable intensity. One can do so little to assuage or to relieve; and there are times when, as I look upon my congregation and remember the sad stories of so many lives, I am utterly overwhelmed. How

dare I meet such weary, hungering souls with my poor words? And there are other times when I come home utterly overwhelmed by a different emotion, when I have learnt that to such sad hearts my words have ministered cheer, and when some whispered thanks have made me wonder why to me this privilege is given. For this is a trial in whose hands are rich blessings.

II. I wonder if I shall be understood when I speak of the "casuistry" of ministerial life and work. Business men have sometimes told me that a preacher is happy in escaping the difficult and perplexing moral problems of commercial life. But is he not exposed to severer, because subtler, moral trial? I have sometimes thought that a very interesting booklet might be compiled of "ministerial cases of conscience." Here are a few that have given me no little worry.

Case 1.—How far is it lawful to seek to please one's hearers? It is replied that we have no business to seek to please anyone. Our business is to proclaim the truth. True; but we have to proclaim the truth so that it may win men's hearts. And it certainly is *not* our business to raise obstacles to its reception by the style or manner of our proclamation. Who does not know men who have missed success through failure here? Yet, who is more contemptible than the mere men-pleaser? Very similar is

Case 2.—How far is it right to be sensational? That there is need for sensationalism, I am sure. Half our hearers are asleep. They know nearly all we can tell them; they have heard it all before. Unless they are somehow startled into attention, they will sit in the pews without hearing a word. And yet, how many careers have been ruined by sensationalism! When does a man cross the line?

Case 3.—May one preach sermons for the select few, or must one always preach for the whole congregation? Many subjects in which a minister is profoundly interested have little or no attraction for most of his hearers. It may be, *e.g.*, that our thoughts are almost absorbed by some momentous controversy. And, perhaps, half a dozen people in our congregation are similarly interested. The rest don't even know that the controversy is going on. Is it lawful to preach a learned, eloquent, and convincing discourse which only six people out of (say) three hundred will understand and profit by?

Are the sermons which, as students, we thought the grandest productions—are they ever fit for an ordinary congregation ?

I have found this a most perplexing problem. And it is no idle puzzle, but a practical question. Some say, "Consider the bent of your own mind ; give your predilections full play ; you will gather your own congregation if only you are yourself." And that might be good advice if every man started *de novo*, in an empty hall. But most of us are invited by some congregation already in existence : are we to begin by scattering it ? Others say, "Always preach so that the simplest and most unlettered hearer shall understand you." But that means a children's sermon at every service. Where is the true *via media* ?

Case 4.—How is one to decide between the conflicting claims of self-culture and of public work ? I started with the principle that I ought to order my work (speaking colloquially) so as to make the most of myself. That meant, in my judgment, spending the greater part of my time in my study, and giving myself mainly to the preparation of sermons. But I soon found that the principle was inadequate. It did not cover all the ground. "Life is the fulfilment of relationships." My church has a relation towards other churches ; I to other ministers. If we shut ourselves up within ourselves we simply throw our share of work and responsibility upon others. If six out of the dozen ministers in our town refuse to render service to other churches, and shirk their share of public engagements, it simply means that the other six have double work. So every man—as a matter of elementary justice—is bound to do his part and accept his share of the responsibilities of leadership. And in this way often arises a serious conflict between the claims of self-culture and of public work. How far is it right to sacrifice some favourite study to the exigencies of public engagements ? How avoid the danger of mere bookishness—becoming a scholarly recluse who is only at home in pulpit or study—without falling into the more dismal plight of the mere "man of affairs" ?

III. Even a young preacher knows something of the disappointments of ministerial life. Perhaps they are among his severest trials. Among the earliest is the discovery how little loyalty to the church and its work is often found in those who are kindest to oneself. At first the young man imagines that hearty friendship

means sympathy with his purposes and readiness to help in his work. Alas! he soon learns that there may be much personal kindness where there is little church sympathy. Another disappointment is that of seeing the young people of whom one had high hopes ensnared by evil companionships or overpowered by worldly influences. This pang can only be felt by one who remains a number of years in one church. The young people who were boys and girls ten years ago are married now; some of them have children of their own. And in so many cases those of whom most was expected have been least useful. And as one thinks of some who have made shipwreck, the question will rise in the mind, "Might I not have warned them more faithfully, or watched over them more zealously?" Scarcely less bitter is the disappointment felt as we watch the influence of prosperity. How often the most trusted helpers become half-hearted and indifferent as they become richer or more prosperous. Our Lord's words about the influence of wealth and the difficulties in the way of rich men used to seem terribly hard. I have learnt that their severity is that of fact, their hardness that of truth. But perhaps the greatest disappointment comes as we learn how slowly men are educated in righteousness and virtue; how the same lesson needs to be repeated again and again; how the good and evil, tares and wheat, grow together in the church as well as in the world, in the individual heart as well as in the society of believers. Once it seemed to me that I had the open sesame which would unlock all barriers. How soon the youthful illusion faded! Now I love to think of the patient Christ, standing outside the door of man's heart, waiting to be invited to enter.

IV. I have left until the last what is the greatest trial—the difficulty of maintaining the ardour and glow of one's own spiritual life. No spectacle can be more pitiful than the preacher whose words are "from the lips outward," having no heart-force behind them. There is a legend of Brittany which tells of a quiet country church, mantled with ivy, standing in a beautiful green garden, from whose tower rings out a sweet chime of bells. But once a year, when the chimes are heard at dead of night, the peasants huddle shuddering round their hearths, for (they say) dead hands pull the ropes, and the melody is rung by the ghosts of the departed. Such and so weirdly awful is the thought of the preacher who, himself

lead to their sweet melody, chimes the "Gospel bells." And yet it is a peril which I have felt to be imminent. For familiarity deadens. The very fervour with which one exhorts others seems, by reaction, to leave one's own soul cold. The habit of thinking of everything with a view to pulpit use is apt to intrude on the most sacred hours, and make even our devotion a sham. And the atmosphere about us will influence our hearts when we least think it. Plunge a red-hot iron into tepid water, and while it heats the water it cools the iron. So the most fervid zeal is apt to be cooled by the very effort to kindle an answering glow in other hearts.

This is the greatest trial of all, to keep the heart unspotted from the world, to keep the first love, to keep the spirit of reverence undimmed, to keep clear of professionalism, to avoid treating the Bible as a mere text-book, and read it with the calm judgment of manhood without losing the fresh wonder of the child.

I suppose an old veteran's trials will be like the trials of the recruit in some things, though not in all. I shall know twenty years hence, if it shall please God to spare me to pursue the work I love. Meanwhile, I have simply to add my conviction that, in spite of its trials, no calling could be more delightful, no work more full of joy, than that of the young preacher.

"TITUS."

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## PROFESSOR STOKES ON BAPTISM.

IN the new volume of "The Expositor's Bible," on "The Acts of the Apostles," the subject of Baptism necessarily compels attention. Professor Stokes is too candid and too courageous a man to attempt to shirk an inevitable discussion, and too well read in ecclesiastical history to be satisfied with the superficial "it-doesn't-matter" style of treatment which the subject often receives. Strong Churchman as he is, he does not superciliously set aside views which differ widely from his own, simply because they are advocated by one of "the sects." His position in regard to baptism is not, indeed, satisfactory, nor is his reasoning decisive. But his statements are at any rate free from misrepresentation, and he has recourse to no *suppressio veri* because its recognition would tell against him. On some points he has made all of us his debtors by his exposure of subtle and dangerous errors, advanced by men who claim for themselves special



illumination, and who, if they do not actually boast of their higher spirituality, at any rate look down on others for the supposed want of it. Baptism is preceded by repentance—Repent, is the Apostle's first rule. 'Modern times, however, have seen a strange perversion of the Gospel method, and some have taught that repentance was not to be urged, or even mentioned, to Christian congregations. This is one of the leading points which the Plymouth Brethren specially press in the course of their destructive and guerilla-like assaults upon the communions of reformed Christendom. The apostolic doctrine of repentance finds no place in their scheme; while, again, their teaching on this subject, or something very like it, is often reproduced, all unconsciously it may be, by the conductors of those mission services so common throughout the country." There is in this direction a very real and serious danger against which our churches need to be on their guard.

Again, baptism was in apostolic times pressed upon the people as a present duty. "A grave question here suggests itself, whether baptism of converts from paganism is not often too long delayed? The apostles evidently regarded the Church as an hospital where the wounds of the soul were to be healed, as a Divine school where the ignorance of the soul was to be dissipated, and therefore at once admitted the converts to the sacrament upon the profession of their rudimentary faith. The Church soon reversed this process, and demanded an amount of spiritual knowledge, and a development of spiritual life, as the conditions of baptism, which should have been looked for as the result of admission within her sacred ranks." It is not only in relation to "converts from paganism" that this question suggests itself. The practice of many of our own churches in regard to the reception of candidates for membership, and the long delay which is often imposed upon them, cannot claim apostolic sanction, and it is possible for us, by over-caution, to discourage and repel those whom Christ has received.

That baptism should be administered in (or into) the name of the Trinity, Dr. Stokes makes abundantly clear. But we cannot endorse his position in regard to the mode of baptism, although it marks a decided advance upon the position of the majority of Pædobaptists. "Some have maintained the absolutely binding and universal character of immersion; others have stood at the opposite extreme and

upheld the method of sprinkling. The Church of England, in union with the Ancient Church, has laid down no hard-and-fast rule on the subject. She recognises immersion as the normal idea in a warm Eastern climate, but she allows pouring (not sprinkling) water to be substituted for immersion, which has, as a matter of fact, taken the place in the Western Church of the more regular and ancient immersion. The construction of the ancient churches, with their baptisteries surrounded with curtains, and the female assistants for the service of their own sex, amply proves that, in the Ancient Church, as to this day in the Eastern Church, baptism was ordinarily administered by immersion. But it also showed its power of adaptation to Western nations by allowing the alternative of pouring water when she dealt with the needs of a colder climate." This is a concession which, forty or fifty years ago, would not have been generally made. Now there are few Pædobaptists of repute who would withhold it. Immersion is, undoubtedly, "the normal idea" of baptism, nor was any other form of its administration known to the apostolic age. The stoutest opponent of immersion will not contend that the New Testament contains a single clear case of sprinkling or pouring. We insist on the binding and universal character of immersion, on the simple ground that immersion is necessarily and universally "the normal idea" of the rite. Neither pouring nor sprinkling are even mentioned (in the New Testament) as modes of baptism, and, when they are mentioned, βαπτίζω is not the word that describes them, but, in the one case, ἐκχέω, and ραντίζω in the other. The hard-and-fast rule which we are thus guilty of upholding is enforced by the very idea of baptism, by the strict and invariable meaning of the word itself, and by the symbolism of the rite.\* Christianity lacks no power of adaptation to Western nations by insisting on immersion.

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\* Dr. Stokes will cause consternation among his friends by his affirmation that "the method of sprinkling is completely unknown to the Church, ancient or modern, and should be absolutely rejected as tending to a disuse of the element of water at all." In view of the prevailing practice of Pædobaptist churches, it can scarcely be said that sprinkling is unknown. We agree with our author in thinking that it should be absolutely rejected. It utterly destroys the symbolism of the rite. So far as it can be said to have any didactic or representative power, it teaches and represents something very different from that which is taught and represented by immersion, as set forth, *e.g.*, in Rom. vi. 3-6. On the same ground

It can be administered in Europe as in Asia with perfect safety, and the objections commonly urged against it are based on æsthetic and sentimental, and not on hygienic, grounds. We are under the obligation to see that here, as everywhere, everything is done "decently and in order"; but we are not at liberty to depart from the clear and decisive instructions of our Lord. We are aware that "The Teaching of the Twelve Apostles," or the *Didache*, allows pouring, if a larger quantity of water is not at hand. But the *Didache* is not the New Testament, and it is in the latter that we find the ground and authority of Christian belief and practice. As to the impossibility of immersing three thousand persons on the day of Pentecost, it is sufficient to reply with Dr. Hackett that the baptism was not necessarily at once after the discourse, "but naturally during the same day, if we unite the next clause" (*in that day*) "closely with this" (*were baptized*). "But the compendious form of the narrative would allow us, with some editors, to place a colon between the two clauses, and then the baptism could be regarded as subsequent to *added*, taking place at such time and under such circumstances as the convenience of the parties might require. It is proper to add that the pools, so numerous and large, which encircled Jerusalem—as both those still in use and the remains of others testify at the present day—afforded ample means for the administration of the rite. The habits of the East, as every traveller knows, would present no obstacle to such a use of the public reservoirs."

We do not know whether, in the sentence which follows, Dr. Stokes has given us an example of what he elsewhere calls "historical imagination." "The Ethiopian eunuch baptized by St. Philip in the wilderness could not have been immersed. He came to a stream trickling along, scarce sufficient to lave his feet, or perhaps rather to a well in the desert; the water was deep down and reached only, as in the case of Jacob's well, by a rope or chain. Even if the water could have been reached, common sense, not to speak of any higher motive, would have forbidden the pollution of an element so needful for human life. The baptism of the eunuch must have been by

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we object to pouring. It does not preserve the normal idea of the rite, but entirely changes it. Baptism should either be observed according to its original institution or abandoned.

pouring or affusion." We do not know on what authority the stream to which he came is said to have "trickled along," and as our ignorance is apparently shared by Dr. Stokes himself, we need not further trouble ourselves about it. It is of course possible that even in the course of a trickling stream there may somewhere be a basin deep enough for immersion, so that it is safer to abandon it for a well! True that we are still in the region of conjecture, and have only a "perhaps rather" to trust to, but will it not make immersion more unlikely? We allow the difficulty of baptizing in a well, but "common sense, not to speak of any higher motive," suggests that we should be sure of our well before we persuade ourselves that we have flung the Baptist argument to the bottom of it. "Historical imagination" sometimes plays strange freaks. The route taken by Philip and the eunuch is not explicitly stated in the narrative of the Acts; but if, as seems probable, Philip set out from Samaria (in which city he received his commission), he would, as Dr. Thomson affirms, meet the eunuch south-west of Latron. Dr. Thomson adds, as if in anticipation of such historical imaginations as Dr. Stokes here advances, "There is a fine stream of water, called Murübbah, deep enough to satisfy the utmost wishes of our Baptist friends."

The Philippian jailer, we are told, must have also been baptized by pouring or affusion. Dr. Meyer, on the contrary, says: "Perhaps the water was in the court of the house, and the baptism was that of immersion, which formed an essential part of the symbolism of the act (see Rom. vi. 3, *seq.*)." Ancient houses frequently enclosed a rectangular reservoir or basin for receiving the rain, which flowed from the roof, and several commentators not Baptists have suggested that a swimming bath found within the walls of the prison may have been used. We may at any rate be sure that "the normal idea" of the rite would be preserved.

Dr. Stokes affirms that "the Church, in the days of her earliest freedom and purity, left her children free in those points of minor detail, refusing to hamper herself or limit her usefulness by a restriction which would have equally barred entrance to her fold in the burning deserts or the ice-bound regions of the frozen North, where baptism by immersion would have been equally impossible." To this we decidedly demur. For one thing, it is better to know what Christ and His apostles commanded rather than what "the

Church" allowed. Then in the *earliest* days, we have no trace of the Church having left her children free in regard to this rite. The word used to describe it is as definite and specific as a word can be, and as to what is possible or impossible in burning deserts and ice-bound regions of the North, it will be time enough for us to decide when we live in them. In our country a rigid adherence to the normal idea of baptism is not impossible, nor does it limit the Church's usefulness; on the contrary, we believe that it tends to augment that usefulness. Departure from it is a source of weakness, and has involved Evangelical Protestantism in grave complications in its struggle against the subtle and deadly errors of sacramentarianism.

With regard to the words of St. Peter in Acts ii. 38, 39, Professor Stokes asks whether they do not indicate that children were fit subjects for baptism—do they not justify the practice of infant baptism? "I honestly confess," he adds, "that apart from the known practice of the Jews, St. Peter's language would not necessarily mean so much. But when we take the known practice of the Jews into consideration, when we remember that St. Peter was speaking to a congregation composed of Jews of the dispersion, accustomed in their own missionary work among the heathen to baptize children as well as adults, we must admit that, in the absence of any prohibition to the contrary, the effect of the words of St. Peter upon his hearers must have been this; they would have acted, when Christians, as they had already done as Jews, and baptized proselytes of every age and condition on their admission to the Christian fold." This is a perilous method of interpretation. We may take the words of the New Testament to sanction what they do not necessarily mean, because of some known practice, which has no connection with them! Jewish proselyte baptism was not Christian baptism, and what the Jews did in their missionary work is no precedent for us. St. Peter's injunction is definite enough. It is addressed to men who have deeply felt their sin, and wish to be saved from it. It tells them to be baptized themselves, but does not urge them to bring their children (as such) to baptism. It demands repentance as a prerequisite to baptism, and faith also, as this is implied in the words, "in the name of Jesus Christ." The word "children" is allowed by almost all our best commentators to mean descendants or posterity, and the promise is evidently qualified by the

clause, "whomsoever the Lord our God shall call." Professor Stokes has ably warned us against that pseudo-Evangelicism which ignores the apostolic doctrine of repentance. It is nowhere more dangerous to ignore it than in connection with baptism. "Repent, and be baptized," is an injunction which should be observed in its totality, and we cannot with impunity neglect either part of it.

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## THE DEACON AND HIS WORK.

THE office of deacon can plead for itself the warrant of Scriptural authority and Apostolic sanction. We are accustomed to refer for this authority to the 6th chapter of the Acts of the Apostles, where—although the name attached to the office does not occur—duties which devolve upon deacons are defined, and were carried out by brethren chosen by the church in those early days. Further reference to the character and qualifications of the men to be chosen will be found in 1 Timothy iii. 8-10.

The circumstances of the church rendered it necessary that the apostles should be relieved of some of their labours, which were pressing hardly on them. The election took place after prayer for Divine guidance, and resulted in the choice of seven men, by the nomination not of the apostles, but of the whole assembly.

It might have been thought that the specific duties assigned to them could have been entrusted to any of their number, but the church at Jerusalem thought otherwise; for it is stated that the chosen ones were devout men, and Stephen is specially mentioned as being "full of faith and of the Holy Ghost."

Stephen was thus distinguished among them, and Philip the Evangelist was doubtless well instructed in the Scriptures, as is proved by his conversation with the Ethiopian eunuch, and the remarkable result which followed. The like gifts are not possessed by all men, and it is our wisdom to find out, not only what we *can* do, but also what we *cannot* do, and then set ourselves thoroughly to the work for which nature and grace have alike fitted us. The diaconate is a *work*; and all work to be efficiently done must be done heartily. A conscientious deacon does not live in the Castle of Indolence. He is often confronted by perplexities and difficulties, and, equally with the minister, is he liable to be cast down and depressed.

The work of a deacon is at once honourable and responsible. He has much to do with the prosperity of the church and the comfort of the pastor. He has been called to his office by the voice of the church, and the selection has been made because of his supposed fitness for the office. This is a mark of esteem and an honour which should not be despised. But there is *responsibility* also. The deacon is not an ornament to be envied. He has to consider the spiritual as well as the temporal needs of the church. He must find out the trials of the poor, promote the comfort of the members and seat-holders, and attend to various other matters which some might deem of small importance, relating as they do to mere externals of worship. Dr. Clifford, in an admirable address at a meeting of the London Baptist Association, aptly said: "Slovenliness is not attractive because it appears in a sacred building. Dust and disorder do not lose their repellent power by getting into the sanctuary, and God's Kingdom is as worthy of the most splendidly developed business faculty as any large house of trade in the metropolis."

The deacon has much to do with the poor and afflicted members of the church, and their sorrows are greatly alleviated by a kind word and an occasional visit from him. Poverty is an element in many a house where the deacon has to deal delicately, as there are sensitive-minds amongst God's people, many of whom avoid making their troubles known, and so fail in obtaining the help which would be gladly bestowed.

It is also his duty to be as often as possible at the services of the church. He is not a deacon of *every* church, but of that particular section of it to which, by God's providence and the call of his fellow-members, he has been chosen. He may be of great benefit in *welcoming strangers*, offering them a hymn-book, putting them into a seat, and giving them a warm shake of the hand. I have known churches where a stranger on going in would find no official ready to give a seat, and would stand until one of the seat-holders would rise and beckon him in. In such places, the want of cordiality must prevent many from entering again.

In some of our larger churches each deacon has a district assigned him, and the labour of visiting is thus shared, so that the deacon alive to his work obtains a knowledge of the condition of the members, can speak words of counsel to them and encouragement, and can enter

into friendly talk with the younger branches of a family. The deacon has to look after absentees from the Lord's Supper, to find out who are ill, and whether poverty or distress has suddenly come upon them.

He is concerned with the *finances* of the church; and here everything should be done in a business-like way. All moneys passing through his hands should be accounted for, clearly and intelligently—no *slovenliness* is admissible here.

He may do much to render the pastor's work easy by acting as did Aaron and Hur when they held up the hands of Moses. The pastor's comfort, reputation, and success are dependent upon the respect shown to, and the prayers offered at, a throne of grace by the officers and members of a Christian community. They have to see, not only that his stipend is regularly paid, but, as far as possible, to keep him free from all anxiety about money matters.

How depressing it must be to a pastor when he comes to his services to find not a solitary deacon in the vestry to welcome him, or learn, when he had finished the labours of the day, that one or two influential deacons have been absent, listening to some popular preacher; or, as in a church where I occasionally worshipped when away from home, to have a wealthy deacon who scarcely ever went into the vestry to greet the pastor, and usually departed as soon as the service was over. Brethren, these things ought not so to be.

It is a great mistake to choose men as deacons chiefly (not to say solely) on account of their wealth. Rich men are real benefits to a Christian society only when they feel that they are stewards, and are accountable for the talent with which they have been entrusted to the Divine Master. There have been, and still are, most worthy men of wealth among us. The memory of one, with whom I had the honour of working in the church at John Street during the ministry of the Hon. and Rev. Baptist Noel, is still fragrant. I refer to John Sands, a man on whom God had bestowed much of the world's riches, but who knew how to hold a full cup steadily. As a faithful servant of Christ, he employed his wealth for the benefit of the church and the extension of the Kingdom of his Divine Lord and Master.

It is of vast importance, in cases where combined effort is required to carry out a design, that all engaged should have their energies directed to the main object aimed at, even if differences of opinion should arise on details. If men are discreet, they will waive trivial objec-



tions for the general good. This must be so in reference to the concerns of this life. In matters which pertain to the Church of God, the argument will apply with greater force, especially so in the diversified work of the deacon. It is of vital moment that we should strive earnestly to maintain union amongst ourselves, to cultivate brotherly love, to bear with each other's infirmities, and to imbibe more of the spirit of Him who "came not to be ministered to, but to minister." If our work at times is trying, and burdens have to be borne, by maintaining this spirit we shall surmount difficulties and overcome prejudices. If we cannot command success, we shall have the consciousness that we have deserved it.

Union is strength, discord is weakness, and in churches where the latter prevails, Ichabod may be written upon the walls, and Christ will be wounded in the house of His friends. The world will sneer, the pastor will be disheartened, and divisions, the outgrowth of discord, will be the certain result.

In conclusion, whatever talents are bestowed upon us, let us remember that we are accountable to our Divine Master for their use. We are *His* servants, as well as servants of the church, and, being "not our own," let it be our aim to labour as in His sight, ever seeking the good of Zion and praying for the prosperity of Jerusalem. Cooperation with the pastor, and concord with each other, will do much to secure these blessings. If we all strive together for the "faith once delivered to the saints," our example will have an influence on the world, in which men are quick observers of character and ready to magnify defects and inconsistencies. Having "the Lord of Hosts with us," and the love of Christ as our constraining motive, we may anticipate the smile of the Master, and through Divine mercy shall, ere long, receive the welcome "Well done, good and faithful servant: enter thou into the joy of thy Lord."

P. TERRY.

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THE CENTURY MAGAZINE for September (London: T. Fisher Unwin) is as usual full of good articles and stories. The more notable are "A Winter Journey through Siberia," "Thomas Bailey Aldrich," Mr. Eggleston's "Faith Doctor," and two short stories of remarkable power, "Elder Marston's Revival," and "Zeki'l." The illustrations are good and abundant.

## SUNDAY MORNINGS WITH THE CHILDREN.

## THE GOODWILL—OUR NEW CONGO STEAMER.

"With goodwill doing service, as to the Lord."—EPH. vi. 7.

THE *Goodwill* is the name given to the beautiful little steamship which has just been built at Chiswick for our missionaries on the Congo River, in Africa. I shall never forget being on board of her one fine summer evening as she made one of her trial trips on the Thames. She was anchored near St. Thomas's Hospital. There were hundreds of people upon Westminster Bridge and all along the Embankment looking at her with great surprise; for she was indeed worthy of notice. Thousands of ships have been built out of ill-will, and used to destroy men's lives and homes. But this comes out of goodwill, to save men's lives and to secure them happy homes. Thousands of ships have been built out of self-will, some to get wealth, and some for pleasure; but this goes forth to carry the good news of the Gospel, "Peace on earth, goodwill to men." The name is excellent. When we started, she steamed along, past the Houses of Parliament, under the lofty bridges, past houses and wharves and noble buildings, in the ruddy light of a grand sunset; past Lollards' Tower, where they used to imprison Dissenters, when one passenger remarked: "What would the good men who suffered there have thought could they have seen in a vision this ship of the Baptist Missionary Society going freely and gaily along?" Thank God, the times are altered, and there is liberty now. Past the Naval Exhibition and all the bright lights of that grand show; and we ventured to think that in eternity no other naval glory of Great Britain will be greater than that of her little missionary steamers, the *Peace* and *Goodwill*. Then night came, and we went by tall trees, and it became very dark; the vessel left a trail of bright sparks from her wood fires; on the banks were many lights, some in factories, where work was being done, and some were street lamps, and some in peaceful homes. And we talked with good Mr. Grenfell and tried to imagine what it would be to sail on the Congo, far away from any dwellings and lights such as these, with perhaps the danger of savages shooting poisoned arrows from the trees on the bank, and a question where food could be obtained for the next meal. Just then a glorious bright stream of moonlight was seen on the calm surface of the river, and a lady said: "You have the same bright moon on the Congo." Yes, the same heavenly blessings are everywhere. The same God and Father is there who delights in goodwill. And it is our earnest prayer that He will be pleased with and take care of this pretty little steam vessel wherever she may go on her missionary work; called the *Goodwill* and intended for His service.

Now it occurred to some of us to consider that in some respects the ship was a type of that whence she has her name. What is goodwill? You all know what will is. Some children are very wilful; they have a bad will. Sin

originates in the will being bad. It is the work of Jesus to change our wills and make them good. One of our great poets has wisely said—

“Our wills are ours, we know not how ;  
Our wills are ours, to make them Thine.”

And our little voyage brought some suggestions as to how this was to be done.

First, we needed someone on board who understood the vessel. We who were the passengers knew nothing about it. We saw the curious engines, but did not know how to set them going. Had we attempted we should perhaps have wrecked the vessel and done great mischief. But we were quiet, and placed our trust in the officers. They knew exactly what to do. We had faith in them. And this is the first requisite for a life of goodwill. Our natures are very wonderful. Jesus Christ understands them thoroughly. If we commit the charge to Him all will be well.

Secondly, the anchor, which is the hand of the ship, had a firm hold of the earth at the bottom of the river. It had to be pulled out of the mud. Before this had been done it would have been useless to attempt to move on. So we must determine to forsake all sin, and withdraw our heart from worldly things. It seemed only a little chain that held us. As soon as that was unloosed we went on. There must be a separation from this world to make the voyage of life in holy goodwill.

Thirdly, no progress could be made until the fires were well alight. In the centre of the vessel there was a large furnace that was the ship's “heart.” Wood was piled in, set on fire, and in a short time there was a bright heat, and thence came the force that moved the engine, set all the machinery at work as though it were alive, turned the screws and made us go swiftly along. And a friend remarked how necessary it is to have the heart all aglow with love if we would go on in goodwill. Yes, and there is no love like the love of Jesus to make us all alive. Fourthly, all the way along there was one who had charge of the helm. Sometimes we could not see him for the darkness, but we knew he was steadily attending to the duty. Had he neglected it one minute, the vessel might have been wrecked, and some of the persons, perhaps the little children on board, have lost their lives. The river had many turnings, and we went through very varied scenes—past splendid buildings and dreary mud banks, sometimes by towns with children playing by the water's edge, and sometimes near the solitude of a park, sometimes all was dark, and sometimes there was a gay illumination. At length we reached our destination safely, and went ashore to our homes. So, if we would reach the desired haven of life, we must have Jesus as our Pilot all the way. He will guide us safely through varied scenes, but will always guide us aright, until He brings us to the mansions of the Father's house.

Two earnest desires may here be expressed :—First, we want all our young friends to be interested in the missionary vessel, the *Goodwill*; and, secondly and chiefly, that the voyage of our life may be one of goodwill through the grace of Jesus Christ our Lord and Saviour.

## WORK AND HOW TO DO IT.

The secret of successful work and the true spirit of work have rarely been more finely expressed than in Mr. Rudyard Kipling's *L'Envoi*, in his recent volume of stories, "Life's Handicap":—

"If there be good in that I wrought,  
Thy hand compelled it, Master, Thine ;  
Where I have failed to meet Thy thought,  
I know, through Thee, the blame is mine.

"One instant's toil to Thee denied  
Stands all Eternity's offence,  
Of that I did with Thee to guide  
To Thee, through Thee, be excellence."

And how noble is the thought of the concluding stanzas :—

"One stone the more swings to her place  
In that dread Temple of Thy worth—  
It is enough that through Thy grace,  
I saw nought common on Thy earth.

"Take not that vision from my ken ;  
Oh, whatsoe'er may spoil or speed,  
Help me to need no aid from men,  
That I may help such men as need."

Our young readers especially should determine to be thus thorough and conscientious ; cherishing a profound sense of dependence on God—the Author of all good—and aiming to live as helpers of others, and so as to experience the meaning of our Lord's assurance, "It is more blessed to give than to receive."

## NOTES AND COMMENTS.

**T**HE CHURCH AND SOCIAL MOVEMENTS.—The demand so loudly and persistently advanced in the name of the new democracy that the Church—if it is not to become an obsolete institution—must concern itself with social and political questions, is often presented in a one-sided and exaggerated form. Many of those who urge the demand speak as if ministers should occupy themselves with discussions of the Land and Labour questions, and as if their work were mainly in the sphere of social and sanitary reform. Our convictions and sympathies are strongly in the direction of such reform, but we cannot see either the wisdom, the righteousness, or the need of introducing the discussion of such subjects into the pulpit. Christian ministers are neither lecturers on political and economical science nor leader writers for the newspapers. From his introduction to the "Record of the International Congregational Council," we infer that Dr. Dale feels a similar difficulty to our own. He affirms that the attitude of the Church to the social movement of our time is a question on

which large numbers of people want guidance. "I myself should like to know," he adds, "what is meant when it is said that the Church should assume a new position in relation to the claims of labour and the tenure of land. Is it meant that *as citizens* Christian men should take a more active part in all movements for social and economic reform? Or is it meant that *churches* should discuss these questions; should pass resolutions about them; should raise funds to maintain lecturers and to distribute literature in support of the movement? If all that is meant is that Christian men, as citizens, should do their utmost to improve the social and economic condition of the people, there is nothing new in the proposal. For thirty years I have been preaching that doctrine, and, according to my strength and light, have been endeavouring to practise it. Nor have Christian men generally been indifferent to the duty. But we did our work as *citizens*. The Church should create in its members an eager desire to lessen the sorrow, the suffering, and the injustice, as well as the sin of the world; but it is not yet clear to my own mind that the Church, as a religious society, should take part in political, social, and economical agitation. In the Middle Ages the attempt was made to use the power of the Church to exert direct control over the social and political life of Europe, and we do not look back upon the results of that policy with perfect satisfaction. I doubt whether in our own days the resumption of that policy would be at all more beneficial either to the Church or the world." We are convinced that it would not. Sermons which might fittingly be delivered as speeches in Parliament or the County Council, on the platform of a Home Rule Association or Trades Union Congress, would be lamentably out of place in the pulpit, and would work far more harm than good.

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THE CHURCH'S MISSION SPIRITUAL.—The mission of the Church is and must be mainly spiritual, and it is absurd to say, as some have in effect said, that because it is thus restricted the Church is concerning itself with matters which have ceased to interest men and to be of practical importance. The renewal and perfecting of a man's character is of infinitely more moment than the amelioration of his circumstances. Both are important, but the former is absolutely essential, and it constitutes the *direct* aim of Christian teaching and preaching. According to the demand of the social reformers, Paul should have headed a crusade against the despotic government of Rome, and have incited slaves to rebellion. But he did no such thing. Had he done it he would have retarded the world's progress, and have given slavery an immeasurably longer lease of life. He proclaimed principles which are necessarily destructive of despotism and slavery, and left them to work their way. In our view Christianity addresses itself to individuals rather than to society. Its appeal is to the conscience of men, to their moral and spiritual sentiment. It acts through it, and it alone. Christ abjures force in every form, and declines progress at the expense of freedom.

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THE EXAMPLE OF OUR LORD.—The late Frederick W. Robertson was as large-minded and advanced a man as this century has known, with finer spiritual intuitions and a sounder judgment than most of us possess. Nor did he fail to

denounce selfishness, greed, and injustice wherever they were found. But in his sermon on "Christ's Judgment respecting Inheritance" he distinctly repudiates the idea that Christianity is directly concerned with sociology and politics. "They heard Him (Christ) speak of a kingdom of justice and righteousness, in which every man should receive the due reward of his deeds. They heard Him say that this kingdom was not far off, but actually among them. . . . Men's souls were stirred and agitated. They were ripe for anything, and any spark would have produced explosion. They thought the next call would be to take the matter into their own hands. . . . They saw the Conqueror before them who was to vindicate their wrongs. In imagination they already felt their feet upon the necks of their enemies, and because their hopes were disappointed and He was not the Demagogue they wanted, therefore they turned against Him." "He asserted principles of love which would decide all questions, but the questions themselves He would not decide. He would lay down the great political principle, 'Render unto Cæsar the things that be Cæsar's, and unto God the things which are God's.' But He would not determine whether this particular tax was due to Cæsar or not." "Christianity determines general principles, out of which, no doubt, the best government would surely spring, but what the best government is it does not determine—whether monarchy or a republic, an aristocracy or a democracy." "Christianity is not sent into this world to establish monarchy or secure the franchise, to establish socialism or to frown it into annihilation, but to establish a charity and a moderation, and a sense of duty and a love of right which will modify human life according to any circumstances that can possibly arise."

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THE SPECIAL PROVINCE OF CONGREGATIONAL CHURCHES.—Dr. Dale has expressed his approval of a passage in the speech of President Northrop which affirms that it is not the special province of the Congregational Church to go down and reach the lower classes and lift them up. "Our province is to take men and women that are capable of thought, capable of intellectual as well as moral and spiritual development, and lift them up to a higher plane as human beings." There was, no doubt, a touch of rhetorical exaggeration in the speech, but it has been strangely misunderstood, and Dr. Dale has been severely censured for endorsing it. The words undoubtedly deserve serious consideration. Dr. Dale does not deny the *universal* obligation to labour for the salvation of the lowest classes. He would have every church engage in this grand and Christ-like mission. "There is no question about the imperative duty resting upon Congregationalists, as upon all other Christian people, to reach the lowest, the feeblest, the most ignorant, and the most vicious of mankind, and to endeavour to draw them to Christ; but while we share this duty with all Christian men, this is not our *special* mission." Dr. Dale emphasises the word *special*. Will anyone contend that our obligation is discharged by such evangelism, as we yet strongly plead for, or that it may in some respects be overshadowed by other imperative duties? "The vigorous and the cultivated need salvation as well as the ignorant and the wretched. The intellect as well as the heart has to be claimed

for Christ." This is surely indisputable, though it is often practically forgotten. There are thousands of people who can never be reached by the methods of the Salvation Army, but are repelled by them, and in the church there are diversities of gifts as there are in the world diversities of need. Are we not constantly reminded that men are being driven away from our churches because the preaching is so purely emotional, so unintellectual, so unscientific? All churches should be doing such work as that in which the Salvation Army is engaged (not necessarily in its way), but that is neither the whole nor the highest part of their function. The faithful presentation of the Gospel involves the discipline of men to the highest intellectual and ethical perfection, and this is an end which needs to be kept much more distinctly in view than it generally is.

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LIFE IN THE VILLAGES.—Instead of occupying itself during the dull season with the usual discussions on the decay of the pulpit, the *Daily News* has sent out a special commissioner to report on the state of our villages. His letters—though doing little more than narrate facts with which many of us have long been familiar—have more than a passing interest, and ought to be extensively circulated in pamphlet form among Christians, philanthropists, and politicians. The accuracy and trustworthiness of the letters are beyond dispute. The commissioner deals heavy blows at the abolition of injustice and tyranny, and gives no quarter to sectarian bigotry, whether Conformist or Nonconformist. But his general candour and fairness are too manifest to be called in question. The ignorance and poverty, the dull despair and hopelessness, the vice and misery to be found in our villages are simply appalling, nor can anyone be surprised at the continuous migration of the stronger men and women to the towns. Those left behind are too commonly the weak and worthless. The condition of things is too many-sided and complex; the disease from which the villages are suffering is too deep-seated to be met by any off-hand conventional remedy. The cure must be radical and comprehensive. There is much which can only be done by the Legislature, and though we cannot adopt as our political motto, *Sanitas sanitatum, omnia sanitas*, the questions comprised in and akin to it must not be thrust into the background. Thorough reform of the land laws, an effective system of allotments, better houses, local self-government, and improved methods of agriculture, are plainly indispensable. Reading rooms, gymnasiums, and other forms of healthful recreation ought, by some means, to be provided, and our churches should bestir themselves and send forth, in greatly increased numbers, evangelists and mission pastors. The Established Church as an evangelising agency is a failure. It has not overtaken, nor can it overtake, the spiritual needs of the villages; and while there are many honourable exceptions, its clergy are too frequently steeped in sacerdotalism, narrow and intolerant, bitterly opposed to every religious influence over which they have not entire control, and bent upon stamping out Dissent. Disestablishment is essential to the freedom and progress of village life, and it alone will render possible that combination of our Evangelical forces without which England will never be thoroughly Christianised.

**AGGRESSIVE HOME MISSION WORK.**—The statements of the *Daily News* commissioner will doubtless give a stimulus to those who are labouring for social and political reform, and ought to show results at the forthcoming General Election. But they should act as a clarion cry to Christian workers, who well know that, necessary as various external improvements are, the Gospel alone can reach the real heart of the need and effect a radical change. We have often in these pages urged the need of more vigorous and persistent home missionary labour. Our town churches are not, as a rule, alive to its importance, or they would not leave the village churches and their pastors to struggle as they do. In addition to better supported pastors, we ought to have a larger army of evangelists and colporteurs. We are delighted at the enthusiasm which has been evoked by the approaching Centenary of our Foreign Missionary Society, and thank God for the £100,000 which we are confident will be raised; but we need, and ought to obtain, a similar sum for our Home Mission work. We trust that Dr. Booth and his Committee will take prompt advantage of the feeling created by the letters in the *Daily News*. Will our readers respond to their appeal?

**THE MIDLAND (NOTTINGHAM) BAPTIST COLLEGE.**—In accordance with resolutions passed at the General Baptist Conference at Burnley in June, this Institution has been placed on a new and broader basis, and will be governed by a thoroughly representative committee from the churches in the Midlands. The Committee, having affirmed the necessity of continuing the College as a separate institution in the district they represent, are plainly not prepared for amalgamation with the colleges at Rawdon and Manchester—a fusion which, in our opinion, is on every ground desirable, and which we trust ultimately to see accomplished. We are glad to learn that the term of study at Nottingham has been extended to five years. The Presidency of the College has been offered to, and accepted by, the Rev. T. Witton Davies, B.A., of Haverfordwest. Mr. Davies—who has for many years been known as a distinguished student of Oriental languages and literature—will receive a cordial welcome to England. He has accepted his honourable post on the distinct understanding that he is to have facilities for the pursuit of his Oriental studies, and as soon as possible the Committee will appoint a “Governor,” after the pattern of the Wesleyan colleges, to whose care homiletics and pastoral theology will be intrusted, and whose duty it will be to represent the College to the churches.

**THE “EXPOSITORY TIMES” GUILD OF BIBLE STUDY.**—This valuable monthly, in entering upon its third year, is to appear in an enlarged form. Its programme for the year is varied and attractive. One of its most interesting features is its “Guild of Bible Study,” membership in which is open to all who promise to study, with the aid of some reliable commentary, a proposed portion of Scripture. The results of this study may be sent to the editor from month to month in the shape of notes and short illustrative paragraphs. The best of these will be published and prizes given for them. The Scriptures selected are Isaiah i.—xii., or the Epistle to the Hebrews, or both. We strongly commend this proposal to



the practical sympathy of our readers, many of whom will, we trust, join the Guild. Such study as it encourages must be extremely useful.

THE improvement in *Mr. Spurgeon's health* has happily continued, and though his progress is necessarily slow, his recovery is confidently anticipated. This is a matter for devout thankfulness to us all. May God fulfil our most sanguine hopes! We hope to give in our next issue a portrait of *the Rev. W. T. Rosevear*, who has just closed his public ministry at Coventry, with a sketch by the Rev. W. J. Henderson, B.A. In answer to inquiries, we may state that the *Letters to a Young Minister* are not finally discontinued. The writer of them has been quite unable to fulfil his promise to the Editor, but hopes shortly to send him one or two letters.

## THOUGHTS ON THE MUD BANKS OF THE AVON, CLIFTON.\*

### *Prologue.*

Things commonplace and dull,  
In beauty's light  
Erewhile may smile,  
Look we aright.

I STRAYED by Avon's banks  
One balmy morn,  
With bright, sweet freshness in the air!  
The woods were warm  
In sunlight, and the rocks  
In colour, as they rose, stern and erect,  
With many a jagged crevice, green  
With lichen, or with clinging ivy draped.  
The gorge was rich in beauty; and I looked,  
And mused with gladness on the Maker's power  
To fill the earth with sights so fair and sweet.

Below, the river's bed lay dark and empty,  
For the tide was low.  
(Thus low at times runs out our tide of joy,  
Leaving a chasm drear.)

Sluggish and slow  
There flowed a tiny stream; on either side, the banks  
Gave but one large expanse of gloomy mud.  
Alone this seemed to spoil the landscape, and I thought,

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\* In answer to a challenge, "What possible beauty can you ever see in them?"

"Alas, for hope of perfect beauty!" When anon!  
The sun, before half-hidden by a cloud, burst forth,

And lo! beneath his beam  
The banks transfigured seem,  
Made beauteous with pellucid light,  
With silvery sheen irradiate!

Thus sombre gloom now wears a smile serene.

'Tis often so, methinks, in life—this life of ours!

All things look bright and fair,

Then oft some heavy gloom, some large expanse of care,  
Attracts our gaze—we feel the landscape marred.

But wait, look up; ere long the Sun,  
E'en He who is our Sun of Righteousness,  
Shines down upon our life with beaming ray.

Our grief straightway

Is lightened, and the great stretch of care  
Puts on a bright and silvery gleam,  
Transfigured in God's light, sunlight of Heaven!

Our hearts triumphant sing,

"All, all is well! Nought lost, nought marred,

But one harmonious whole, wrought out

By the Great Father's hand to perfect praise."

M. J. P.

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## REVIEWS.

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THE GOD OF THE AMEN, and Other Sermons. By Alexander Maclaren, D.D.  
London: Alexander & Shephard.

DR. MACLAREN is one of the very few preachers whose sermons, as delivered week after week in the ordinary course of his ministry, can stand the test of publication. They are regularly reported in the columns of our contemporary, the *Freeman*, but a selection from them in the form of a volume is always welcome. As an expositor of Scripture, aiming to unfold its profoundest meaning and to apply its principles to the practical needs of our own day, Dr. Maclaren has few equals. His piercing insight, his intense feeling, his memorable illustrations, his terse and incisive sentences, are as prominent in this volume as in any of its predecessors. Several of the sermons will, on various grounds, take rank with the finest Dr. Maclaren has given us—*e.g.*, "The Witness to Christ of the Oldest Christian Writing," "The Troubled Christ," "God's Answer to Man's Trust," "Vessels of Gold and of Earth," and "River and Rock." The three sermons with which the volume closes, on Ephes. i. 18, *et seq.*, embolden us to hope that some day Dr. Maclaren will give us a work on the Ephesians, similar to that which he has published in the Expositor's Bible on the Colossians.

**THE CLIMBER AND THE STAFF.** Addresses to Young Men on the Christian Life. By Arthur Mursell. London: F. E. Longley, 39, Warwick Lane, E.C.

IT IS so long since we received a volume from the pen of Mr. Mursell that one which possessed but half the value of this would have found a cordial welcome. Its twelve addresses are full of wise, manly, and sympathetic counsel, such as must be helpful to those who essay to climb the steep and rugged paths of life. If vivid imagination, beauty of style, aptness of illustration, reverence for "the primal sanctities of life," glowing earnestness, genial humour, and kindly wit can render a volume attractive, Mr. Mursell's "The Climber and the Staff" should gain an exceptional popularity. We question whether Mr. Stead's absurd position as to "The Church of the Future" has anywhere been more effectively exposed than in Mr. Mursell's good-natured sarcasm.

**WOMANHOOD IN THE GOD MAN.** By Ernest Mason, A.T.S. London: Kegan Paul, Trench, Trübner, & Co., Limited.

MR. MASON'S title is not a peculiarly happy one, and to some minds, though certainly not to his, will savour of irreverence. So far as we can see, his argument implies nothing more than that all human qualities exist in their perfection in our Lord; that He has all the tenderness, the grace, the self-sacrifice, and the power of endurance which we find conspicuously in woman. The subject of the volume is, however, more comprehensive than the title, and embraces the worship of woman in heathenism, Roman Catholicism (Mariolatry), and Positivism, Woman and Christianity, and the Ministry of Woman. The work embodies the results of wide research and gives proof of vigorous thought. It proceeds on lines of its own, and is no weak echo of what other writers have advanced. We find much that is beautiful and suggestive in Mr. Mason's volume, and have little doubt of its obtaining a wide circle of appreciative readers. Mr. Mason is, we believe, the pastor of our church at South Shields, and Baptists will naturally feel a special interest in his work.

**THE ACTS OF THE APOSTLES.** (Expositor's Bible.) By the Rev. G. T. Stokes, D.D., Professor of Ecclesiastical History in the University of Dublin. London: Hodder & Stoughton.

IT CAN scarcely be matter for surprise that Professor Stokes has not been able to expound the whole book of the Acts in a single volume. He has restricted himself to the first eight chapters, and has not, therefore, reached some of the most momentous events in the history of the Early Church, such as the conversion of Paul, and the preaching to the Gentiles at Antioch. No indication is given as to the intended completion of the work, but we trust that it will, in course of time, be followed by an exposition—whether in one or two volumes—of chapters ix.—xxviii. The book which portrays the origin of the Christian Church and of its laws and ordinances must always have a special claim on our attention. Its study will enable us to solve many of the most pressing questions which confront us in the religious and social life of to-day. The fulness and force of its

teaching, and the diversity of the subjects which it brings before our attention, are indeed remarkable. The Christian preacher could not desire a more fruitful field. Most of the volumes in this series consist of expository sermons or lectures. This rather resembles a series of prelections from the Professor's chair. There is little minute exegesis, but a bold grasp of general principles, illustrated by apt historical instances. Many a finished structure may be built out of the ample materials which Professor Stokes has quarried and brought together. He writes as "a decided Churchman," but not offensively. He has nothing of the spirit of the partisan, nor is he blind either to the shortcomings of the Church or the strong points of Nonconformity. We refer elsewhere to his remarks on baptism. His treatment of some of the more crucial questions of the Acts—*e.g.*, the election of Matthias, the gift of tongues, the community of goods, and the defence of Stephen—is judicious, and for the most part satisfactory. He should perhaps have noticed the opinion of Steir and others, that in proceeding to the election of an apostle in the place of Judas before the Spirit was given, Peter outran his instructions. The defence of Stephen necessitates a theory of inspiration which is not invalidated by verbal discrepancies; and Prof. Stokes' position, substantially the same as Dr. Vaughan's, seems to us to meet all the requirements of the case.

A BIBLIOGRAPHICAL CATALOGUE OF MACMILLAN & Co.'s PUBLICATIONS FROM 1843 TO 1889. London: Macmillan & Co.

A CATALOGUE like this, though of necessarily limited interest, will be invaluable to the literary historian. It is indeed a guide to much of the best literature of the last half-century—whether in theology, physical science, or *belles lettres*. It is prefaced by a modest sketch of the progress of Messrs. Macmillan's house from its foundation in 1843, with interesting details as to the changes in the firm. Many of our readers are doubtless familiar with the "Memoir of Daniel Macmillan," by Thomas Hughes, and remember his and his brother Alexander's early connection with our own denomination. No publishers have a more successful or honourable record. To have issued the works—*e.g.*, of Archdeacon Hare, Frederick Maurice, Charles Kingsley, Archbishop Trench, Macleod Campbell, Bishop Lightfoot, Bishop Westcott, Dean Vaughan, Dean Church, George Wilson, Philip Hamerton, John Morley, T. H. Huxley, Mr. Freeman, Mrs. Oliphant, F. Marion Crawford, Mr. Shorthouse, Lord Tennyson, A. H. Clough, Matthew Arnold, Mr. Lowell—to say nothing of the Golden Treasury Series, the Globe editions, the English Men of Letters, the Men of Action, the Science, History, and Literature Primers—is no slight distinction. The information as to the dates of publication and the different editions of books will be of special interest to book lovers. The portraits of Messrs. Daniel and Alexander Macmillan will also be welcome.

THE ENGLISH ILLUSTRATED MAGAZINE, 1890-1891. London: Macmillan & Co. IN its illustrations this is without doubt the leading English magazine, and its letterpress is fully on a level with its illustrations. Authors and artists alike

have done their utmost to maintain the high reputation gained by previous volumes. The most important of the contents is Mr. Crawford's weird story, "The Witch of Prague," which, though based on a belief in hypnotism, and not altogether pleasant, is as powerful as it is daring—a work of undoubted genius. Of the short stories, Mrs. Clifford's "An Interlude," "On the Wane," and "Wooden Tony," are perhaps the most enjoyable. Of Mrs. Oliphant's paper on Edinburgh, with illustrations by Mr. George Reid, it would be superfluous to speak. There are articles of a similar class and of equal merit on the River Cherwell, Chiswick Past and Present, Cookham and round about it, Dartmoor, Norwich, the Queen's Private Gardens at Osborne, Winchester College, Harrow School, &c. Dean Spence's papers on La Grande Chartreuse and Tewkesbury Abbey are also worthy of special mention; as is Archdeacon Farrar's on Westminster Abbey. Articles on Trades Unions, on Cricket and Football, on Bookbinding, Working Men's Clubs, appeal to other classes of readers. Poetry is adequately represented by Mr. Swinburne, Mr. Lewis Morris, and Mr. Alfred Austin. A volume like this is a library in itself.

BACON'S ESSAYS, and Colours of Good and Evil. With Notes and Glossarial Index. By W. Aldis Wright, M.A. London: Macmillan & Co.

THE Golden Treasury edition of Bacon's Essays is unquestionably the best and most convenient for ordinary use. The Clarendon Press edition, edited by Mr. Reynolds, contains more elaborate notes and is more erudite in its philological investigations, but is not so well suited for that every-day reading in which students of these marvellous essays delight. The convenient size and beautiful type of this edition, together with the excellence of its note, will always ensure for it priority.

THE POETICAL WORKS OF JOHN GREENLEAF WHITTIER; with Life, Notes, Index, &c. London: Frederick Warne & Co.

THE complete poems of Whittier have hitherto been accessible to the English public only in a small edition which sorely taxed the eyesight and detracted from the pleasure of reading. Messrs. Warne have done well to include them in their popular "Chandos" Classics. Whittier is a poet whom it is good to know. He has a quick appreciation of the beautiful in nature and of the heroic in life. His verse is simple, vigorous, and musical. His moral fervour is contagious, and there breathes through all his writing a profound and practical faith. This is a convenient edition of his poetry, and for all ordinary uses sufficient.

THE BOOK OF PSALMS According to the Authorised Version. Metrically arranged, with Introductions, various Renderings, Explanatory Notes, and Index. London: Religious Tract Society.

THIS work is published anonymously, but we shall be surprised if the Introduction is not from the pen of one whose devout and cultured scholarship is well known to the readers of this magazine. It is exactly such an introduction as we should expect from a mind thoroughly conversant with modern research, but

neither dazzled nor bewildered by it. It contains references to a work so recent as Prof. Cheyne's "Origin of the Psalter," and shows how little reason there is to accept the learned Canon's conclusions. The analysis of the successive Psalms, the exegetical notes, with the illustrative extracts from modern travellers and commentators, will be universally appreciated for their terseness, their pith and lucidity. We should have preferred the text of the Revised Version, or of the Revised English Bible, although the Notes indicate the principal various renderings.

GEORGE FIFE ANGAS, Father and Founder of South Australia. By Edwin Hodder. With Etched Portrait by H. Manesse. London: Hodder & Stoughton.

MR. EDWIN HODDER, whose skill as a biographer is well known, has written another Life, which will prove not less interesting than his "Earl of Shaftesbury," "Samuel Morley," and "Sir George Burns." We cannot this month review the work, but must be content with transcribing Mr. Hodder's answer to the question, Who was George Fife Angas?

"He was one of the fathers and founders of South Australia; he originated the South Australian Company, the Bank of South Australia, the National Provincial Bank of England, and the Union Bank of Australia; he fought the battle of the slaves in Honduras and the Mosquito Coast, and obtained an Act of Parliament for their emancipation; he circumvented a reigning monarch, and stayed a despotic religious persecution; his foresight and shrewdness won for Great Britain the possession of New Zealand; he realised a large fortune, lost it in pure philanthropy, and after years of poverty and distress regained it fourfold through the reckless land purchases of an adventurer; he established the first Sunday-school in the North of England, was one of the founders of the British and Foreign Sailors' Society and other well-known institutions, and was, fifty years ago, one of the leading philanthropists of this country."

Mr. Angas, we may add, was a thoroughgoing and conscientious, but large-hearted Baptist.

THE CESSATION OF PROPHECY, and Other Sermons. By the late William Henry Simcox, M.A. London: Hodder & Stoughton.

It would have been strange indeed if the hearers of such sermons as these had not desired some memorial of a ministry which must have been singularly instructive and stimulating. Mr. Simcox gained no small distinction among Biblical scholars by his manuals on the language and the writers of the New Testament. His preaching bore traces of the same patient research, the same exactness, the same independence of judgment, and the same buoyant vigour. He frequently gave an entirely new turn to a familiar subject, as in his striking sermons on "The Eagles and the Carcase," and "War for the Sake of Peace." The Lent Lectures which treat of sin as a wrong done to Christ are full of wise and timely teaching. They discuss the sin of Peter, of Judas, of Caiaphas, of Pilate, of the multitude, and the sin of ignorance. Mr. Simcox, perhaps, made more frequent references than were necessary to the Church and the Prayer Book. But the Scriptures were plainly his supreme authority.

CHARLES HADDON SPURGEON. By Rev. J. Ellis. London : James Nisbet & Co.,  
Berners Street.

MR. ELLIS has naturally included in his series of "Lives that Speak" the narrative of one of the most distinguished and useful lives of our generation. He has, of course, to present an oft-told story, but he has done it in a manner which arrests attention and enforces the chief lessons in the career which he so sympathetically depicts. The book is written in an easy and familiar style, and abounds in anecdotes. There are one or two such errors as J. T. Lynch for T. T., Rev. J. Charlesworth for V. J. Nor is it well so frequently to begin sentences with which—"Which is a high style of life," "Which style of preaching," &c., &c.

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### LITERARY NOTES.

THE Rev. W. Robertson Nicoll, LL.D., announces a new literary monthly, *The Bookman*, the first number of which is to appear with the October magazines. The programme is a specially attractive one to book-lovers. The co-operation of many of our ablest and most popular writers has been secured. The idea of such a magazine is excellent; its title is apt, and in Dr. Nicoll's hands the execution is sure to be effective.

MESSRS. MACMILLAN & Co.'s announcements include two volumes of "Essays : Theological and Miscellaneous," by the late Bishop Lightfoot; "Village Sermons," by the late Dean Church; "Lincoln's Inn Sermons," 6 vols., by the late F. D. Maurice; "Introduction to the History of the Canon of the Old Testament," by Prof. H. E. Ryle; "Jerusalem," by Mrs. Oliphant; "A History of Early English Literature," by Rev. Stopford Brooke; "Tennyson for the Young," edited by Canon Ainger; &c.

MESSRS. HODDER & STOUGHTON will publish Dr. Stalker's Yale Lectures, "The Preacher and his Models"; "Sermons," by the late Dr. Macfadyen, with Memoir by Dr. Mackennal; "Fellowship with Christ, and other Sermons," by Dr. R. W. Dale; "The Unsearchable Riches of Christ," by the late Rev. J. F. Ewing, with Memoir by Prof. H. Drummond. We are glad to notice that among the volumes of the "Expositor's Bible" for the year Dr. Maclaren's first volume on the Psalms is to appear.

MESSRS. T. & T. CLARK, of Edinburgh, have issued the first volume of "The International Theological Library," under the editorship of Dr. Salmond and Prof. Briggs. The honour of writing the work, "An Introduction to the Literature of the Old Testament," has fallen to Canon Driver. Our notice of it we are compelled to reserve. Dr. A. B. Davidson, of Edinburgh, is to write the next volume, on "The Theology of the Old Testament." Other volumes are to be written by Dr. A. B. Bruce, Dr. A. M. Fairbairn, Dr. Robert Flint, Prof. Schaff, Prof. G. P. Fisher, Dr. Newman Smyth, &c. The undertaking is in every view important, and the successive volumes will be not less welcome than were those of the Foreign Theological Library.

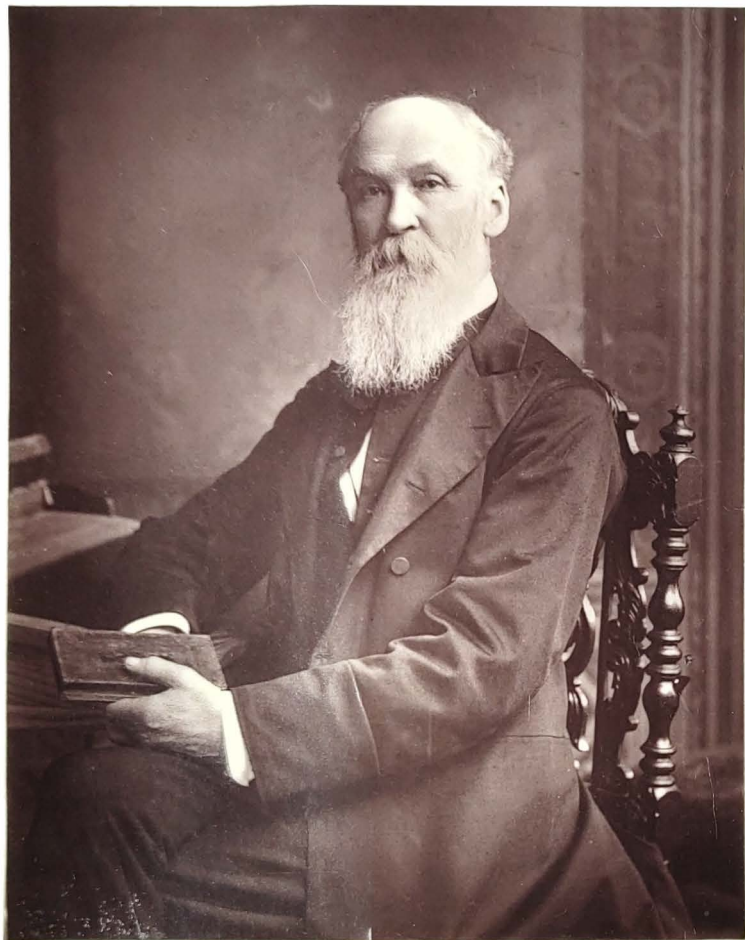


Photo by F. Lupton, Coventry.

I am yours faithfully  
W. J. Roseman



THE  
BAPTIST MAGAZINE

NOVEMBER, 1891.

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THE REV. W. T. ROSEVEAR.

THE portrait this month represents a prophet-like man, whose outward form gives true impressions of the soul that reigns within. You expect him to see visions, and he does. You look for a message from the eternal world, and you are not disappointed. You also anticipate that up through the firm rock of intellect there will spring a refreshing stream of feeling, and your anticipations are verified. As Elijah could shed light in the Sarepta home as well as bring down-fire on Carmel's altar, and could exert a fascinating spell on the young Elisha as well as confound Baal's priests—so he, whose face is pictured here, can easily pass from the exercise of a rare oratorical power to sympathise with household joys and troubles, and can win young minds to the service of God and humanity. He desires to be as a little child Godward, and manward, as a strong loving brother. He has just resigned the pastoral office in order that he may go up and down the laud declaring the Gospel, which it has been his joy so many years to preach; and it is fitting that at this time a sketch of him should appear in these pages as a sign of the gratitude felt by the denomination for long and faithful services.

The "Bibliotheca Cornubiensis"—a work which records the lives and literary productions of notable Cornishmen—states that the Rev. William Trenouth Rosevear was born at Grampound, April 21st, 1824. Contemplating the work of a Baptist minister, he studied at Helston, under the direction of the Rev. Charles Wilson, from 1844

to 1846, and at the Bristol College from 1846 to 1850. In April, 1850, he took charge of the church meeting in Cow Lane Chapel, Coventry. Mr. Rosevear was then, what he has always been since, a thoughtful and inspiring preacher. His teaching (like the city in which he has spent most of his life) has sent its roots into the past, while it has spread out its boughs to receive God's new light and air. The newspapers five-and-thirty years ago contained many eulogies on the young pastor. A reporter, writing about the May meetings of 1856, said: "The Rev. W. T. Rosevear speaks so thrillingly and eloquently that we feel disposed to lay down our pen and listen." In the spring of the next year a critic, commenting on a speech delivered in Bristol, declared: "Every sentence told; and it was edifying to see the unenvying energy with which the ministers on the platform led the applause won by the youngest man among them. Mr. Rosevear was untrammelled by a single note; he yielded freely to the inspiration of his theme, and rose by the pure force of his spiritual emotions to a height of eloquence which is but seldom attained. The metaphysician was for once lost in the orator; and though there was no idle declamation—still less any approach to clap-trap—though the thoughts were fresh and the phrases in which they were clothed at an infinite remove from the technicalities and conventionalisms of ordinary religious appeals—the audience followed the speaker with the freest sympathy, and echoed his climactory periods with cordial enthusiasm. These results were not secured by any artifices of elocution, but by the genuine earnestness of a man whose mind asserted a native familiarity with the lofty in conception and the grand in fact. There was throughout a rich vein of evangelical purity, but this Divine element was commended by the scintillations of a gorgeous imagination, and by the triumphant exertions of a rare intellectual power." The opinions of this critic have been shared by thousands who in various parts of the land have listened to orations uttered on great occasions by Mr. Rosevear. On Slavery, on Temperance, on Missions, on the Relations between Science and Religion, on Scepticism, on Religious and Civil Liberty, he has effectually lifted up his voice. Articles in magazines, pamphlets, sermons, speeches, on these and kindred topics, exist as testimony to the value of the service rendered to his generation, apart from the faithful and conscientious performance of the duties belonging specially to the pastoral office.

In October, 1856, the foundation stone of St. Michael's Chapel was laid. The new building was opened the next year, and in it Mr. Rosevear preached till November, 1862, when he left Coventry to undertake a charge at Abingdon. From Abingdon he removed to Glasgow, in August, 1869. June, 1872, saw him back again in Coventry. He returned to his first love. Coventry must be a good place to live in, for not a few ministers have been content to unite their fortunes with those of the city "for better, for worse—for richer, for poorer;" the names of Francis Franklin and John Sibree will be suggested to our older readers. On resuming his ministry Mr. Rosevear found that the chapel was burdened with a debt of £1,600. Speedily prosperity was enjoyed, and the incubus was removed. To celebrate the extinction of the debt there was held, in April, 1873, a public meeting, over which the then Mayor, W. H. Hill, Esq., presided. The other speakers included Dr. Brock and Mr. Charles Vince—described by the chairman as "two stars of the first magnitude—not in bodily presence, although Providence had been very generous to them in that respect—but in intellectual and spiritual power."

The second period of Mr. Rosevear's labour in Coventry lasted for nineteen years. It is more than two-score years since he settled there, and he retains that uncorruptness of mind and that zeal for Christ which characterised him at the first. Of the services rendered outside his own congregation, the most notable have been those connected with our colleges and great societies. Students have hailed his presence with marked enthusiasm, feeling that the spokesman of the hour was a man keenly alive to current questions as well as conversant with extinct speculations. His has never been a stagnant mind. He has not suffered himself to be immured in any system of philosophy or theology. He has believed in the living God, and has looked for His present inspirations. He could not exclude himself from the mental movements belonging to this restless century. A spiritual home he has had; but its doors have opened on the street, and hospitality has been freely exercised. Young ministers have discerned in Mr. Rosevear an adviser qualified to give counsel by warm sympathy, by intellectual eagerness, by spiritual depth, by loyalty to truth, by ardent aspirations for private rectitude and public honour.

Some of his college addresses have been published. They palpitate

with devotion to Christ and men. They are rich in metaphor; they are wide-reaching in thought; they read like the utterances of a seer; they are faithful messages to those looking forward to the highest kind of ministry to men. In one of them he unconsciously gives a portrait of himself as a teacher of moral and spiritual truth when he describes the true teacher as possessed of "certainty, sympathy, comprehensiveness, and intensity." His doubts have been only as mists upon the solid mountains. He has heard the waves of an untraversed sea breaking at his feet in the darkness, but he has not been dismayed, and he has stretched out helpful hands to rescue the drowning. Celtic by birth and temperament, his thinking has been of the intuitional order, and the logical faculty has ever been hard pressed by poetic impulses. His is just the personality which charms and sways young thinkers. He has accordingly been a favourite in college halls. As a public man, bound at times to oppose men and measures, his action has been both frank and fair. Honest have been the blows—noble the weapons. "Truest friend and noblest foe" is a line that may be read in association with his name.

One is tempted to speak of the patient heroism with which the retiring minister has borne domestic trials, but that is a subject too private and sacred for public comment. We cannot, however, neglect the fact that a public career so elevated must have rested upon strong hidden supports. The good Lord Himself ministers secretly to His servants, and how often it is His pleasure to use the home to help the man whose speech gives us new courage! In the month of April, 1852, Mr. Rosevear was united in marriage to one who, by mental and spiritual sympathies, was thoroughly fitted for fellowship in Christian labours—Hannah, daughter of Richard Culley, Esq., of Norwich. On a bright Easter morning, five and a half years ago, the minister's wife passed upward: absent from the body, she was present with the Lord in supernal light. Christendom was filled that day with the cry, "Christ is risen! Christ is risen!" She, too, arose. She had been the sharer of her husband's trials and triumphs through the whole term of his service up to that hour. From Dr. Brock's Norwich congregation she came—with a geniality like his—to make a new home rich in intellectual and spiritual beauty. To her influence is traceable much that evokes admiration in the subject of this sketch. For a long time she was an

invalid, and bravely, uncomplainingly, she bore her sufferings, never losing interest in the Kingdom of Christ, never unready to receive those confidences which sorrowing or rejoicing visitors felt drawn to communicate. Her room was an oratory. She had been set apart to aid us all by prayer. How helpful to a man who proclaims the beauty of holiness to have continually near him one upon whom the beauty of the Lord our God has come!

Mr. Rosevear's retirement from official duties does not imply the relinquishment of Christian work. Still possessing a virile and springy mental energy, an alert interest in social, political, and religious affairs, an unabated desire for usefulness, and still retaining a goodly measure of physical vigour, it may reasonably be hoped that he is only changing one form of service for another, and that, freed from pastoral cares, he may benefit many congregations instead of one. At the meeting, recently held in Coventry, to say farewell to Mr. Rosevear, St. Michael's Chapel was filled with representatives of all the churches and principal institutions of the city which has had for more than a generation the great advantage of a noble ministry illustrated by a simple, pure, and chivalrous life. Added to a denominational reputation, Mr. Rosevear has enjoyed an unusual amount of local affection and esteem. Men of all creeds have been one in their expressions of admiring regard. May the Baptist churches be always blessed with ministers such as he to represent their interests, and to show the way by holy living as well as by eloquent teachings! In the dawn he heard the applause of those who were quickened in mind and heart by his thrilling speeches; all through the day he has had the confidence of his comrades; at eventide he receives the congratulations of his peers who with him have marched and fought, and the no less cordial tributes of admiration offered by younger men who wish for themselves a career as honourable and a character of similar elevation, purity, and generosity. At eventide may there be light—a fine sunset to a worthily filled day! Surely there will be, and then a finer day and no setting sun.

W. J. H.

## FAITH LEADING TO OBEDIENCE.

“Do we, then, make void the law through faith? God forbid: yea, we establish the law.”—ROM. iii. 31.

THIS question is at once the oldest and the newest of questions. It was asked long ago; it is asked continually to-day. It was charged against our Lord that He encouraged neglect of the law. His reply was: “I am not come to destroy, but to fulfil.” All human obligation is fulfilled through faith in Christ. The charge that salvation through faith breaks down moral law and the sense of human obligation is now reproduced.

Not long since, a paper in New York, making high claims for itself, said: “The present generation may be characterised as a time when professed Christian men break down in character; this is the result of three centuries of preaching salvation through trust in a Redeemer.”

Moral law is the same at all times. It is the same as in the time of Moses. The ceremonial law and the ritual enforce the moral law. The existence and inexorableness of the moral law is everywhere proclaimed and corroborated by history. The present generation is characterised by the conception of law. All things act according to their own laws; law prevails everywhere. There is an effort to assimilate all statute law to moral law. The essence of character rightly understood is the fulfilment of law.

Do we, then, make void the law through faith?

Salvation consists not in avoiding law, but in conforming to it, in fulfilling it. Does Christianity fulfil or violate the law?

I.—What does faith, as a principle, do toward the fulfilment of law? There are various kinds of faith. We believe a statement; we believe a person; we believe in a person; we believe on (or into) a person, exercising restfulness of soul on him. The word used in reference to Abraham in the Old Testament is stated by philologists to carry a weight of meaning such as cannot be expressed by any one word in modern language.

We exercise personal trust on Christ in reference to the work that He came to do. And what did Christ come to do? He says to us, “Come unto *Me*.” Christ is an insoluble problem on any other

supposition than His Divineness. Either He was a simpleton, or He was a person exercising Divine authority. Faith is trust in Christ, is reposeful confidence, the surrender of ourselves to be guided and governed by Him. This makes us possess all that He possesses. There is a moulding influence in friendship. We become like to Him whom we love, and in whom we trust.

II.—What does Christ propose to do for us? What do we believe on Him for? We do not simply believe His statements, but we believe on Him as one who has come to do something for us; we put faith in Him for the remission of our sins. He has borne the penalty of sin. We are told that the remission of sins on the ground of faith is arbitrary. This is not so. Christ brings to us the remission of the sins that are past and enables us to render obedience to law for the future. Thus this remission in the highest sense fulfils the law. Christianity forgives by law. Does the sense of forgiveness obliterate moral sense? The consciousness that God has accepted us gives rise on our part, to love and obedience. Penalty does not reform, but the hope of something better, a love for something better, obliterates the penalty—namely, the effect of sin upon our character, and imparts power to resist temptation in the future. We not only have our penalty remitted, but we receive a new impulse, a new power. Every energy of the soul is summoned to obey the law; righteousness is not alone imputed; it really exists; it is also imparted.

III.—That the law is not made void is seen by remembering who is Christ. He is the only being without fault. He explained the law, He illustrated it, and He was it.

We are thankful to science for showing that law is not something made up for a given end. God never *made* a law. He simply declares the law as it is in His own nature. If you ask, what is moral law? read the Sermon on the Mount. Christ was the only being who could look men in the face and ask: "Who of you convinceth Me of sin?" Is there anything in Christianity to allow men in sin? There is no power like faith to make men righteous. The whole world was dark when Christ came. To-day, Christ is living and is revered as never before; and it is His personal character that is lifting up the world. The great moral feature of our time is the prominence that is given to the personal Christ.

Now, a religion that offers Him as an example does not break down law. Salvation through faith is gratuitous ; but faith gives us personal righteousness. That which you trust in makes your character. Hence, how inexcusable are we, if, under such an influence, we disobey God, and forfeit the salvation which He offers. Christ came that we might believe in Him, and, in believing in Him, might be righteous.—E. G. ROBINSON, D.D., in *National Baptist*.

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## THE REPRINT OF CAREY'S "ENQUIRY." \*

MR. JOHN JAMES SMITH, of Watford, has rendered, not only to our Foreign Missionary Society, but to the denomination at large, a useful service by his reprint of Carey's famous pamphlet on "The Obligations of Christians to Use Means for the Conversion of the Heathens." The reprint is one of Mr. Smith's contributions to the Centenary celebration of next year, and no more fitting or seasonable contribution could have been made. This Centenary edition of the pamphlet is a facsimile of the original edition, enriched with a graceful introduction from the pen of Mrs. Smith (it is an open secret that this part of the work is hers), detailing the circumstances which led Carey to write the pamphlet, the existence of which was for long known only to himself, and whose publication was delayed for "want of means" until a certain Mr. Potts generously offered to bear the expense of printing it himself rather than let the public be deprived of the opportunity of considering a subject so important. Many of us have heard of this remarkable "Enquiry," from the references frequently made to it, but few of us have seen it. Dr. George Smith, in his "Life of William Carey," affirms that it "has a literary interest of its own, as a contribution to the statistics and geography of the world, written in a cultured and almost finished style, such as few, if any, University men of that day could have produced ; for none were impelled by a motive such as Carey had."

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\* "An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens." By William Carey. Reprinted in facsimile from the edition of MDCCXCII., with an Introduction, entitled "How William Carey Was Led to Write His Pamphlet." London : Hodder & Stoughton.



Carey's motive resulted from his profound sense of the sins and sorrows of the world apart from Christ; from his belief in the salvability of the heathen even in their most depraved condition, and from his overmastering conviction that it was the duty of Christians to seek their salvation. It is, therefore, easy to understand the form his argument took; but not so easy to understand the hesitancy with which it was received, and the unwillingness of even devout Christians to commit themselves to it. Carey's soul was glowing with a sacred passion; he mused, and the fire burned. There was kindled within him a Divine enthusiasm. He spoke as a man inspired, and yet his impassioned pleas were received with a caution—not to say an incredulity—which would have frozen to death a smaller or less heroic man. It is interesting to learn that, on the occasion of his recognition services in Leicester in 1788, Carey read his "Enquiry" to his assembled friends. He spoke of it to his brethren in the ministry, and of the statistics he had collected. "Be not in a hurry to print them: let us look over them and see if anything can be omitted, altered, or added." Well may Mrs. Smith remark that it is rich to read of this reception of Carey's grand idea. Equally delicious is Ryland's comment: "We found it needed very little correction." No, what it did need was neither a cold, qualified approval, nor critical correction, whether argumentative or statistical, but action. This was what Carey asked for, and was bent on obtaining. Men who, in theory and sympathy, agreed with him thought he was too eager and in too much of a hurry. Even after his great sermon at Leicester, which has furnished the motto of our Society—*Expect great things from God, and attempt great things for God*—there was risk of further delay; and it was only in consequence of his imploring appeal to Andrew Fuller, made in an agony of distress, that the resolve which has done so much to change the face both of Christendom and heathendom was taken—viz., "That a plan be prepared against the next ministers' meeting at Kettering for the establishment of a society for propagating the Gospel among the heathen." Thus was launched the Society which has made both the Church and the world its debtor, on the memorable October 2nd, 1792. It is, in some respects, amusing to hear that members of the London churches were willing to assist the design as individuals, but refused formally to take up the Society lest *they should commit the*

*whole denomination!* This was strange ground for sturdy champions of Independency and Congregationalism to assume. There is surely more than a dash of Presbyterianism in it!

In the course of his pamphlet Carey inquires whether the commission given by our Lord to His disciples be not still binding on us. He takes a short view of former undertakings; gives some account of the present state of the world; considers the practicability of doing something more than is done, and the duty of Christians in general in this matter. Every one of these points is discussed with a fulness of knowledge, a cogency of reasoning, and an aptness of illustration which it would be difficult to surpass; and even to-day we can wish for no finer incentive to missionary zeal. Take, for example, the following:—

"It must undoubtedly strike every considerate mind what a vast proportion of the sons of Adam there are who yet remain in the most deplorable state of heathen darkness, without any means of knowing the true God, except what are afforded them by the works of nature; and utterly destitute of the knowledge of the Gospel of Christ, or of any means of obtaining it. In many of those countries they have no written language, consequently no Bible, and are only led by the most childish customs and traditions." "Barbarous as these poor heathens are, they appear to be as capable of knowledge as we are, and in many places at least have discovered uncommon genius and tractableness." "It is also a melancholy fact that the vices of Europeans have been communicated wherever they themselves have been; so that the religious state of even heathens has been rendered worse by intercourse with them."

Carey makes short work of the objection founded on the dangers of encountering barbarism:—

"It is no objection to commercial men. It only requires that we should have as much love of the souls of our fellow-creatures and fellow-sinners, as they have for the profits arising from a few otter-skins, and all these difficulties would be easily surmounted. After all, the uncivilised state of the heathen, instead of affording an objection *against* preaching the Gospel to them, ought to furnish an argument for it. . . . Would not the spread of the Gospel be the most effectual means of their civilisation?"

Carey was no narrow-minded sectary, but he saw clearly enough that denominational action is, as things then were and still are, a necessity:—

"In the present divided state of Christendom, it would be more likely for good to be done by each denomination engaging separately in the work, than if they were to embark in it conjointly. There is room enough for us all, without

interfering with each other ; and, if no unfriendly interference took place, each denomination would bear goodwill to the other, and wish and pray for its success, considering it as, upon the whole, friendly to the great cause of true religion ; but if all were intermingled, it is likely their private discords might throw a damp upon their spirits and much retard their public usefulness."

With one other extract we bring our article to a close :—

"In respect to contributions for defraying the expenses, money will doubtless be wanting ; and suppose the rich were to embark a portion of that wealth over which God has made them stewards in this important undertaking, perhaps there are few ways that would turn to a better account at last. Nor ought it to be confined to the *rich* ; if persons in more moderate circumstances were to devote a portion, suppose a *tenth*, of their annual increase to the Lord, it would not only correspond with the practice of the Israelites, who lived under the Mosaic economy, but of the patriarchs, Abraham, Isaac, and Jacob, before the dispensation commenced. Many of our most eminent forefathers among the *Puritans* followed the practice ; and if that were but attended to now, there would not only be enough to support the ministry of the Gospel at home, and to encourage village preaching in our respective neighbourhoods, but to defray the expenses of carrying the Gospel into the heathen world."

It will be a good thing if our congregations generally can in some way or other become acquainted with the contents of this admirable pamphlet. Parts of it might be read with profit at our missionary prayer-meetings and missionary services. It is in many respects as applicable to our day as it was to Carey's, and its perusal cannot fail to ensure rich and gracious results during the Centenary year.

J. S.

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## CARNAGE AND BLOODTHIRSTINESS IN THE OLD TESTAMENT.

THE seventh chapter of the second Book of Samuel is a very notable chapter, and often read for our edification. Here we have, at last, after long years of disastrous discord between king and prophet, a soothing picture of State and Church in perfect harmony. Here is the pious purpose of David ; and Nathan addressing the king with a singular and unqualified assurance of Divine favour. Here is David replying in language of the most admirable piety—manly, reverential, dignified, humble, sincere.

At the end of the seventh chapter we usually stop reading. But if we read on, only two sentences more, we shall be startled by an

amazing incongruity. For immediately after comes the massacre of the Moabites, related, as so many of these bloodthirsty episodes are narrated in the Old Testament, without a hint of disapproval, and with a brevity that seems to us unfeeling. Here is an act of the man who has just moved our admiration by his high spiritual piety. He smites the Moabites; and having their army in his power, he slays after the battle, in cold blood, two out of three of them; and, to save the trouble of counting, makes them lie down in their ranks, and measures them off with a tape, two-thirds for death, and one-third to keep alive.

Reading this book with my pupils, and feeling that they could not but be struck by the contrast, at least, between this cruel act and the pious words that precede, I felt bound to offer them some remarks on the problem suggested inevitably by this and similar passages. Such a problem cannot, and must not, be left unnoticed, even by young students. It is scarcely consistent with the belief we hold concerning this book that we should read it expurgated of everything that shocks our sensibilities or does violence to our moral sense. The Old Testament is not to be treated as a book from which a judicious choice can amass a collection of edifying incidents and remarks; so that, having compiled your florilegium, you may pass by the rest unnoting, or with a cursory explanation that explains nothing. No doubt the difficulty that is felt in regard to these narratives of inhumanity is exaggerated by ignorance, and can be in part dispelled by a little enlightenment. They can be nothing but grievous and unintelligible so long as one remains without some sort of measure of the enormous distance that separates an Old Testament worthy from a modern Christian. But it is scarcely satisfactory to refer vaguely to the difference between those times and these without some effort to conceive clearly in what that difference consists. Merely to take the historical standpoint greatly diminishes the magnitude of the difficulty. But there remains enough to cause perplexity to many readers, who are not likely to find adequate help in the gingerly fashion of treatment with which (in dealing both with critical and moral difficulties) such a book as the "Speaker's Commentary," for example, has been not unjustly reproached. The present writer is able to avow that he can now read about the slaughter of the

Amalekites and other unfortunate people, whose blood reddens so many pages of the Old Testament, without the misgivings he used to feel. Whether he can help to relieve the discomposure of others is, of course, another question.

Let us first put the case against David and the historian as strongly as the truth permits. We cannot help remembering that David was of Moabite descent (through his great grandmother Ruth), and that a few years before he had put himself under an obligation to these Moabites, asking and receiving from them protection for his old father and mother, when he was himself a hunted outlaw, and unable to shelter them from Saul. We may hope that it was only of the fighting men of the Moabites that David slew two-thirds. But, unhappily, we cannot pretend that he was incapable even of the more horrid massacre of women and children. For earlier we read that David went up and made a raid on the Geshurites, and the Gezrites, and the Amalekites; and David smote the land, and *left neither man nor woman alive*. This was a *raid*—that is, these lives were taken without provocation, and for the sake of plunder. And, worse still, the reason why he was so careful to kill every inhabitant is given, and it is this: it suited his convenience to tell a lie to the King of Gath, pretending that he had taken this plunder from his own countrymen; and he therefore killed all the witnesses who might have convicted him of falsehood. And this lie was part of a scheme of meditated treachery he was forming against a man from whom he had besought and was then receiving friendly protection.

This was the man who wrote many of the psalms that are sung in Christian churches; nay, some of these very psalms are songs of triumph that may have been inspired by such a victory as this. Further, so far from the historian being conscious of the incongruity between the piety of David in the seventh chapter and his inhumanity in the eighth, it seems evident that the juxtaposition of these passages is not accidental; the victories are recorded here as being the first striking fulfilment of the Divine promise.

It is easy to urge that no historian is bound to express a moral judgment on every act he records; that the absence of blame does not imply approval; that we have a bare chronicle of events, and must look for the moral standard to other passages where incidents

are related in detail. This plea scarcely avails for a history written as the Books of Samuel are written; at the most, it only clears the historian. But Nathan? When David afterwards stole Uriah's wife and compassed Uriah's death, Nathan knew how to awaken the slumbering conscience of the tyrant. Why was he silent now? If provision was made to rebuke the chosen king, why was he not rebuked when he made himself a patron of rascals, and supported his followers by robbery; when he added in Jerusalem more wives to the six he had kept at Hebron; when he dealt treacherously with Achish; when he massacred the Amalekites; when he massacred the Moabites? In fact, the voice of moral judgment is *not* silent about David. It is scarcely unfair to hold that the prophets and historians who remind us again and again that he was the man after God's own heart, by that reiteration do condone the acts they do not expressly blame. Reading the history fairly, as it is written, we cannot easily escape this conclusion, to state which thus is to confront the difficulty honestly: that though David was a man capable of the most passionate remorse, though he did repent most movingly when he became conscious that he had done any evil in the sight of God, yet for such acts as the massacre of the Moabites he never repented, for them he was never rebuked; he lived and died perfectly unconscious that in them he had merited the displeasure of God.

After such a statement of the charge against David, it is only fair that we should try to imagine the points that might be made by David's advocate, if it were possible to arraign him now for these barbarous acts. "You do not understand," he might say, "the conditions under which we lived. You have means to define and maintain national rights, and to keep the peace of nations; you have frontiers, and maps, and foreign offices, and international law. In our day, a nation was obliged to be continually fighting for its existence. We did not fight for ambition; we did not covet empire; but the state of society was such that there was no middle course between conquering other nations and being conquered yourself. We might have preferred mere national independence without aggression; but that was just what we could not have. David did not create these conditions; neither could he escape them. You, too, fight, and with much less reason. And your fighting is just as bloody as ours, though you think yourselves so much more humane. You have

invented weapons of destruction a hundred times more rapid and deadly than the honest old bow and spear. You have seen at Wörth or Gravelotte as much blood spilt in a single day, on a single field, to gratify the ambition of a worthless adventurer, and satisfy an unreasoning national enmity, as David shed in all the wars by which the independence of the chosen people was established, to the lasting benefit of the race. A man in our time, though he fell by the sword, at least got his fighting for his risk; we did not set unfortunate soldiers in a row to be shot down by guns a mile off without a chance of honour or a taste of the fierce joy of battle. For we loved fighting then; not as you love it, but as your Viking forefathers loved it. You have a thousand pleasures that in our simpler lives were unknown; for the sake of them you cling to life. You have no sympathy with the spirit of the warrior, and you feel a compassion for his death that would have been unintelligible to him. You are more sensitive to pain, more timid of death; what is cruel now was far less cruel then."

To such effect an advocate might speak, trying to make us see that David and Joshua are not to be judged as we judge Clive or Napoleon; that we are indeed so far removed from them that our judgment is ignorant and impertinent. To this we might answer: "We will not blame David for his wars; we have warriors too. We do not envy them their trade, nor justify all their acts; but at any rate they do not slay captives. We are ashamed of Waterloo; that is, we are conscious that an immense deal of wickedness, somewhere, must have gone to make such carnage; but we are much more keenly ashamed of Glencoe." If we pressed that, I imagine David's friend would answer that such a distinction was quite unintelligible to him. A man who went to battle went to the risk of death; that risk he accepted cheerfully, counting the fighting worth it. If it went against him, what difference did it make to him whether he was slain in the onset, or put to the sword after a surrender at discretion? Why then should it make any difference to the conscience of the man that killed him?

So the discussion might proceed, till it came practically to this: that David and other Old Testament worthies were barbarians; their cruel acts are to be excused—or, let us rather say, neither excused nor condemned, but left unjudged, like the cruelty of a hawk or a tiger—

because they were the acts of barbarians. True, the laws of righteousness are eternal. They are eternal in the mind of God, but not in the conscience of man. The laws of linear perspective are eternal; at least, they are derived from natural laws in which we cannot conceive the possibility of change. Yet though we blame the humblest art student now if he breaks those laws, we do not so blame Van Eyck for his bad perspective; not that the law did not exist in his day, but that it was not known. It is a most familiar truth that mankind has developed morally as well as in other respects, and that in regard both to other virtues, and especially to their capacity for humanity, men have progressed so constantly that the lapse of a few generations makes them unfit judges of their ancestors' acts.

Now all this may be reasonable enough, and fairly to the point; but the difficulty, after all, has not yet been really met. We are speaking of David—not of Achilles. The difficulty is not that a given man 3,000 years ago committed, without misgiving, a terrible outrage, but that David did it, and that David who did it is one of our great religious teachers.

Is this a stone of stumbling to faith? Is it to be added to the unexplained mysteries of our religion, on which we are to say as little as our enemies will let us? We shall maintain, on the contrary, that, fairly considered, this Jewish cruelty supplies a reason to support our faith in the Old Testament. It is a difficulty, not for us, but for our adversaries.

Here are two indisputable statements about David. First, there is no doubt about the reality of David's religion. He *was* a very spiritually minded man; he *had* attained regions of meditation which it is the constant ambition of men who value religion to reach. The other fact is, that in respect of humanity (and, indeed, of other virtues, of good faith, and purity, and, perhaps, equity) he was very far, indeed, behind the worst of us.

What is the conclusion that can be legitimately drawn from these facts? We submit that we have here a convincing proof of that which it belongs to the Christian faith to hold concerning the ancient Jews—namely, that they were a people whom God chose, to teach to them rapidly religious truth, which, by other nations, was to be attained only by such slow processes as those by which mankind has been intellectually raised from ignorance to enlightenment. We will



try to put this point plainly, at the risk of putting it perhaps rather too bluntly. If we compare the backwardness of David (and other Old Testament saints) in humanity and in other elements of *morality* with their forwardness in *religion*, we can account for their religious proficiency (so to speak) only by assuming for them that direct communication from the mind of God which we call inspiration.

The Psalms were composed by a man who, to speak plainly, can be rescued from charges of brutality and cruelty, which might place him with Nero and Jeffreys amongst the infamous monsters of history, only by the plea that he was more than half a savage. What! these beautiful psalms, with their delicate spiritual insight; these psalms, that are not merely the greatest religious poetry, but the only religious poetry that is both great in achievement and considerable in mass, written by a savage? A savage, the greatest spiritual poet for all ages! It is impossible! 'Yes, impossible—unless he was inspired by something more than genius.

There is another inference that shall be briefly suggested. Religion and morality, however intimately connected, are yet distinct. Religion has been defined as "morality touched with emotion." As though religious truths were merely moral truths set off by a certain sort of eloquence, embellished with the aid of a particular set of metaphors, enunciated with a certain licence of personification. We, too, believe that religion and morality are so connected that to separate them is to kill both. Yet we do not hold that of two men the more pious is necessarily the better conducted; it is sufficient to recognise that the pious man is, morally also, better than *he* would be if he were not pious. But if religion is nothing but morality touched with emotion, how came it about that David, confessedly the chief of religious poets, a man penetrated through and through with the finest spirit of piety, was the murderer of the Amalekites and the Moabites?

C. A. VINCE.

NOTE ON THE AUTHORSHIP OF THE PSALMS.—As what is written above is in part of the nature of an argument, it may be objected that we have no right to assume anything that is not commonly admitted; and that David's authorship of many of the psalms vulgarly attributed to him is disputed. It might be sufficient to answer that the twelve psalms which the learned Schnapsius ascribes to David, or even the six-and-a-bit which the still more erudite Schnapsius allows to be Davidic (at least until the exhaustion of his first edition gives him the opportu-

nity for a yet more striking display of acumen), furnish sufficient basis for the argument. But, whatever conclusions these ingenious persons may form as to the authorship of this or that psalm, surely the ascription of so many psalms to David by the Jews themselves means *something*. It cannot have been mere wanton conjecture. It means that David was at least the known and recognised founder of the school of lyric poetry represented in the Psalter. The spirit of the Psalter is the spirit of David. And if David's psalms are not in the Psalter, what has become of them? That he wrote and published (by introducing them into the temple service) many psalms, and that he gained a great reputation thereby, no one questions. He established a tradition of psalmody which was admittedly continuous down to the construction of the Book of Psalms. When a great poet is also a king and a popular hero, his compositions have an uncommonly good chance of surviving. Why were they omitted by the editor? Surely the enormous *à priori* probability that a large number of his psalms would survive and would be included in any collection may be fairly set against many linguistic objections. Of nearly sixty orations bearing the name of Demosthenes about one-third are now considered to be not his. There is nothing improbable in this; the existence of a large body of his speeches made it inevitable that any Athenian speech that survived anonymously would be attributed to him. But a critic who should dispute the authenticity of nearly all the speeches would be manifestly overreaching himself; for the very notoriety which makes the attachment of other people's speeches to Demosthenes a reasonable hypothesis also makes it certain that very many genuine speeches of his must have survived. After all, the simplest explanation of the existence of a statement is that it is true—the simplest, and not always, perhaps, the most improbable. Unfortunately, it is so simple, that no reputation for *scharfsinnigkeit* is to be gained by maintaining it.

C. A. V.

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## THE ORTHODOX GREEK CHURCH.

SOME twenty years ago, a distinguished English clergyman of liberal tendencies gave great offence to his brethren of the Ritualistic order by declaring that while it might be a comfort to some minds to exchange brotherly embraces across Atlantics and Pacifics with bishops of very corrupt churches, tolerated because they were Episcopal, it would to him be a far more blessed sight if English Nonconformity might be kindly accosted by English Episcopacy, and if the shadow of fraternity abroad might be the reflection of the substance of fraternity at home. Fraternity with Sweden or Greece or Abyssinia was a figment to which he could no more expect to give shape than he could secure one Parliament for England and Italy and America. The High Church party have always

regarded Nonconformists as heretics and schismatics, and the idea of exchanging brotherly embraces with them was warmly resented. Union with Rome would have been welcomed, and in many cases would be welcomed still, but Rome will not have it. To the abettors of Papal authority, the supercilious Anglican, equally with the despised Dissenter, is outside the Apostolic Succession, and guilty of the sin of rebellion. As Rome was impervious, many Anglicans turned their attention further east, and thought it might be possible to enter into closer and more vital relations with the Orthodox Greek Church. This Church had at any rate its hierarchy, its properly constituted bishops. Its forms of government offered no invincible barrier to the idea of union, and it was contended that its doctrines and usages were equally favourable to it. What these doctrines and usages are very few Englishmen can say. There is a substratum of truth common to all Christian churches and creeds; there are principles held only by some churches; there are principles peculiar to each. The peculiarities of the Greek Church and the extent to which they would allow or prevent the reunion of Christendom are matters on which the majority of Englishmen are far from well informed, though there is an impression, which is assuredly well founded, that the idea of a corporate union of the Greek and Anglican churches is altogether chimerical.

It is no part of our present purpose to give a detailed account of the principles and practices of the Greek Church, but merely to lay before our readers some specimens of its prayers or forms of worship. There has lately appeared in an English translation a *Synopsis*, or synoptical collection of the Daily Prayers, the Liturgy, and Principal Offices of the Greek Orthodox Church of the East, under the editorship of Katherine Lady Lechmere. Prefixed to the translation is a commendation of the work from his Beatitude Monsignor Nicodemus, ex-Patriarch of Jerusalem, from which we infer that it has been undertaken with the view of drawing the two communities named into closer sympathy with each other. The editing of the *Synopsis* in the English tongue is declared to be a work pleasing to God, "for so long as the matters relating to the Eastern Church and to the Anglican Church be not mutually known, the question of reunion is vainly mooted." The translation of dogmatic and liturgical works is a "great and godly undertaking," which will cause

many prejudices to disappear. An introduction of considerable length and of decided interest has been furnished by J. Geunadius, Envoy Extraordinary and Minister Plenipotentiary of H.M. the King of the Hellenes at the Court of St. James's, and from it we learn many facts which have in no other place been so distinctly stated. The multiplicity, the diversity, and the complexity of the services of the Greek Church must, even to those who have been trained to use them, be somewhat confusing. "The books of liturgies, offices, prayers and hymns, which the priest and the reader have to consult and draw upon in order to complete the service of any one day in the year, form of themselves a small library, and the manner in which these services are to be used is so complex and intricate, that the Church has provided a special guide called the *Typikon* (Regulation Book), in itself a bulky volume." Every day of the year has its own services, being dedicated in the calendar to one saint, and often to more than one. Each day of the week, again, is connected with incidents in our redemption, and often the festivals cross the regular services of the week-days, so that several offices have to be combined into one. These services were originally intended for the use of monasteries, and hence their complexity. The monks, having nothing else to do, would thus be kept well employed. But a routine which could easily be accomplished by monks would be impossible to men and women in the stress of active life. At one time there were seven daily services; now they have been reduced to three—the vespers, the matins, and the liturgy, the day being reckoned from evening to evening, after the manner of the Jews. Three liturgies are in use—St. Basil's, used in convents and on particular days; St. Chrysostom's Ordinary, used throughout the year; and that of the Presanctified, used on Wednesdays and Fridays in Lent. The Greek Church does not allow the use of musical instruments, but regards them both in Greece and in Russia with feelings akin to horror. The worshippers stand during the service. They are not provided with prayer-books, as they are too bulky; but they may procure them if they will, and can follow the fixed portions of the service in a *Synopsis*. No audible responses are made by the congregation. The priest's functions seem to be performed very mechanically. He "repeats the prayers for the most part in so low a voice as hardly to be heard by the congregation on whose

behalf he offers them up. This practice has originated in the idea which has also given rise to the appellation of *Μεσῖται* mediators, as priests were designated in the early years of Christianity." This is a thoroughly sacerdotal conception. The prayers and hymns are divided into upwards of thirty classes, while the books which contain the different services number eleven or twelve. A translation of them would indeed be a herculean labour. The *Synopsis* now before us is of great value as a guide, and contains many prayers and offices which have not previously been translated. Some of these are, as we might expect, singularly beautiful and expressive, such as satisfy the highest and most stringent requirements of liturgical worship; but the impression left on our minds by the book, as a whole, is that it would be immeasurably easier for the Greek and the Romish churches to unite than it could possibly be for the Greek and the English. The sacerdotalism of these services is strongly pronounced. The saints' days are virtually as numerous as the days of the year, and the reverence paid to the saints is perilously akin to worship. From the scandals of the confessional the Greek Church is free, though its sacrament of penance requires confession to a priest. No indulgences are allowed, but prayers for the dead are commonly offered. The Mariolatry of the Greek Church is as marked as is that of Rome. We are aware that no dogma akin to that of the immaculate conception has been formally propounded, and that nothing is said of the "assumption of the Virgin." But such a dogma is the logical outcome of scores of hymns and prayers which we find in this *Synopsis*. In fact this aspect of the work will be a surprise to the majority of readers who may have had no means of acquainting themselves with the actual forms of the services in use. Mary is lauded as the advocate of the salvation of our race. Prayer is offered to her, and she is urged to plead with her Son for mercy to the penitent. "Cease not to implore that our sins may be forgiven." She is "the wall and shelter of those who come to her;" "the unshaken support of faith and honoured gift to our souls." She is "more honourable than the cherubim and infinitely more glorious than the seraphim." "What shall we call thee, O full of grace? Heaven? for thou didst cause the Sun of Righteousness to spring forth."

"To thee, O Virgin, the chosen guide, thy servants sing a

triumphal song ascribing thanks to thee for deliverance from evils; and since thou hast an invincible might, deliver us, we beseech thee, from every ill, that we may cry unto thee, Hail! unmarried Bride!"

She is appealed to to effect deliverance from evils in this life and in the terrible day of judgment. "We see the holy Virgin as a light containing a lamp manifested to them that are in darkness for kindling immaterial fire. She leadeth all into divine knowledge." She is "the precious crown of pious kings, the august boast of reverend priests, the unshaken pillar of the Church, the untaken bulwark of the kingdom, star making the sun visible, through thee creation is made new." "Reverently we stand in the house of our God and exclaim, Hail! Queen of the world! Hail, Mary, Lady of us all! Hail among women, the undefiled and good! Hail, fiery pillar, leading mankind to the life above!"

"Let us miserable sinners turn with fervour to the mother of God, and falling before her show our repentance. Queen of heaven, have compassion on our sorrow; without thee we perish on account of the multitude of our sins. Reject not thy servants who, having no other source, place their hope in thee." "Not in the protection of men do I trust, but I trust in thee, O holy Virgin." "O Queen of all the world, grant my prayer." "It is very meet to bless thee, the holy Virgin, the ever blessed and entirely spotless and the mother of our God, more honourable than the cherubim. . . . Mute be the lips of those who have no faith, and will not reverence the image painted by the apostle and hierarch St. Luke of thee, O Leader." "Since we have not daring on account of our many sins, do thou, O God-bearing Virgin, pray Him that was born of thee: for the mother's prayer availeth much to procure the Lord's clemency."

Dr. Littledale describes the Holy Eastern church as "the most conservative of Christian communities, the august parent whence all other churches, even Rome itself, derive their origin, their constitution, and their rites," and to a large extent his description is valid. In regard to various features which we are compelled to class among the corruptions of Christianity, grave and mischievous departures from the simplicity which is in Christ, it must be frankly confessed that the Greek Church is "the mother, and Rome the daughter," and it is with such a church as this rather than with the Presbyterians of Scotland or the Nonconformists of England that the

Anglican party yearns after union. In view of the Romeward tendencies of the Anglicans, we cannot profess surprise at the fact, which, after all, is an expression of the sense of kinship. The Greek Church plainly has a daughter in one section of the English Church, and it is, of course, natural that the daughter should avow her descent. How far the nation would tolerate the union is another and very different matter.

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## BUDDHISM IN ITS RELATION WITH CHRISTIANITY.

*(Continued from page 449.)*

IT will not be necessary for our purpose to pursue the course of Gautama Buddha's life much further. It may be summed up in a few brief paragraphs. For seven days after attaining complete enlightenment, he remained sitting on the ground, cross-legged, under the Bo-tree, engaged in meditation, and in the blissful enjoyment of the knowledge he had acquired. Three times other seven days followed of deep contemplation and happiness, when he came to the resolution to leave his seclusion, and give to mankind the boon that had fallen to him. The love of his fellow-men prompted him to delay the eternal bliss that was now within his reach, and to defer his entrance on Nirvana, till he had enriched mankind with the four Truths he had so painfully acquired.

He set forth for Benares to find his old ascetic companions, and soon converted them to the new gospel. These were his first disciples, and became the nucleus of that band of monks which soon gathered round him and carried the new faith into all parts of Hindustan. His first sermon was delivered in the deer park in Benares, and is held in much reverence to this day. It may be interesting to copy this brief discourse as a sample of the instructions given by the great teacher:—

“There are two extremes, O monks” (their proper name is Bhikkhus), “to be avoided by one who has given up the world—a life devoted to sensual pleasure, which is degrading, common, vulgar, ignoble, profitless; and a life given to self-mortification—painful, ignoble, profitless. There is a middle path, avoiding both extremes—the noble eightfold path discovered by the Buddha, which leads to insight, to wisdom, to quietude, to knowledge, to perfect enlightenment, to final extinction of desire and suffering—Nirvana.”

I have already quoted the four great truths on which Buddhism rests. The full knowledge of them can only be attained by perseverance in the noble eightfold path—viz. (1) right belief; (2) right resolve; (3) right speech; (4) right work; (5) right livelihood; (6) right exercise or training; (7) right mindfulness; (8) right mental consecration. And as all life, in its manifold forms, is suffering, the complete cessation of life, with all its desires, energies, and passions, is the cessation of suffering. Thus the aim of life is attained. This is Nirvana.

It seems strange to us that such a doctrine should find acceptance, and yet it quickly spread. It promised relief from the burdensome and sanguinary code of the Brahmins. It proclaimed the universal equality and brotherhood of man, and thereby broke the yoke of caste. It satisfied the craving of the perplexed and dissatisfied for rest, and seemed to open a way of escape from the manifold ills of time. It demanded purity of life in the midst of a demoralised social state, and to a great extent lifted the duties of morality from the mud of degradation, wretchedness, and misery into which the grossest idolatry, lust, and passion had plunged society. It was a reformation of manners and social relations, and was hailed by all in whom there lingered a spark of conscience and a sense of right and wrong.

For forty-five years Gautama Buddha is said to have pursued diligently, with his disciples, his missionary career, itinerating and teaching in the numerous towns and villages of Northern India. Multitudes resolved to take up the begging-robe and bowl, and live lives of poverty and self-denial; many entered the viharas, or monasteries, which were built in large numbers, to be enabled in seclusion to meditate and to escape the lusts, passions, and contaminations of the world. The valley of the Ganges was filled with his adherents, and after his death his disciples carried his doctrines, with his relics, to other lands.

At length, when about eighty years of age, his end drew near. His death occurred at Kusinara, some eighty miles from Kapilavastu, his birthplace, and tolerably clear accounts remain to us of the last few days of his life. On his journey he rested for a short time in a grove, the gift of a goldsmith of the place to the monastery, named Chunda. The story runs that Chunda provided for his midday meal a dish of rice and indigestible pork. He started for Kusinara in the



afternoon, but had not proceeded far when he felt ill and was obliged to rest. Soon afterward he said to his favourite follower, "Ananda, I am thirsty"; and they gave him water to drink. Reaching a river he rested again, and bathed, for the last time. He then felt that he was dying. Lest Chunda should be reproached for giving food unmeet for a weak and an aged man, he directed Ananda to tell Chunda that in a future birth his reward should be great. Reaching Kusinara, his companions laid him on a couch between two sal-trees, with his face to the south, a position in which his images often present him. He spoke freely of his life and doctrines, and gave some final instructions to his monks. To Ananda he said :

"O Ananda, I am now grown old and full of years. My journey is drawing to its close. I have reached my sum of days. I am turning eighty years of age; and just as a worn-out cart, O Ananda, can only with much additional care be made to move along, so, methinks, the body can only be kept going with much additional care. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one beside yourselves." With many similar words he comforted his friends as they ministered to his wants. "Then the Blessed One," says the chronicle, "addressed the brethren and said: 'Behold, now, brethren, I exhort you, saying, Decay is inherent in all component things! Work out your deliverance with diligence!'"

"This was the last word of the Tathâgata."

"He fell," adds the ancient record, "into a state between consciousness and unconsciousness. And passing out of the state between consciousness and unconsciousness, he fell into a state in which the consciousness both of sensations and of ideas had wholly passed away."

"Then the venerable Ananda said to the venerable Anuruddha: 'O my Lord, the Blessed One is dead!'"

"'Nay, brother Ananda, the Blessed One is not dead. He has entered into that state in which both sensations and ideas have ceased to be'" (p. 115).

The Buddha had reached Nirvana.\*

The chief men of Kusinara burnt his body with the ceremonies allotted to a universal ruler, which the Buddha claimed to be. His ashes were distributed among eight princes, who built large structures, called stupas, over them.

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\* A legend states that when Buddha died, there was an earthquake, terrible and awe-inspiring, and the thunders of heaven reverberated through the sky. The very gods of heaven proclaimed: "Transient are all the elements of being; birth and decay are their nature; they are born and dissolved; then only is happiness when they have ceased to be" (Williams, p. 51).

It is not within the scope of the purpose I have in view to pursue the subsequent history of the system founded by Gautama Buddha, or to recount its growth and spread over many lands, nor to tell the story of the preachers by whom the faith was propagated, or describe the councils that collected and settled the laws (or Dharma, as they are called) of the Buddhist profession ; nor to explain how by degrees the various orders of the completed system of later centuries, branched out into laymen, novices, monks, nuns, or Arhats, or those who had arrived at such a stage of moral perfection as to be entitled, in a succeeding state of existence, to the final heaven of Nirvana.

I shall now merely attempt to test the value of the fundamental tenets of Buddhism in their relation to Christianity by asking three questions, and marking the answers that the two systems give.

I.—Was Buddha a man or a god ? The first answer to this question is that Buddha nowhere claims to be anything other than a man—a man, indeed, enlightened, gifted with a perfect knowledge of truth, and, by his intense studies and meditations, beyond all other men acquainted with the way of life.

The second answer is that Buddha did not believe there was a God who was self-existent, eternal, and supreme. He, indeed, speaks of beings dwelling in unknown localities existing outside the circle of human life ; but as all being is transient, in process of constant evolution and dissolution, these beings, whatever their attributes and powers, were subject to decay and death. In no true sense were they gods. Much less could Buddha himself claim the attributes of deity, seeing that he himself was the subject of birth and death, and the blessedness which he aimed to attain was a “ state in which both sensations and ideas have ceased to be.”

Gautama Buddha was therefore no god, and to his credit, let us add, he made no claim to that august Name.

That multitudes of his followers worship him and speak of him as God there can be no doubt ; but how little an intelligent Buddhist recognises this belief let the following incident indicate.

Once in conversation with a Buddhist in a temple in Ceylon I asked how it was that, since Buddha had now no intelligent or personal existence, he could offer supplications at his shrine with the hope of an answer to his prayers ? In reply, he said : “ It is true that Buddha can neither hear nor know my prayer, seeing that he

is non-existent ; but I am like a man casting my seed into the ground ; the earth is conscious neither of the existence nor the nature of the seed I commit to its keeping ; nevertheless it germinates and grows to maturity, and I reap the fruit, I know not how or why, and my devotion obtains its reward."

We shall presently see the nature of this faith ; but it is evident there is in Buddhism, as thus presented, either in theory or practice, no God.

The third answer to the question whether Buddha is God, is found in the fact that Buddha did not believe or teach that man had a soul or spirit existing apart from the attributes and faculties of the human frame. That there is a pure, incorporeal spirit, whether human or Divine, he held to be incapable of proof. The assertion that any soul or ego exists was an error. He therefore made no claim to be God, and whatever act of worship his adherents may practise, it has no virtue, and is addressed to a being that does not exist.

And now, turning to Christianity, I need scarcely remind you that it is the primary article of the Christian faith "that God is, and that He is a rewarder of them that seek Him" ; that He is the Father of spirits, and hath made man in His own image.

The Christian faith teaches that Jesus Christ is the Son of God, the image of the invisible God, the effulgence of His glory, and the very image of His substance, upholding all things by the word of His power ; that in Him were all things created in the heavens and upon the earth, things visible and things invisible ; that the Lord Jesus Christ claimed and exercised Divine powers and authority ; that, although once clothed with humanity, and becoming thereby subject to death, yet He rose from the dead, for He could not be held its captive, and is now seated at the right hand of God, clothed with all power in heaven and earth ; that He is both the wisdom and power of God, and that by His Spirit His followers are filled with the knowledge of His will in all spiritual wisdom and understanding.

Whatever credit, then, we may choose to give to Gautama Buddha for his keen insight into the causes of existence, and for his pure life and teaching, he cannot be placed side by side with the Lord Jesus Christ. Behold ! a greater than Buddha is here ! Gautama's brightest illumination must pale its effulgence in the presence of the true

Light, before Him who said, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." The light of Buddha was quenched in death; but Jesus the Son of God abideth for ever.

II.—The second question we have to ask is, What is life and its issues? The answer of Buddha to this question has, perhaps, been sufficiently indicated. It may be briefly summed up in the words of Sir Monier Williams:—"Life is merely one link of a series of successive existences, and inseparably bound with misery." The tyrannic law of Karma, or necessity, rules every series, until the desire for existence is destroyed, and man fades out of being as the flame of an exhausted lamp dies at noon. And how is this desire destroyed? By the suppression of desire; by self-mortification and an ascetic life; by rigid austerities and abstinence from every lust. As all life is itself misery, misery can only cease with the cessation of life, and the continuance of successive existences can only be prevented by the sacrifice of the desires and pleasures of life. Thus the reward of the most complete attainment of moral purity is the cessation of existence. A holy life has for its term *death*, irreversible and eternal. And this stage of perfection in death is only reached after many successive lives of purity and holiness. So desire in man slowly dies, and Nirvana is at length attained.

And what is Nirvana? Is it an immortal and a blessed life of conscious happiness and eternal joy? Not so. At the best it is a state of eternal unconsciousness and the death of individuality of being.

Need I contrast this view of human existence with that with which we are familiar in the pages of Holy Writ? The Christian is in full sympathy with the Buddha's darkest views of the sorrows of time, and the miseries of man's lot on earth. He, too, knows how transient and evanescent are the joys of human existence, and how man is born to trouble as the sparks fly upward. He, too, can take up the lament that the pride of the longest life is but labour and sorrow, for it is soon gone, and we fly away. But a light shines upon man's path across the ages, and it comes from the throne of God. The Lord liveth, and He can show us the path of life. At His word the wilderness is clothed with flowers of joy and love. In His light we see light, and the path which the Son of God has trodden is rich with hope and watered with the streams of heavenly fruitfulness.

We learn that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward," and songs of joy burst from the lips of the most agonising death-bed as the dying one enters the dark shadow which precedes the dawn.

And this brings us to our last question :

III.—What has Buddha to say of death and its issues? A life without God is naturally followed by a death without hope. To know God is eternal life; to deny His existence is to destroy the only chance of a life to come. No voice is heard to issue from Buddha's grave; its conquest is complete, and from its fetters there is no release. Corruption has wrought its deadly purpose, and has won a dreadful victory. Death reigns, and there is none to dispute his sway. The cry of dying humanity echoes along the walls of being: Is there no hope? and the dreadful question finds no response. Darkness, impenetrable and eternal, settles down on lost and suffering man. Corruption and death hold in deadly grasp their victim.

But what saith the Gospel of Christ? I will only quote a few of its words of light, life, and joy. "We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." "We all shall be changed in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall come to pass the saying that is written, Death is swallowed up in victory." "And I saw and beheld a great multitude, which no man could number, standing before the throne, and before the Lamb, arrayed in white robes, and palms in their hands, and they cry, with a great voice, Salvation to our God, which sitteth on the throne, and unto the Lamb," "and God shall wipe away every tear from their eyes, and death shall be no more."

BUDDHISM IS ETERNAL DEATH—CHRIST IS ETERNAL LIFE.

[For the chief facts of the above paper I am indebted to the writings of Sir Monier Williams, the Rev. Thomas Hardy, and Mr. Turnour.]

E. B. UNDERHILL.

## THE PREACHING OF CHRIST CRUCIFIED.

“But we preach Christ crucified.”—1 Cor. ii. 23.

(OUTLINE OF A SERMON.)

WE are all of us familiar with the conditions of life at Corinth—the dissensions in the Church, the false philosophy and the Jewish bigotry around it. The dissensions were partly doctrinal and partly personal—the result of a narrow and mischievous preference of one leader of the Church, or of one preacher to another. Of the external foes, the Jews were perhaps the most active. They “required a sign,” a physical miracle, as if the realm of matter were higher than that of spirit. They clung to their old ritual, and were scandalised at the idea of a suffering Messiah. The Greeks, on the other hand, philosophised. They claimed to be seekers and representatives of wisdom, disciples of culture, apostles of sweetness and light. They admired eloquence, adopted rhetorical methods, and insisted, like the literary critics of to-day, on perfection of form. In opposition to them the Apostle said, “As for us we preach Christ.” We, *i.e.*, who form the Church of Jesus Christ and have entered into the communion of saints, who are labouring for the world’s salvation, for the moral and spiritual elevation of men. Our great instrument, our “method,” is the preaching of the Cross, and we trust neither to ritual, nor to philosophising, neither to music nor to any other of the arts, but resolutely keep to the method which “it hath pleased God” to appoint. Take each word of the text separately, for the simplest plan of dealing with it is the best. We preach; we preach Christ; we preach Christ crucified.

I.—We *preach* or proclaim. There is in the word a reference to the contrast of verse 17, “Christ sent me not to baptize, but to preach the Gospel.” Baptism, like the Lord’s Supper, has an important place to fill; but it is not a saving, a life-giving, or regenerating rite. There is nothing in that contention to militate against our position as Baptists, but only against hyper-baptism. Baptism is not on the ground of this sentence to be slighted. If Christ did not send us to baptize by immersion, He did not send anyone else to do it by

sprinkling ; and if Christ did not send us to baptize people on a profession of their faith, He certainly did not send anyone to baptize without such a profession. But rites must not, and in view of this passage cannot, be exalted to a place of pre-eminence. Salvation does not depend upon, nor is it effected by them. The idea of preaching is that of announcing as a herald, involving, therefore, (1) the delivery of a distinct and definite message as opposed to speculations and theorisings of our own ; (2) a message uttered with confidence and with a tone of certainty, as being not the thought or guess of the herald, but the sure word of God who sent him. We report that which we have seen and heard, and speak according to that which we have received ; (3) a message delivered with earnestness, because of the momentous issues dependent on its acceptance. It is a matter of life or death, there being no other name than Christ's given among men whereby we can be saved.

II.—We preach *Christ*, not something about Christ, but Christ Himself. A Person, not a system of theology, or an elaborate creed. The Gospel is before all things else the manifestation of a person, and not the mere unveiling of truth, however sublime. Christianity is Christ. His word as He contemplates the needs of man and the work that has to be done for men is that of the great " I AM "—I am Light, I am Life, I am the Bread of Life, I am the Good Shepherd, come unto ME. Christ is not only the revealer of God, but is Himself the revelation of God, and to understand the contents and appreciate the force of that revelation we must know Him. He is our life, its source and sustenance and energy. His precepts are the rule we obey. His promises are the foundation of our hope ; His love is the inspiration of our obedience ; His approval is our joy and reward ; His character is the object of our constant imitation, and to be like Him is heaven. It must, therefore, ever be the business of the herald, be the conditions of the world what they may, to proclaim Him.

III.—We preach *Christ crucified*. His death does not scandalise us as it did the Jews. It is the most prominent feature in His career, the crown of all that He had done, the embodiment of His Spirit in its highest form. His death, so far from interfering with or closing His work, was His work. He came into the world to die. On its human side Christ's death was the action of wicked men, but there is a Divine side to it: " He was delivered up by the determinate counsel

and foreknowledge of God." He died as a sacrifice for sin. He who was one with God as well as one with us, in full sympathy with the Divine righteousness as well as with human need, bore our sins, made atonement for them, rendered possible their forgiveness to those who repent and believe. He is our redemption; and, unless we proclaim that fact, our preaching will be but as sounding brass and a tinkling cymbal.

What then do we expect to accomplish by such preaching as our text demands?

1. It is *the efficient means of human progress*. Paul believed in progress. He deplored the ignorance, the vice, the misery, the slavery, the superstition, and other evils that then existed. He was aware, too, of all the remedies that had been proposed, and had probably thought of many that had not then taken definite form; but in view of the world's needs and the world's possibilities, he deliberately said, "We preach Christ." The Gospel touches life at absolutely every point, and necessarily enlightens, liberates, civilises, and saves men.

2. The preaching of Christ crucified *is a centre of spiritual unity*. Let men cling to the Cross and they are Christians. They may differ widely on other points, ecclesiastical and doctrinal. But the Cross makes and keeps them one. No other matter has the same importance.

3. It supplies us with *the ideal of responsible life*. The Christ it sets before us is our exemplar. We are to be as He was, to have in us the mind that was in Him, and not to be content with an easy-going religiousness or with a selfish escape from penalty. Love to Him is the strongest of all spiritual dynamics, enabling us to do things to which our own strength is not equal, and for which we have naturally no liking.

4. *It points out the one ground of acceptance with God*. This, though named last, is not least; indeed we cannot rightly follow Christ without it. We must know Christ as our peace. Remission of sins past is granted that we may be set free, and in that fact we have a motive unto holiness. God's smile is an infinite delight.

JAMES STUART.



## SUNDAY MORNINGS WITH THE CHILDREN.

## XI.—THE CENTENARY MEDAL.

ON one of the benches in Hyde Park, one summer's morning, there was seated an old man who had been a soldier, and had on his breast a silver medal. A little girl, seeing he had a kindly eye, went up to him and asked: "Why do you wear that beautiful bright medal?" With a smile, he replied, "Because I served my Queen and my country by going to the war, and was one of the troops that once gained a glorious victory." "But what did you do?" the little girl continued, "to gain the victory?" He answered, "I do not know exactly how much I did. I went where my captain led me, and did what my captain told me." This is the way a battle is won, each soldier simply obeying commands. One may do some great heroic deed, and another equally brave may not have the chance of doing such a deed. But when the triumph comes, all who had obeyed orders share the glory, and each one receives a medal. So is it in this great war in which all who love the Lord Jesus Christ are soldiers, fighting against sin and sorrow. When we give our hearts to Him, we take Him as our Captain. Some He commands to go to one place and some to another. One He bids do one thing and one another. Some He sends to India, to China, to Africa, and to other places where men and women and children are miserable because they do not know of His love. And some He bids collect money to support these missionaries, whom Jesus Christ sends out to make the heathen good and happy. A number of children have done their part in collecting for the Mission Centenary Fund. And to each of those who sent in the cards they had received there is given this beautiful Centenary medal.

Where did the medal come from? The metal of which it is made lay for hundreds of years down in the darkness under ground, in a rusty condition and mixed with earth, so that there was not a sign of its clear silvery beauty. Men sunk a deep mine and went down, and with strong tools dug out the ore. They brought it up to the daylight, then they put it into a fierce furnace, then it had to go through a long process, and, at length, it was completely transformed to this beautiful object, that glitters so in the light, that we all prize and delight to possess as something very precious. That reminds us of a very beautiful story that is told about the beginning of our Missionary Society. William Carey, who was the first missionary, compared India to a deep mine, and said he was going down to dig the precious metal, but the Christians at home must hold the ropes. You who collect money are holding the rope. Now, if one who had never heard of its being done were to see a handful of the rough, hard rocky ore, and was told that it could be changed into this bright medal with its inscriptions, he would say it was impossible. So in that day many men, even Christian men, when they saw the wretched condition of the people in India, their hard hearts, their heathen darkness, their ignorance, and their wickedness, would never believe they could become beautiful Christians. But our missionaries went to them

and worked in various ways, and through the grace of God not a few only, but great multitudes, have been brought out of the darkness, and purified from their sins. There are in India now, and in other mission-fields, many holy men and women, and children too, who are living beautiful lives; their characters as much changed as the ore of the mine has been changed to make these medals. And some saved by Jesus Christ have reached heaven, and there they abide in the Father's house beloved by Christ and happy for evermore. In heaven all is perfect, and unless they had been changed and made very beautiful and very holy, they could not enter there.

Look at the medal, what is stamped upon it? The answer depends upon the side you look at. As I look I read "Baptist Mission Centenary, 1792-1892." Someone standing opposite and looking at the other side might say, "No, you are quite wrong, the reading is 'Carey, Fuller, Marshman, Ward,' not a word about the Baptist Mission; you do not speak the truth." Then I might say, "It is you who are speaking what is false. There is no sign of the name of Carey, but something about the house at Kettering; how can you talk such nonsense? Have you no eyes? Can you not read? I am sure I am right and you are wrong." And so a dispute would arise. In this, although we contradicted each other, both would be right. For no one can see both sides at the same time. Now this is the secret of a great many disputes. Persons look at things from different sides. Let us learn not to be so ready to contradict and blame others. All quarrelling is foolish. To most subjects there are two sides, and wrangling generally results from one person looking at one side, and another looking at the other side, and so their opinions do not agree. This is true of the Mission enterprise, which has two sides—the work at home and the work abroad. Some people just see that there is a Missionary Society in this country. It seems to them like a large house, but they cannot see what is going on within. They see the trees and railings round about, but have no idea of what work is being done. So they do not care to help. They have only looked at one side. Then there are some people who only see the other side. Let us turn the medal over and look at it. You understand its meaning. There is an open Bible in the centre. From that Bible there go out rays of light in every direction, all round about Africa, and India, and China, and the West Indies. It carries civilisation up the Congo River, is overturning the ancient superstitions of India and China, and has struck the fetters off the slaves in Jamaica and hung them up with the cruel overseer's whip, never to be used again. There are some people who cannot help seeing this, but do not see that it is the result of the Missionary Society in this country. You children have been taught to see the two sides of the question. You know that Bible light is going forth, and you know that the work abroad has to be sustained by work at home, so you send your little gifts to this great and blessed enterprise.

In conclusion, I am anxious that you should learn this lesson from the medal—that very beautiful and very valuable things may be made out of very rough material. But it has to be passed through the fire, and sometimes receive severe treatment. This is also true of human souls. Carey, Fuller, Marshman,

and Ward were all poor boys ; not one had what we call a good education ; each gave himself to Jesus Christ in early life, and each was a truly great man on earth, and each, we believe, has received a crown of glory in heaven. Carey was a poor cobbler. Fuller was a farm-lad. Marshman was a shop-boy at a bookseller's. Ward was an orphan, the son of a carpenter. They all passed through tribulation, and patiently submitted to all the discipline of God. Every one of you has a soul made in the image of God, though now like ore in a mine, in darkness and impure. And souls are precious. Redeemed by Jesus Christ, if you give your hearts to Him, He will make you pure, He will make you beautiful, He will make you bright. He will stamp upon you His own name. And in heaven, if not on earth, you shall be numbered amongst God's precious things for ever.

J. HUNT COOKE.

## NOTES AND COMMENTS.

**T**HE BAPTIST UNION AT MANCHESTER.—The Autumnal Session of 1891 affords indisputable proof of the continuous growth and increasing influence of the Union. Its meetings have never, we believe, been so largely attended, and have never been characterised by a deeper enthusiasm or a more earnest spirit of consecration. Applications for hospitality were received from upwards of 1,300 ministers and delegates, and though there were many failures it was computed that upwards of 1,100 were in actual attendance. It can have been no holiday task for Dr. Maclaren and the Rev. J. T. Marshall, the Revs. J. E. Roberts and R. Handford, Mr. Hugh Stevenson and others, to make the necessary arrangements. The thanks of the whole denomination are due to them for the cordiality and zeal which they threw into their work. Without their generous and unstinted labour, the success in which we all rejoiced could not have been attained. The welcome at the Town Hall was marred only by one fact, that the hall was too small for the ministers and delegates and their hosts. It was uncomfortably crowded, and many had to go away without being able to obtain even standing room. The fraternal greetings from the Congregational, the Presbyterian, the Methodist, and other Free Churches tend, at any rate, to foster a kindly spirit and to draw the Churches nearer to each other. Our sympathies are largely with Dr. Mackennal in his desire to see the Congregationalists and Baptists united, but we are convinced that such an union can never take place by our giving up the Baptistery. Dr. Mackennal cordially acknowledges that our position is more difficult than his, inasmuch as while Congregationalists recognise the validity of our baptism (immersion on a profession of faith), we cannot recognise the validity of theirs. Some solution of the difficulty, which does not involve the sacrifice of individual convictions and personal loyalty to Christ on either side, may yet be found. And, in any case, it is well that the subject should be kept definitely before us.

**THE FOREIGN MISSIONARY DAY.**—The Tuesday was, as usual, devoted to our Foreign Missions, and rarely has there been a day more memorable. Dr. Clifford's

sermon on the Sovereignty of Man ; Dr. Maclaren's incisive and telling address ; the speeches of Mr. Grenfell, on Central Africa ; Mr. Rouse, on India ; and Dr. Glover, on China ; Mr. Charles Garrett's sermon in the afternoon, and the valedictory service in the evening, with that admirable address from the Rev. R. H. Roberts, afforded an intellectual and spiritual treat, richer and more varied than can often be secured on one day. It was a happy circumstance which placed ' Carey's Enquiry ' in the hands of Dr. Maclaren, and enabled him to direct attention to its timely re-issue. We could not avoid contrasting the cautious reception the pamphlet first met with, and the enthusiasm evoked by the mention of it now. What would Carey have thought of such a conference as that over which Dr. Maclaren presided ? How he would have delighted in the enforcement of his plea in the terse and forceful sentences and glowing epigrams of the chairman ! He would have found a missionary hero in Mr. Grenfell, and have acknowledged Mr. Rouse as in the Apostolic succession (especially when he pleaded that work in India is a branch of our Home Missions), while the speech of Dr. Glover, with its vivid picture of the needs of China, its tender tremulous sympathy, and its passionate devotion, would have lifted him into the third heaven. Surely the Baptists of to-day will prove themselves worthy sons of worthy sires. Mr. Rickett, Mr. Baynes, and Mr. Myers must have no disappointment during the centenary year. Mr. Rickett's brief speech at the close of the Conference, on the duty and privilege of using rather than of accumulating wealth, was worthy of being printed in letters of gold. We trust that in cases not a few it will be engraved on the fleshy tablets of the heart. May it not be feared that conscientious, not to say generous, giving, is a grace that few of us have attained, and that many of us have not " even begun to think " about it yet ?

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THE PRESIDENT'S ADDRESS.—Colonel Griffin received a welcome which shows what a firm hold he has on the affections of his brethren. He discoursed in a bright and cheerful strain, and with commendable brevity, on " The Greater Forty Years," the title having been suggested by Dr. Clifford's presidential address on " The Great Forty Years." The title is the only thing in Colonel Griffin's address we did not like. We are, of course, one with him in his view of our material and spiritual progress since 1851, and in his hopeful forecast of the future. We admire his unflinching fidelity to Christ, his unflinching courage, and his practical wisdom. But when we remember what the events of the great forty years were—the most stupendous that have occurred or can occur—we feel that Colonel Griffin's title is inaccurate, and that the idea underlying it might have been more happily expressed.

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OUR COLLEGES AND SOCIAL QUESTIONS.—The spirit of reform is in the air. Dr. Culross, in a paper which displayed all the fine qualities of his mind, advocated changes in our collegiate system which in some quarters will be regarded as radical. But many of them must in course of time be made. We were sorry that this question—which, from a denominational standpoint, is of far greater moment than even Welsh Disestablishment—was dismissed without discussion. It has

awakened a wide-spread interest, and, had there been opportunity, several brethren would have delivered their minds upon it. The next best thing is that the subject should be discussed at our spring meetings in London, but we ought to have had the best thing. We are thankful that Mr. Lockhart insisted on a discussion of Dr. Clifford's paper on the Christian Conception of Society. That paper, like all Dr. Clifford's productions, was brilliant, epigrammatic, and abounding in admirable suggestions. But many of its statements were unguarded and open to serious misapprehension. Dr. Clifford is one of the best and truest men we know, and his zeal has "enthused" many. But his position was not defined with sufficient accuracy. He did not always mean what his words seemed to mean, and interpretations were put upon some of his sentences which he would certainly repudiate. His position did not command universal assent, and it would have been a misfortune, both for Dr. Clifford and the Union, had the closure been too rigorously applied. The distinction between the Church and the Kingdom of God ought, when drawn, to receive more careful definition; and we should remember that for entrance into the Kingdom our Lord insisted on a man's being born again. Social order is not exactly identical with the Kingdom of God, and it was not, as we read the Gospels, the foremost object of Christ's ministry. Had the Rev. G. S. Barrett delivered his sermon at Manchester instead of at Southport, he would have had many sympathisers when he affirmed that the new interest taken in social and political problems may to some extent have drained away our interest in the conversion of men. It need not do so; it should not do so, but that there is a risk of its doing so is indisputable. As Dr. Maclaren wisely said at the closing meeting in St. James's Hall: "We are all one in the recognition of the fact that the Gospel of Jesus Christ does not reach its final triumph when it simply deals with individual life, but is intended to leaven, to sweeten, to ennoble, I was going to say, to deify—and the word would be literally correct—human society by having previously performed the same processes on the individuals who compose it. . . . The lesson for this day for us is, as it seems to me, to deepen and intensify our own efforts for—and I use the good old-fashioned word with all the meaning that our fathers gave to it—the conversion of individual men, and then to seek the regeneration of society."

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LADIES AT THE UNION.—Our space forbids mention of the Conferences on Sunday-school Work and Local Preaching. The papers by Miss Farrer, M.B., B.S., and Miss Edith Angus on Women's Work among the Poor formed one of the most noticeable features of the session. Not only were the papers of great excellence in themselves, clear in thought, orderly in arrangement, and concise in expression, but they were quietly and effectively read. Our contemporary, the *Christian World*, usually well informed, reports that, as with the Baptists at Manchester, so with the Congregationalists, for the first time a lady found her way on to the programme as reader of a paper. If this means that it is the first time ladies have appeared on our platform in this capacity, the correspondent is mistaken. We have previously had the gratification of listening, amongst others

to Marianne Farningham and Mrs. Edward Medley, while there has always been the Zenana meeting, large and enthusiastic as this year, which the ladies have practically had to themselves.

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THE HOME MISSION MEETING in Dr. Maclaren's chapel (which was well filled) was an indication that our churches are more fully alive to the importance of this as well as of Foreign Mission work. Sir J. J. Harwood, who has been thrice Mayor of Manchester, struck the right key in his opening speech, which was racy and practical, full of apt illustrations and telling points, though it was, perhaps, a little too long. It would have been a wise arrangement to have placed Mr. Thomas Platten first on the list of speakers, and have allowed him all the time he needed to tell the story of his rough start in Norfolk. It would, under any circumstances, have been difficult for him to follow a speaker so unconventional, and breezy, and so able to excite an audience as the Rev. S. F. Collier, the leader of the Wesleyan Forward Movement in Manchester. Mr. Collier is in his own way a genius, and his spirit and methods of work are admirable. It needs men of his stamp to reach the crowds. Would to God we had more of them. The rendering of Mendelssohn's "Hear My Prayer" was exceedingly fine, but as it occupied more than ten minutes, and as the meeting was bent on business, the time could be ill-spared. Sir J. J. Harwood fulfilled his engagement at considerable cost to himself, and was very unwell. But his restriction of the speakers that followed Mr. Collier to fifteen minutes each was unfortunate, and he should have allowed the meeting some say in the matter. The speech of Mr. Gange was anticipated with eager interest, and many had been attracted to the meeting by the prospect of hearing it. When it was known that he had left the meeting, there was a feeling of disappointment, not unmixed with indignation, at the arbitrariness of the Chairman. We do not see that, under the circumstances, Mr. Gange could have done other than retire.

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THE CLOSING MEETING in St. James's Hall, at which some five or six thousand persons are said to have been present, was, in some respects, the best of all. The speaking throughout was on a high level, and showed that Baptists are fully alive to present-day questions, whether social, religious, or economic, and that those whom Dr. Maclaren humorously described as "old fogies," and "the new army," could shake hands over this work for the regeneration of society. The differences which exist certainly need not hinder our hearty co-operation. There are other meetings to which—had our space permitted—we would gladly have referred. In our estimation, the gem of all the shorter speeches was one by Dr. Maclaren at a dinner given to a number of friends by Mr. Macalpine, the Moderator of the Lancashire and Cheshire Association. Dr. Maclaren referred with thankfulness to the influence of his early Scotch Baptist training, to which he owed most of that which was best in him. It had taught him the value of the Scriptures, and the need of close, systematic study of them; while its strict Sabbatarianism, with its accompaniment of parental instruction at home, had been an untold boon.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.—No visitor to the Union was more cordially welcomed than Dr. Harper, the President of Chicago University, whose speeches have made a mark that will not easily be erased. There was something like amazement in the audience when he told of the wealthy Baptist of New York who had given £120,000 for the establishment of a Baptist University, on condition that others would increase the sum to £200,000, and who, when this was done, quietly gave another £200,000. The university will open in a year from now with a capital of £800,000, and a staff of forty or fifty professors. Evidently our American brethren are alive, as we in England are not, to the immense importance of this work. We hope to have other opportunities of referring to the American Institute of Sacred Literature, and especially to its correspondence classes for the study of the Hebrew Bible and the Greek Testament. Full details in regard to it can be obtained from Dr. Maclaren and Professor Marshall. We trust that a large number of our ministers and laymen will join the classes. Dr. Harper, we are glad to announce, has promised to send us an article or articles discussing the relations of Biblical criticism and evangelical religion.

THE CHURCH CONGRESS AT RHYL was remarkable mainly for its betrayal of the fears by which Churchmen are agitated in regard to Welsh Disestablishment, and that which must come after it. Rarely have there been delivered speeches of a more defiant tone, and, as the *Church Times* mildly puts it, the main interest of the members was naturally focussed upon the subject of Church Defence. Nothing was advanced which need make Liberationists pause in their purpose, or which affords a hope of such a reunion of Christendom as some have looked to as a means of averting Disestablishment. One speaker, the Rev. H. A. James, honestly faced the fact that Nonconformists have principles which they will not give up. He allowed that they were among the most loyal and capable apologists, but he could not surrender Episcopal ordination, as we cannot accept it, and he thought that reunion with the Roman Catholic Church, however impracticable it might seem without all that was best in Protestantism, was more important than reunion with Nonconformity! Interchange of pulpits was scouted on all hands. Of the Baptists, Mr. James has evidently no hope. "The rejection of infant baptism introduced a difference beyond man's reconciliation; Churchmen could not shut out the children. The difficulty with the Baptists could not be bridged, and compromise is impossible." Be it so; only it is not with the Baptists, who adhere both to the spirit and letter of the New Testament, but with their Lord, that Churchmen must reckon. Whatever the difficulties of our position, we dare not, and will not, be unfaithful to Christ; if we have Him with us we can well afford to be left out of "The Church." The speech of Rev. David Williams, Rural Dean of Denbigh, would be amusing if it were not pitiful. Here are a few of its choice sayings:—"Nonconformity is rapidly exhausting its stores of reverent thought and Apostolic piety which it inherited from the Church." "The religious force of Puritanism is played out." "The failure of the Voluntary system accounted for the fervid eloquence of Liberationists and the scurrility of the reverend editors of the Welsh press." For the future the spirit

of religion must have its home in the Church, while the science of the day will be demonstrated in the Chapel! Yet Mr. Williams had some gleams of light. "Some of us are cowardly hankering after the infallibility of Rome. Our work has been material, ecclesiastical; what can be paraded in figures and designed in art, but no firing of men in masses." "We are polishing and varnishing, but making no serious effort to reach the springs of life. Bricks and mortar and millinery are up to date, but what of the wills and consciences of men?" He allowed that the clergy and their congregations live in two different worlds, and made other admissions which, if they had come from a Nonconformist source, would have been eagerly resented as false. So far as we can see, the debates of the Congress made not the slightest alteration to the position of affairs, or, if they did, it was in accentuating rather than in toning down the differences between the Church and Nonconformity.

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THE CONGREGATIONAL UNION has acted wisely in electing to the Secretariat the Rev. Dr. Mackennal. The storm in a teacup—raised so unnecessarily by newspaper correspondents—is happily over. The Report of the Committee has received decent, though some may deem it ignominious, burial, and, in the interests of the Union, we trust that our large-minded friend, who will make a model secretary, will see his way to accept the office.

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AN EXAMPLE WORTHY OF IMITATION.—In his "Life of the late Dr. Macfadyen, of Manchester," Dr. Mackennal refers to the encouragement given to Dr. Macfadyen by his people to attend the meetings of the Congregational Union. They almost laid him under the necessity of attending them. When he first settled in Manchester, his deacons—who, as he says, were very sensible men—placed at his disposal for this purpose £10 a year. Dr. Macfadyen had a strong conviction that churches ought to identify themselves with the public life of the denomination, to be represented at its assemblies, and receive and consider in church meetings reports of what was said and done. He also acknowledged frankly his indebtedness to the Union for instruction, invigoration, and stimulus. His experience was by no means singular. There are few influences more helpful than the association into which we are brought at such gatherings, and churches, not less than ministers, reap the benefit of them. We know of many ministers who would gladly attend our own Union meetings, but find it absolutely impossible to do so. Many churches invariably pay their minister's expenses, but many never think of it. Ought not the rule to be universal?

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## REVIEWS.

HISTORY OF THE FREE CHURCHES OF ENGLAND, 1688-1891. From the Reformation to 1851 by Herbert S. Skeats. With a Continuation to 1891 by Charles S. Miall. London: Alexander & Shephard.

THE younger men of our generation will not be likely to remember the gratification with which the first edition of Mr. Skeats's History was received some three and twenty years ago. Mr. Gladstone had introduced his Bill for the Disestab-



lishment of the Irish Church, and there was, in consequence, a widespread desire to learn more of the working of the voluntary principle as embodied in the Free Churches of the country. Mr. Skeats's History appeared most opportunely, and met with marked appreciation both from Churchmen and Dissenters. His standpoint is, of course, that of an intelligent and conscientious Nonconformist, who, while not ashamed to be known as a "political dissenter," shows plainly that his dissent in every aspect of it is inspired by loyalty to conscience and to God. His information was extensive, his grouping of facts skilful, his sketches of character graphic and vivacious, and his applications of principle manly. His general candour and fairness have been universally acknowledged. Mr. Skeats contemplated an enlarged reissue of the work, but was prevented from carrying out his purpose by his untimely death. The task has been fittingly undertaken by his friend Mr. Charles Miall, who has carefully revised the whole book, correcting, supplementing, and omitting whatever it seemed desirable to omit, and bringing the history down to the current year. The last forty years form a period difficult to deal with. How crowded it is with events of moment—in the spiritual not less than in the material world, in the Church as truly as in the State. Think, *e.g.*, of the Liberation Movement, of the Church Rate struggle and triumph, of the Abolition of University Tests, of the Elementary Education Act, of the Disestablishment of the Irish Church, of the Rivulet Controversy (which is here fairly and accurately described), of the "Essays and Reviews" and Colenso controversies, of the ministry of Mr. Spurgeon, of his Baptismal Regeneration Sermons, of the Bi-centenary Celebration and the building of the Memorial Hall, of the Leicester Conference and related movements, of the founding of Mansfield College of the Down Grade Discussions, &c. Mr. Miall's narration of events is lucid and concise. He seizes the salient points and presents them with admirable distinctness, and with a scrupulous regard to the law of proportion. The tone and spirit of his work are excellent. The outlook as he sees it is full of hope. Very rarely have we come across a mistake. One occurs on p. 699, where Mr. George Gould is said to have undertaken the pastorate at Bloomsbury when Dr. Brock retired. Mr. Gould succeeded Dr. Brock at Norwich, and remained there to the end of his life. We ought to congratulate our publishers on having produced one of the best and cheapest volumes of the year.

ESSAYS, REVIEWS, AND ADDRESSES. By James Martineau, LL.D. III. Theological and Philosophical. IV. Academical and Religious. London: Longmans, Green, & Co.

DR. MARTINEAU here completes the reissue of his collected essays and reviews. They extend over a period of forty years, and were in many cases occasioned by the controversies of the hour. But they have, nevertheless, a remarkable unity, and reveal the workings of a mind which has been subject to no violent change, but only to steady and orderly growth along the lines laid down at the outset of its career. It is impossible to read the volumes, widely as we differ from much that is in them, without admiration for the author's conversance with every phase of philosophic and scientific thought, his subtle penetration and logical acumen,

and his style of almost unique beauty. Theism has no abler champion than Dr Martineau. His refutations of the materialism of Huxley and Tyndall, of the nescience of Herbert Spencer, and of the delusive idealism of Matthew Arnold, are as trenchant and decisive as the keenest combatant could desire; and it would be difficult to find more valuable contributions to the defences of our faith than the essays on "Unity of Mind in Nature," "Science, Nescience, and Faith," "Hamilton's Philosophy," and the two on "Modern Materialism," and "Ideal Substitutes for God." Dr. Martineau is also an effective opponent of utilitarianism in morals, and his reviews of John Stuart Mill, Alexander Bain, and Dr. Whewell will be greatly valued by all who are interested in ethical philosophy. Several of the essays show that the positions to which we were constrained to object in the *Seat of Authority in Religion*, were not adopted hastily, or as the result of recent investigations. They are foreshadowed in the articles on the "Early History of Messianic Ideas," and in the review of "Renan's Life of Jesus" (in which, however, there is much acute criticism destructive of the brilliant Frenchman's trashy sentimentalism). We have read with special interest the College addresses on "The Scope of Mental and Moral Philosophy," "A Plea for Philosophical Studies," "The Christian Student," and "A Word for Scientific Theology." They contain much with which every theological student should be familiar. "Why Dissent?" is a noble vindication of Nonconformity against the sneers of Mr. Arnold's "Culture and Anarchy." But does it not logically end in a policy of Disestablishment? Dr. Martineau's position on this question always strikes us as illogical. The sermons which close Vol. IV. are of varying merit, though few of them reach the level of the "Endeavours after the Christian Life." It always seems to us inexplicable that Dr. Martineau can believe so much without believing more. There is no writer whom, on some points, we so enthusiastically admire, from whose works we should like to make so many eliminations and have page after page forgotten.

FELLOWSHIP WITH CHRIST and Other Discourses delivered on Special Occasions.  
By R. W. Dale, LL.D. London: Hodder & Stoughton.

DISCOURSES on Special Occasions are rarely the best illustrations of a man's ministry; but Dr. Dale is probably an exception to the rule, and is never more at ease than when addressing such assemblies as are gathered together at the anniversaries of our great societies. He is emphatically a preacher to preachers, and has a power possessed by few of influencing the thought and aspiration of those who, in their own spheres, are leaders of men. His robust and massive thought, his lofty idealism, his glowing enthusiasm, his constructive genius and stately style, invest his sermons with a charm which it is difficult to resist. This volume contains the great sermons preached before the Wesleyan Missionary Society on the Risen Christ, and before our own Society on the Christian Gospel and the Spirit of God; the one delivered in May last on behalf of our Home Missions on Christ and the State; the Wesleyan Centenary, Sermon, the Mansfield College Sermon, and the Address from the Chair of the International Congregational Council on The Divine Life in Man—one of the

loftiest and most inspiring utterances with which we are acquainted. Were it in our power we would place in the hands of every member of our churches the discourse on "The Congregation Helping the Minister." If its counsels were heeded our churches would soon become more vigorous and healthy. There are, of course, some points with which we disagree. Dr. Dale's position on baptism is too closely akin to that of the late Frederick W. Robertson, and ignores much of the New Testament teaching on the subject. But this is a volume that no wise man will be content to read and set aside. To page after page we turn again and again. Long may Dr. Dale be spared to enrich the literature of our churches with works like this.

THE APOSTLE PAUL: a Sketch of the Development of his Doctrine. By A. Sabatier, Professor in the Faculty of Protestant Theology at Paris. Translated by A. M. Hellier. Edited, with an Additional Essay on the Pastoral Epistles, by George G. Findlay, B.A. London: Hodder & Stoughton.

M. SABATIER'S application of the idea of development to the theology of St. Paul will not be likely to meet with universal acceptance—though we see in it nothing that conflicts either with the facts and incidents of the *Acts*, or with the dogmatic statements of the Epistles. The Apostle doubtless grew as in grace so in knowledge, and as he grew the sweep of his vision necessarily widened, and the contents of his creed were enlarged. Dr. George Matheson has shown this on lines very different from those followed by M. Sabatier. The French theologian contends that the Apostle's doctrine is the outgrowth of his experience, that there is a psychological connection between his creed and his life, and that, consequently, his creed has a history. There are, as he believes, three periods which can be distinctly marked, and which he denominates respectively the period of Primitive Paulinism, essentially missionary; the Paulinism of the great Epistles, in which he was engaged in controversy with Peter, with the Judaizers, with the heretics at Corinth, &c.; and, finally, the Paulinism of later days, or the time of the captivity, when there was presented—as in the Epistle to the Corinthians, Philippians, and Colossians—a more complete Christology. M. Sabatier frequently fails to gain our assent to his interpretations, which are occasionally strained. His refusal to regard the Pastoral Epistles as Pauline is unfortunate, and it is uncritical and false to say that the ecclesiastical Christology and the doctrine of the Trinity are not to be found in Paul's Epistles. Nor does the Apostle's doctrine formally contradict the ecclesiastical theory of expiation, which latter our author seems to us to misunderstand. His general treatment of his theme is fresh, erudite, and suggestive, such as cannot but lead to a profounder apprehension of the greatness of Paul, and of the Lord whom it was Paul's delight to serve. Professor Findlay has wisely supplied corrective footnotes and a dissertation on the Pastoral Epistles, which ably vindicates their Pauline authorship and exhibits the harmony of their teaching with that of the earlier Epistles.

LIFE OF JOHN ALLISON MACFADYEN, M.A., D.D. By Alexander Mackennal, B.A., D.D. London: Hodder & Stoughton.

A "LIFE" of Dr. Macfadyen was inevitable, and it could not have been

entrusted to wiser hands than those of his friend and neighbour, Dr. Mackennal. Macfadyen's strength—though he was decidedly above the average as a preacher—was not in the pulpit. No one would have thought of ranking him with our own Dr. Maclaren on the one hand, or with Canon Knox Little on the other. But he was a prince of pastors, gifted with remarkable powers of organisation, a guide and an inspirer of Christian work of all sorts, and possessed of a perfect genius for visitation. His meetings for children and young people, his Bible Classes and Teachers' Preparation Classes, his Young Ladies' Classes (in which he took Tennyson's "In Memoriam" or Milton's "Paradise Lost" alternately with some Biblical subject), his temperance and home mission work, gave him an influence which made the Chorlton Road Congregational Church in Manchester a power second to none. Every minister and every student for the ministry would do well to purchase this biography and learn from it the secret of successful pastoral life. The memoir owes much to the charm of its subject, for Macfadyen was a lovable man. But it owes not less to the modesty and skill of the biographer. Dr. Mackennal has made a wise use of the materials at his command, and writes not to exhibit himself or air his own beliefs, but to give a faithful and life-like portraiture of his friend, and his success is complete.

**BUT HOW—IF THE GOSPELS ARE HISTORIC? An Apology for Believers in Christianity.** By the Author of "If the Gospels are Mythical, What Then?"  
Edinburgh: David Douglas.

THIS is an able and masterly treatise, an admirable supplement to the essay by which the author won no small fame more than twenty years ago. As a study in the internal evidences of Christianity—conducted on a sort of Socratic method, and advancing step by step, from admissions which it would be difficult for a reasonable man to withhold—the work will take high rank. It places before us the alternative—either the Gospel is a veritable record of a real manifestation of God, or else it is the most wondrous work of human art that the imagination of man has ever produced. If it is the latter the most astonishing effects have been produced without a sufficient or intelligible cause. Few apologies are so well fitted to meet the existing state of thought and to shut men up to faith.

**UNITED STATES PICTURES.** Drawn with Pen and Pencil. By Richard Lovett,  
M.A. London: Religious Tract Society.

ANOTHER welcome Christmas volume, which brings America very near without the trouble of crossing the ocean. The map and one hundred and fifty-seven engravings, carefully designed and skilfully executed, are attractive to the eye, and enable us to wander about with intelligence and pleasure. The pen pictures are not less ably drawn. Mr. Lovett, who spent many years of his youth in the United States, has special qualifications for his task. His minute knowledge of American life, his sympathy with all that is best in it, his concise, yet frequently picturesque style, combine to make this a choice volume. There are few works which give so accurate an idea of the complex greatness and progress of America.

**SERMONS** Preached in Lincoln's Inn Chapel. By Frederick Denison Maurice.  
Vol. I. London : Macmillan & Co.

MR. MAURICE'S Sermons at Lincoln's Inn were, if we rightly remember, originally published by subscription, in response to the request of barristers and students, and occasional hearers. They are, in various respects, his most characteristic sermons, exhibiting, in their most marked form, his unquestionably great and rare merits, and his peculiar defects. They have long been out of print, and this reissue of them in a popular edition, similar to the works of Charles Kingsley, is sure to command an extensive sale. When all deductions are made on the score of doctrinal defect and frequent vagueness of thought, these are noble sermons, and an inspiration to Christian chivalry and devotion. They have, of course, been a powerful factor in recent theological thought.

**THE PEOPLE'S BIBLE** : Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XV. Isaiah xxvii.—Jeremiah xix. London : Hazell, Watson, & Viney.

WHAT need we say of this volume more than that it is as good as the best in the series to which it belongs. Less than this cannot, and ought not to be said. We know of no other man who could have produced it. We notice with pleasure the catechetical notes on Jeremiah, and are glad of the handfuls of purpose on Isaiah. These are mines of compressed wisdom.

**THE COMMON SALVATION** of Our Lord and Saviour Jesus Christ. Notes of a Study of Romans i. 17—viii. 39. By John W. Owen, B.A. (Oxon.). Melbourne : E. A. Petherick & Co. ; London : Colonial Booksellers' Agency, 33, Paternoster Row.

MR. OWEN, who is, we presume, a clergyman in Melbourne, has made a very careful study of the Scriptures, which he here annotates. His method is one which is doubtless followed by many of our ministers, and might be followed with advantage by all. He is a conscientious, scholarly student, and soundly Evangelical. He was a pupil of the late Canon Liddon's, at Oxford, in 1878, and had permission to use the analysis of St. Paul's great Epistle made by that gifted preacher in his lectures to his class. As this has not hitherto been published it gives a special value to Mr. Owen's notes. The translation of the text is more forcible than elegant, but it succeeds in bringing out its meaning. Studies of this nature cannot be too strongly commended.

**THE CHILDREN'S PULPIT** : A Year's Sermons and Parables for the Young. By Rev. J. Reid Howatt. London : James Nisbet & Co.'

To preach to children, so as to interest and instruct them, to gain their attention and impress their hearts, is a task as difficult as it is important. Our ordinary services should, as a rule, have their "children's portion," and, among those who have shown us the most excellent way, Mr. Reid Howatt deservedly occupies a high place. These Sermons are simple, bright, and cheerful, free from nonsense and affectation, and yet ever keeping in view the great end of all preaching. If

we were members of Mr. Howatt's congregation we should delight in the bairns' sermons.

**THE CHILDREN'S AFTERNOON :** or, Words to Young Readers. By Rev. Robert Hardy Brennan, M.A. London : Elliot Stock.

MR. BRENNAN has the power of terse narration, and can tell a story and enforce a truth with rare aptitude. He understands boy and girl nature, and gives wise and loving counsel in a delightful form.

"NEW EVERY MORNING." A Meditation for Each Day in the Year. By Thomas Champness. London : Hodder & Stoughton.

AN admirable manual of devotion, one that leads to, and not away from, the Scriptures. Each reading is brief, pungent, and suggestive. The book will be a comfort and an inspiration to many.

ABRAHAM LINCOLN. By Rev. James J. Ellis. London : Nisbet & Co.

ANOTHER volume of "Lives that Speak." Mr. Ellis produces these books with wonderful rapidity, but his work is not slipshod. He expends on it great pains, and, in view of the class of readers that he aims to reach, could not work more effectively. He is giving us books that speak, and Sunday-school teachers, conductors of Bible-classes, and all who are interested in the welfare of the young, would do well to encourage the circulation of this series. Abraham Lincoln is made to stand before us with lifelike distinctness.

MRS. LORIMER : a Sketch in Black and White. By Lucas Malet. A CIGARETTE MAKER'S ROMANCE. By F. Marion Crawford. London : Macmillan & Co.

THESE are among the latest additions to Messrs. Macmillan's "Three and Sixpenny Series." "Mrs. Lorimer" is the story of a young and beautiful girl left a widow before she was twenty-one, who, after her recovery from the first effects of the blow which stunned her, rebels against the life prescribed for her by her aunt in the country rectory. She goes to London, where the charm of her character is felt, and where she might have attained greater happiness than she had yet had but for her introspection and her noble dissatisfaction with herself. The characters are all well drawn, and most of them will live in our memory. The sarcasm of the author is at times a little too sarcastic. "A Cigarette Maker's Romance" abounds in strange adventures and pleasant surprises. It is as romantic a book as Mr. Crawford has written.

THE BROWN OWL : a Fairy Story. By Ford H. Madox Hueffer. London : T. Fisher Unwin.

THIS is the first volume of a "Children's Library." Children like to be transported into fairy land. "The Brown Owl" will become exceedingly popular.

#### THE RELIGIOUS TRACT SOCIETY'S BOOKS.

(First List.)

THE BOYS' OWN ANNUAL and the GIRLS' OWN ANNUAL take a foremost place among serials for young readers. They seem to contain everything the young

people delight in—story, essay, parable, and song; and take excursions into the varied fields of science and art, history and literature, trade, commerce, and sport; and, while they excel in pictures of travel, they devote much attention to home duties and accomplishments. Such books must be an unfailing source of pleasure and profit. The *CHILD'S COMPANION* and *Juvenile Instructor* is for younger children, with proportionately shorter stories, but is equally good, while *OUR LITTLE DOTS*, so bright and beautiful, and with such amusing pictures, will carry sunshine into the nursery and fill its young lords and ladies with delight. The *COTTAGER AND ARTIZAN*, *FRIENDLY GREETINGS*, and the *TRACT MAGAZINE*, all have a definitely religious character, and form a valuable ally for the minister, the missionary, and the philanthropist. They are of a decidedly high character, and are free from the sentimentalism by which such publications are frequently disfigured. All who are anxious for suitable books for prizes or presents to young folks should send for the Religious Tract Society's new list. *OUR HOME IN THE SILVER WEST*, a Story of Struggle and Adventure, by Dr. Gordon Stables, is reprinted from the "Boys' Own." The Silver West is the Argentine Republic, in which Highlanders of hostile clans have adventures sufficiently wild and stirring. *IN THE DAYS OF MOZART*, by Lily Watson, skilfully blends history and fiction. What is said of Mozart harmonises with all we know of him. The character of Rudolf von Eberstein is finely developed, and we may learn as much of the social conditions of the times of Maria Theresa as from many ponderous histories. The book is delightfully written. *A NEW BROOM*, by Ellen L. Davis. The story of a young clergyman, who found that his eager desire for reform in a neighbourhood which needed it was greatly impeded at every point, but who, through honest perseverance, gained the success on which his heart was set. We can also commend as interesting and useful books, *JOHN TINCROFT*, Bachelor and Benedict, by George E. Sargent; *HAROLD'S NEW CREED*, or, *Broken Still*, by Rev. R. E. Soans and Edith C. Kenyon; and *RETRIEVING THE COLOURS*, by E. L. De Butts. The Tract Society have also published very tasteful Christmas Greetings and New Year's Cards.

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#### THE PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

OUR friends at 56, Old Bailey, are, as usual, well to the fore with their Annuals and other publications. Chief among them is *YOUNG ENGLAND*, Vol. XII., an illustrated magazine for recreation and instruction. In quality it is inferior to none. The print is large and the illustrations are clear. Special attention is given to religious subjects. Let any one selecting the best boy's or girl's volume apart from this, place it by the side of this, and he would have difficulty in choosing between the two. "How happy could he be with either." THE *CHILD'S OWN MAGAZINE*, Vol. LVIII., answers well to its name. THE *PICTURE WORLD FOR LITTLE PEOPLE*, and *PICTURES FOR PLAY-HOURS*, suggest a delightful manner of teaching lessons in natural history, geography, &c. THE *SUNDAY SCHOOL TEACHER*, Vol. V., New Series, is a treasury of illustrations, Biblical criticism, and lesson-help for Sunday-school workers. Most useful. THE

MICROSCOPE AND ITS LESSONS, by James Crowther, is a capital specimen of the works in which science is made easy, and tells the story of insect and plant life, and the marvels of geology, in a simple, winning style. KING AND HERO, by J. J. Leck, is the story of the renowned Gustavus Adolphus. WEEK IN, WEEK OUT, by Rev. F. Langbridge, M.A., consists of little lessons of labour drawn from the various trades and occupations of life. A STRING OF STORIES, by Ascott R. Hope, will delight all the children. We can also warmly commend TREASURE LOST AND TREASURE FOUND; A LONDON ROSE; CASPAR; and ALISON BRAND'S BATTLE; MORE WAYSIDE TALKS with Boys and Girls on Sunday Afternoons, by E. W. W.; and THE MISTLETOE: a New Year's Address to Scholars. The New Year's Address to Teachers, FROM THE SIGNAL BOX, is by our friend, Rev. J. R. Wood, and is sensible, weighty, and ingenuous. The Almanacs and Diaries of various kinds are all that can be wished for.

#### BRIEF NOTICES.

ST. PAUL'S SONG OF SONGS: A Practical Exposition of the Eighth Chapter of Romans. By J. R. Macduff, D.D. (Nisbet & Co.) A happy title, which introduces us to a choice and helpful exposition of the Apostle's hymn of triumph in the eternal love. Dr. Macduff has never written with more grace or fervour. FIRST BATTLES, and How to Fight Them: Some Friendly Chats with Young Men. By Frederick A. Atkins. (Nisbet.) Shrewd, sensible, and manly, inspired by the highest Christian principle, and enforced by a knowledge of life which is bound to arrest attention. Those who follow the counsels here laid down will be victors alike in their first battles and their last. THE WAY TO SUCCEED. By W. M. Thayer. (Hodder & Stoughton.) Mr. Thayer is himself a fine example of success. He writes of what he knows. His survey extends over well nigh the whole area of life, and he seems to have overlooked no essential element of character and conduct, and no condition of environment. This is one of the best books for young men we have ever read. But, by the way, how can Mr. Thayer describe Lord Palmerston as England's popular *Premier* for fifty-seven years? THE BIBLE REMEMBRANCER: containing an Analysis of the Whole Bible, with an Introduction to each of the Books of the Old and New Testaments. (Morgan & Scott.) Exceedingly valuable. No Bible student having once seen would care to be without it. THE HERALD OF MERCY. The annual volume of this old favourite is always welcome. It is full of capital things for evangelistic and similar purposes, and its message cannot fail to carry a blessing to thousands of homes. THE SOCIALISM OF CHRISTIANITY. By W. Blissard, M.A. With Introductory Letter by the Right Rev. Bishop Mitchinson. (Elliot Stock.) It is certainly an encouraging sign of the times to hear of a clergyman whose speech on Socialism at a Diocesan Conference "fluttered, not to say startled, many of the brethren, both lay and clerical." Of that speech this book is in some respects an expansion. It shows a real anxiety to lessen the frightful anomalies of modern civilisation by the fearless application of Christian principle. It will stimulate to generous action, even when it does not carry theoretic conviction.





Single & Photograph Co. St. Permanent Press

Yours very faithfully  
Fred R. Jones.

THE  
BAPTIST MAGAZINE

DECEMBER, 1891.

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REV. F. A. JONES.

THE Rev. F. A. Jones, whose portrait we present to our readers in this number of our magazine, is the pastor of the church at Cross Street, Islington, and the Secretary of the London Baptist Association ; and, in both positions, is rendering efficient service to the cause of Christ in our denomination.

It is always interesting to trace the formative influences which mould a man's character and fit him for his life work. The following brief sketch will show that our friend has been highly favoured in the contributory forces by which, in the good providence of God, he has been prepared and equipped for the work of preaching the Gospel.

Mr. Jones was born in Southwark on May 2nd, 1847. He is now, therefore, in the prime of manhood. It was his happy lot to be born of Christian parents, his father being an elder of the church in New Park Street. The first seeds of truth were planted in his mind, and the earliest lines of character formed, in the nursery of a Christian home, where, in the opening years of his life, he was guarded and taught by the care and example of a godly father and the earnest prayers of "one of the best mothers that ever lived."

When Mr. Jones was thirteen years of age, his father, with his family, left England for the Cape of Good Hope, and, a year afterwards, died there. It was while in the shadow of this great bereavement that he took the first decisive step in his Christian course by

making public confession of his faith in Christ. He was baptized, when fifteen years of age, by the Rev. W. Hay, at Graham's Town, and, shortly afterwards, returned to England with his widowed mother, and at once entered into business life, in which he continued fourteen years. He was transferred from the church at Graham's Town to that at the Metropolitan Tabernacle, and, during the years of his occupation in business, gave his spare time to some of the various forms of Christian work of which the Tabernacle is so busy a centre. For twelve years he was a helper in the Ragged School at Mansfield Street, Borough Road, and for five years held the office of superintendent. In addition to this, he was appointed hon. secretary of the Metropolitan Tabernacle Colportage Association, which, when he joined the committee at the commencement, employed two colporteurs, but grew so rapidly that, when he left it, ten years afterwards, had no less than eighty agents in different parts of England.

This active participation in voluntary Christian work prepared the way for the next decisive step in his history—his leaving business and devoting himself wholly to the work of the ministry. By signs, which he deemed unmistakable, he regarded himself as called of God to give his life to the preaching of the Gospel, and, with this conviction, he sought and found admission into the Pastors' College. After two years' preparation in the College, he received an invitation to the pastorate of the church at Cross Street, Islington, which he accepted, and entered upon his work in the year 1878.

It will be seen at once that a preparation of this kind, including early training in a Christian home, active participation in business life, the inspiring influence of such a ministry as that of the Rev. C. H. Spurgeon, a share in the manifold Christian activities of such a church as that which worships in the Metropolitan Tabernacle, would tend to bring out and develop qualities of the highest value in the practical work of a Christian minister.

There seems to be an impression on the minds of some people that ministers as a class are deficient in the tact and skill which are of prime importance in conducting what may be described as the business part of Christian work. We venture to think that this impression is erroneous; that while some pastors may be more at home in the study and the pulpit than when dealing with men and things, there are others, and not a few, who are conspicuous proofs that evangelistic

feravour and general pulpit efficiency may co-exist with sound practical sense and a high degree of business capacity. Mr. Jones is a good type of this class. Since 1882, he has been the secretary of the London Baptist Association, and for the last two years he has preferred that his position should be "honorary," doing the work as a labour of love. The work of the London Association is very large and very various. The noble enterprise of initiating the building of a new chapel and starting a new interest each year among the rapidly growing population of the metropolis, which has been continued without intermission since the year 1868, is itself a work of great magnitude and fruitful in large results. Latterly other kinds of work, such as the Deaconesses' Home, for the training of Christian ladies in district visiting and nursing, the cheap lodging-house with its medical mission in one of the most densely crowded neighbourhoods of London, have been added to its activities. It will be readily seen that these various Christian enterprises involve on the executive a very large amount of thought and labour, and demand no little business skill and capacity, as well as plenty of hard work on the part of the secretary. With quarterly all-day meetings of the pastors and delegates, and the necessary correspondence in making arrangements for them, monthly meetings of the committee and numerous sub-committee meetings, and attention to all the details of business arising from work so wide and various, the post of secretary to the London Association is by no means a sinecure. With regard to the fashion in which Mr. Jones fills and does the onerous work of this post, it is well known to his brethren in London that his energy, promptitude, skill, joined with a fine genial kindness, have won the affectionate esteem of all his co-workers on the committee, and the warm appreciation of the pastors and churches of London.

But Mr. Jones is first and pre-eminently a pastor. While to some of his brethren he seems to be doing the work of two men, it is to the work of the Christian ministry that his heart is most fully given. And the history and present position of the church at Cross Street, Islington, prove that his work as a pastor and preacher of the Gospel is fruitful in blessing. The churches in the inner suburbs of London, and indeed the London churches generally, have for many years past been undergoing a great change. The constant tendency of members of the better social class to live farther and farther away from the

centre denudes them of their most intelligent workers, and of those who are able to give most liberal support, while the immediate surrounding population becomes more crowded and dense. It thus becomes increasingly difficult to find men suitable for the office of deacon, elder, school superintendent, Bible teacher, &c., and to maintain the church institutions, while the need for philanthropic and aggressive effort becomes year by year more pressing. The church at Cross Street has seen its full share of this change, and the difficulty it brings. But its present pastor has shown himself well able to adapt his work and methods to present needs. Earnest and intelligent preaching, fidelity to evangelical doctrine, together with faithful pastoral work, have been attended by cheering tokens of Divine blessing. It is but right to add that in his manifold labours he has been sustained and helped by the sympathy and co-operation of a devoted wife (daughter of the Rev. Alfred Tilly, of Cardiff), to whom he was married in 1882, and who has been his true fellow-labourer in the Gospel.

In 1890, the church at Cross Street celebrated its Jubilee. The following extract from the Jubilee Record then published will show that, during Mr. Jones's pastorate, the church has been doing its work with vigour and liberality:—"The thorough renovation of the chapel premises effected in September, 1879, cost £540, the whole sum being raised, with the assistance of kind friends far and near, within three months of its completion. In 1881, the balance of the original mortgage debt upon the chapel, amounting to £400, which had existed for thirty years, was paid off. In 1883, an extensive addition to the premises was made by the erection of new infants' school-room, class-rooms, and chapel-keeper's house, at a total cost of £780, entirely paid for before the end of 1885. The chapel and school-room were again renovated in 1887, with a new baptistery and pulpit, and a considerable enlargement of the organ gallery, the whole cost, £354, being subscribed by the end of 1888. Thus, though a comparatively poor people, He to whom the silver and the gold belong has been faithful to His promise, and supplied our needs through the generous devotion of the many warm hearts united in our fellowship."

Mr. Jones is yet in the early prime of manhood. Our hope and prayer is that the ministry so well begun and continued may be

crowned, in the years that, by God's preserving providence, may lie before him, with even larger tokens of spiritual blessing.

W. H. K.

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## THE EXCOMMUNICATION OF DAVID.

THE question of the authorship of the Psalms can no longer be regarded as of merely academic interest. It has been thrust into greater prominence by the publication of Canon Cheyne's lectures on "The Origin of the Psalter," and is discussed on grounds which affect the most vital interests of religion. The issues at stake are not, as is often affirmed, purely literary, historical, or æsthetical, but in a very deep sense spiritual. Tones of exultation have been raised over the achievements of destructive criticism, which have a strange sound, as coming from the lips of men who claim to be disciples of Christ, who was pre-eminently the Saviour of sinners. The Pharisees are evidently not without representatives in the Christian churches of to-day.

We have no intention of contending for the absolute inerrancy (to use a word now much in vogue) of the Hebrew titles which ascribe seventy-three Psalms to David. The conclusions of modern scholars as to the number which should be attributed to him are widely conflicting. Ewald allows him seventeen; Kuenen ridicules the attempt to identify, in any way, the poet of the Psalter with the David of history, and relegates all the Psalms to a later and more advanced age. According to Professor Robertson Smith, on the other hand, "the assertion that no Psalm is certainly David's is hyper-sceptical, and few remains of ancient literature have an authorship so well attested as the eighteenth or even the seventh Psalm. These, along with the indubitably Davidic poems in the Book of Samuel, give a sufficiently clear image of a very unique genius, and make the assumption of several other poems to David extremely probable." Dr. Cheyne assures us that the "supposition that we have Davidic Psalms presents insuperable difficulties. Even the eighteenth Psalm must, in spite of the contrary opinion of Ewald, be transferred to a later poet than David. This can, I believe, be positively decided by the internal evidence." "Other genuine relics of the Davidic and Solomonic poetry might have conceivably influenced the psalmists,

and it is not unnatural to imagine a Davidic element in Psalms xviii. and lx. Only we must be on our guard against pleasant illusions. No concession can be made which a conservative of the old school would think worth accepting." It only now remains for the learned Canon to denounce this clinging to a pleasant illusion, and to declare that it is most "unnatural to imagine" what he here permits us to imagine. Canon Driver speaks on the matter with considerable hesitancy. He admits the possibility of Davidic Psalms, but if he were called upon to enumerate them he would probably remember Horrebow's celebrated chapter on the snakes of Iceland,\* and declare that there are no Psalms of David.

The grounds on which the Psalms are all ruthlessly attributed to a later age than David's are partly linguistic and historical, and are often such as only a skilled Hebraist can appreciate. To an ordinary student most of them appear slight and inadequate, and the foundation which they furnish is altogether too slender for the superstructure reared upon them. Kuenen bases his objections on what may be termed a spiritual ground. "The least elevated and least pure conception of David's religion approaches the nearest to the truth. His ideas of Jehovah are in harmony with the spirit of his still half-barbarous age; and it is only when the literature of the age of David has been relegated to later times that the accounts relating to him become altogether comprehensible." Dr. Cheyne affirms that, "as critics, we cannot consistently suppose that the religious songs of David (if there were any) were as much above the spiritual capacities of the people as the Psalms which, I will not say the later Jews, but which Ewald, or Hitzig, or Delitzsch would assign to him." The "insuperable difficulties" in the way of the Davidic authorship of any of the Psalms arise "from the point of view of the history of art, not less than from that of the history of religion." We say nothing of the bearing of these views on the question of inspiration, but would suggest that if applied to the discussion of the origin of the Gospels they would play into the hands of sceptics. Is there no teaching in the Gospels above the spiritual capacities of the people, including in that term the Scribes and Pharisees on the one hand and the Apostles on the other? Is that teaching, therefore, to be set down as the product of a later age? If not, we must, at any rate, admit that He who taught

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\* "There are no snakes in Iceland."

as never man taught saw no necessary or dangerous incongruity in the traditional view. Let us concede the fact that Christ was directly concerned neither with science nor literature, but was a purely spiritual instructor, a revealer of God, and a guide of the soul. The themes and subjects of the Psalms were then His special sphere. He knew the Psalms and He knew David. Had the impossibility of David's writing them been such as is now affirmed, Christ would have unquestionably felt it. That He was silent upon it is proof to us that in His mind the difficulty did not exist. Reasoning similar to this would force us to the conclusion—absurd as it is—that the Gospels cannot be the product of the Apostolic age, because they are so immeasurably in advance of it.

The rejection of Davidic authorship has also been urged on ethical grounds. Men hold up their hands "in pious horror" at the thought that a man so shockingly disgraced by wickedness and crime could have been allowed a place in the Psalter. Against *his* productions, however inspiring and sublime, the door of the sacred Canon must have been firmly closed. One whose mission it is to preach the Gospel of mercy recently expressed his thankfulness that Dr. Cheyne had completely detached these Scriptures from the name of that—we are not sure whether it was rascal or scoundrel David. A distinguished journalist, well known in Nonconformist circles, asks, "Where is the spiritual loss" involved in Canon Cheyne's manipulations? and he attempts to give point to his question by adding: "Dr. Dale once said that if David had applied for admission to his church in Carr's Lane, he should have felt bound to refuse him admission. It is almost a relief to the Christian conscience to find these devout effusions referred to a purer source in the priests and saints and heroes of a rejuvenated and consecrated people." We do not know the circumstances under which Dr. Dale made the remark attributed to him, nor with what qualifications he fenced it, and it would therefore be unfair to comment upon it. But it is plain that the elder son of the parable is not dead yet. We hear occasionally of the Phariseeism of science, and its haughty contention for the survival of the fittest. Has science, however, a monopoly of this spirit, and is there no hard, unsympathetic pride in this relief of the so-called Christian conscience? Surely these critics forget all that they have alleged about the darkness and barbarity of the age in which David lived, and its



undeveloped moral state. May we not call on them to remember what they have themselves so persistently urged? Mr. Spurgeon displayed greater sobriety of judgment and a far more admirable spirit when he wrote: "The great sin of David is not to be excused; but it is well to remember that his case has an exceptional collection of specialities in it. He was a man of very strong passions, a soldier, and an Oriental monarch having despotic power; no other king of his time would have felt any compunction for having acted as he did, and hence there was not around him those restraints of custom and association which, when broken through, render the offence more monstrous." Or, as the Bishop of Derry has tersely said: "The law of the land, the law of honour, the law of public opinion, scarcely existed for him. He was above the first; the second and third could find but a feeble and interrupted utterance." \*

This superfine feeling, which finds relief in the rejection of David as the sweet singer of Israel, ill becomes Christian men whose duty it is to receive all whom God hath received; and the relief of their conscience unquestionably throws censure on Christ. Let it be understood that we have no wish to close the discussion of critical questions by reference to His endorsement of the traditional view. But we are confronted by the fact that He did not at any rate repudiate that view; He felt no necessity of relief from it, least of all on ethical grounds. The popular ascription of these Psalms to David was not in Christ's judgment unseemly or dishonouring to God. What is more, He was not ashamed to be called the Son of David, a relation closer than is involved in mere authorship. For the ethical aspect of this question, therefore, the responsibility is not ours, but our Lord's.

The point under discussion is not the Davidic authorship of particular Psalms, such as the thirty-second and fifty-first, but the propriety or impropriety of allowing, under any circumstances, a place

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\* Circumstances alter cases. The following extract from the Rev. J. G. Paton's account of his missionary labours in the New Hebrides forcibly illustrates this:—"It would give a wonderful shock, I suppose, to many namby-pamby Christians, to whom the title *Mighty to Save* conveys no idea of reality, to be told that nine or ten converted murderers were partaking with them the Holy Communion of Jesus! But the Lord, who reads the heart and weighs every motive and circumstance, has perhaps much more reason to be shocked by the presence of some of themselves. Penitence opens all the heart of God—'To-day shalt thou be with Me in Paradise.'"

in the Canon to the productions of such a man as David. It may, however, be permitted us to remark that, if the Psalms are divorced from their true historical setting, they will lose much of their worth. The origin of words largely determines their scope and power. It is not a matter of indifference whether Psalms xxxii. and li. were the expression of individual repentance, the outcry of a broken, anguished heart, or the voice of the nation bewailing its errors and sins. If we can no longer legitimately point to them as expressing the penitence and recording the restoration of David, the guilty King, we shall lose a priceless treasure, and the Church in her ministry of mercy will be deprived of one of her most gracious and effective aids. The repentance of a nation is very different from the repentance of an individual, and much that is applicable to the one is totally beside the mark in relation to the other.

We dare not, indeed, minimise the terrible evil or the disastrous consequences of sin. Who, indeed, can fail to be impressed with the sense of its disgrace! But it does not follow that there is in God's kingdom no place for repentance, or that, to use Newman's fine phrase, "Saintliness is forfeited by the penitent."

Our Puritan forefathers did not feel the pressure of this ethical question to be so severe that they were eager to clutch at some relief. In what light they regarded it may be learned from Dr. Thomas Goodwin's masterly treatise on "The Work of the Holy Ghost in Our Salvation." At its conclusion, referring to the instrumentalities used by God for the conversion of men, he says:—

"Observe that neither sins afore nor after regeneration should prejudice one in the ministry of the Gospel, that truly returns to God and recovers, as David did here. The instances are clear: God used David to pen Scripture, as he did this Psalm (XL.), after his murder and adultery, and he promiseth himself as much success in doing good to others as ever. . . . If such returning sinners are, both in respect of use and their gifts, the same to God, they should be so to men. Men should not be prejudiced when God is not; specially seeing it is true of any that themselves may also be tempted. Now, this takes away a great discouragement from what is in one's own person, as well as what prejudice useth to be in others' hearts towards one, especially from sins gross and scandalous, after regeneration. This ought not, nor should not, upon and after manifest renewed repentance discourage any one in this work, as to think that God will ever after such sins leave him and not use him more! Nor should it be a prejudice in the hearts of others for receiving what, out of experience from such falls, God shall give forth by such an one."

Our attitude towards Biblical criticism is not hostile. It has rendered and will yet render services for which we cannot be too profoundly grateful. It has placed many of the ancient Scriptures in a worthier because a truer historical setting, and added greatly to their instructiveness and charm. But it has its excesses and we must not follow it blindly. Arguments are advanced for it which its wisest advocates would, we should think, refuse to endorse. Some who speak in its name are at various points off the lines, and it is necessary that its results should be carefully and candidly tested. W. H.

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## THE SOCIETY OF JESUS.

### A "LAYMAN'S" TALK TO VILLAGE HEARERS.

"Concerning Christ and the Church."—EPH. v. 33.

WHAT is "the Church" here spoken of? Briefly, the whole company of men and women, aye, and of children too, throughout all ages and in all lands, who, having accepted the message of the Gospel and become "new creatures," have surrendered their hearts and lives to the Lord Jesus, and associated themselves together in Christian fellowship according to His will, and for the promotion of His glory. I make no distinction between "visible" and "invisible" Church; because I can find no warrant for so doing, either in the purpose of the Lord Jesus or in the actual history of the Church as founded by Him and His apostles. On the day of Pentecost all who "received the Word" were (1) "baptized," and (2) "continued steadfastly in the apostles' (a) doctrine and (b) fellowship, and (c) in breaking of bread, and (d) in prayers." In the early days of the Church there could be no such thing as a Christian "unattached." We never meet in the New Testament with the case of one professing to believe in the Lord Jesus Christ as His Saviour, and yet declining to fulfil His first command as Lord. In point of fact, every disciple of Christ then belonged to the visible Church of Christ; and if a man proved himself to be not a Christian, he was excluded from the fellowship of the saints. Thus it was, and is, in the Divine idea; and thus it should be now. But when the Church became worldly, and its doors were opened, irrespective of character, to all who had been the subject of certain ceremonies, then came in the necessity of

making this distinction between the outward and visible Church and that inward and spiritual body of which the Lord Jesus Christ is the Head. But this is not the Divine ideal; nor is it what the Apostle meant when he wrote these words "concerning Christ and the Church."

I want to bring before you some of the aspects of this spiritual relationship. Let us seek the enlightening aid of the Holy Spirit, while for a little while "I speak concerning Christ and the Church."

Many years ago there lived a man, named Ignatius Loyola, who left his mark on the religious history of the world. He was the founder of a society which exerted a vast influence and attained an unenviable fame. Its members are known as the Jesuits, and the society was called "The Society of Jesus." Now, we may think what we please of the fitness of this title; but what I want you to realise is, that as many of us as have committed our souls to His faithful keeping, yielded our lives to His blessed service, and joined ourselves together in Christian fellowship, belong to the true "Society of Jesus." For—*Jesus is the Founder of our Society.* The Church of Christ was not founded by a man like Loyola, and then called by his name; but Christ Himself is its foundation. "Other foundation can no man lay than that is laid—Christ Jesus." "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone." As its Founder, He is its only *Lawgiver*. The charter of our Society is derived from no human authority. Its regulations were framed by Him: its two great ordinances, and all its rules of life and doctrine. He is our Head, and we own no other laws but His. And *Jesus is its Owner*, too. Every individual member of His Society is His own personal property, bought and paid for with an inestimable price—His own precious blood. How much this means! Again, *Jesus is our Teacher*. A great poet has lately passed away from us, whose writings are perhaps not so widely and popularly known as they deserve to be, partly because of their high price and partly because of their obscurity and difficulty of comprehension. But a singular thing about him is, that throughout this land and in America, and wherever the English tongue is spoken, societies have been formed, called "Browning Societies," for the twofold object of the study and interpretation of his writings and the spread of his teaching throughout the world. Now if this man was, and is, so

highly esteemed as a teacher, and his philosophic poetry is deemed worthy of such patient study, how much higher should be our esteem for our Divine Teacher, the Son of God, who is "The Truth," in knowledge of whom standeth our eternal life; and how much more anxious should we be to study and to understand, by the promised aid of His Holy Spirit, the words He has spoken, and to spread abroad the soul-saving knowledge of His truth! And we have His teaching at hand; not at an unattainable price, but in the New Testament, which anyone may buy for a penny. In this Book we have recorded not only the words which fell from His own lips, who "spake as never man spake," and which of necessity were elementary in character; but also the advanced teaching which He Himself promised to His apostles. "I have many things to say unto you, but ye cannot bear them now. But when He, the Spirit of Truth, is come, He shall lead you into all truth." It is doing no honour to the Lord Jesus to confine ourselves to His verbal teachings. If we want to know the whole meaning of His wondrous life, and His mysterious death, and His glorious resurrection and ascension, we may find it in the writings of John and Paul and James and Peter. Let us honour our Teacher by studying His Word, and by leading others to become, with us, His humble and obedient disciples.

But more. Browning may have been a wise teacher; but, like other great teachers, he was an imperfect man, and so could never be a perfect example. But our Lord Jesus is not only the Founder and Lawgiver, the Owner and the Teacher of His Divine Society—*He is our Example*. Every member of the Society of Jesus has to become like Jesus! How often we forget this! "He left us an example, that we might walk in His steps."

We hear much of the "Imitation of Christ." But the mere outward imitation of His acts is not enough; nor indeed is it possible, except by the grace of the indwelling Spirit, the seal of the sonship of every child of God. It is "the Spirit of Christ" that His disciples need. "Let this *mind* be in you, which was also in Christ Jesus." And what was that spirit? Essentially the spirit of self-abnegation, self-surrender, self-abasement and sacrifice for the good of sinful, undeserving men. "Who, being in the form of God, counted not this equality with God a thing to be grasped," set no store by His grandeur—but "made Himself of no reputation, took on Him the form of a

servant ; and being found in fashion as a man, He humbled Himself, and became obedient unto death—even the death of the cross !” What a wonderful coming down ! What infinite condescension ! And yet, even in His own day, His disciples disputed which of them should be the greatest ! And this sad habit, alas ! does not seem unknown in the Society of Jesus even now. Yet how miserably small does all such feeling look in the light of the self-abasement of the Lord of glory ! You remember that before the last solemn supper this same disputing arose. When they were met together with their Master almost for the last time, as the custom was, their feet should be washed ; and we may fancy perhaps Peter, as chief and leader, thought it was not his place to do it ; John or some of the younger ones might as well begin. And the younger ones might have thought, “ Well, Peter likes to make himself important, why shouldn’t *he* wash our feet ? ” But Jesus, seeing their thoughts, in calm indignation, took a towel and girded Himself, and washed their feet Himself. “ Ye call Me Master and Lord : and ye say well ; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another’s feet.”

How loathsome to Him must be the spirit of censoriousness and of unloving and envious interference ! When the little ones came clustering round Him that they might look on His lovely face and hear His sweet words of blessing, and the disciples rebuked them, “ Suffer the little children,” said Jesus, “ to come unto Me, and forbid them not.” When one rebuked the woman’s love which broke the costly spikenard over His blessed feet, He said in gentle reproof, “ Let her alone ! She hath wrought a good work in Me.” And when His own chosen ones, in His hour of supreme agony, instead of watching with Him, slept ; even then He had for them no severe rebuke, but said, “ The spirit indeed is willing, but the flesh is weak.” Oh ! for more of this generous, loving spirit of Divine charitableness ! that men might take knowledge of us that we have been with Jesus, and are indeed one with Him, members of the Divine Society and family of which He is the Head and Elder Brother.

I have read somewhere of a society started in the congregation of a certain American minister, which he called the “ Encouragement Society.” When asked to explain its nature, he gave these illustrations. “ The other day,” he said, “ I met with a man who told me he

had heard last Sunday morning from a good brother, a local preacher, *such* a sermon as he had never heard before in his life—such a sermon, indeed, as led him to surrender himself, body and soul, to the Lord Jesus Christ. I went at once and told the good brother, so that his heart might be cheered by this proof that the gracious Master had owned and blessed his message. Another time I was visiting a family in great trouble, and the mother told me of the kindness and sympathy shown them by one of our church members, who had helped them in their distress, and spoken words of solace to the stricken hearts. So I made it my business to tell that dear sister how that she had given at least one family better thoughts of God, by her representation, in her own person, of the loving-kindness of the Lord Jesus. No one who utters or repeats an unkind speech about another, or who goes about saying things to wound, is permitted to remain a member of our Encouragement Society.”

The Society of Jesus, moved by His beautiful example, should be, pre-eminently, an “Encouragement Society.” Oh! if every member of Christ’s Church would act in this spirit, what a vast change there would be!

Again, the Church may well be called the Society of Jesus, because *Jesus is its President*. In other societies the president is elected, perhaps annually, or at certain regular periods; at best he is not suffered to continue, by reason of death; but this Man, because He continueth ever, hath an unchangeable office. We can never meet together without the presence of our Lord; for has He not said, “Where two or three are gathered together in My name, there am I in the midst of you”; “Lo! I am with you always, even unto the end of the world”? If we only realised this glorious fact, what new life it would give to all our meetings for worship! The Lord is with us—“the same yesterday, to-day, and for ever:” with us by His blessed Spirit, to give power and energy to His Word; with us, to inspire and to hear our prayers; with us, to accept our humble praises; with us, with His hands laden with blessings for the believing saint and the seeking sinner; with us, as in the olden time with His first disciples, to breathe peace upon our troubled souls. And, more than this,—

Jesus is the constant, abiding, *personal Friend* of every member of His Society. Not one is so humble as to be beneath His notice.

Amongst men, the heads of great societies are often far too grand to trouble themselves about the interests of the ordinary members; and, even if they had the will, they cannot, by reason of the limitations of human imperfection, know their needs, or minister to their wants. But our glorious Head is our best and closest Friend; "a Friend that sticketh closer than a brother." "He is a merciful and faithful High Priest . . . able to succour us when we are tempted." And many of us can bear Him grateful witness that in our darkest hours we have felt most keenly the joy of His close fellowship, and through the wildest storm have heard His peace-giving voice, "It is I—be not afraid"; "Fear not, for I am with thee: be not afraid, for I am thy God. I will strengthen thee, I will help thee, I will uphold thee with the right hand of My righteousness."

Lastly, and best of all—and we owe it all to His matchless grace—the membership of this Society is a perpetual, an everlasting membership! Every one who is "in Christ Jesus"—a living branch of the true Vine—a member of the body of which He is the Head, may joyously sing,

"The grace Divine which made us Thine  
Shall keep us Thine for ever!"

A word, in closing, to each of three classes:—(1) Those who can gladly avow that by the grace of God they are members of this Society of Jesus. Brothers and sisters! let us keep the high ideal always before us. Let us esteem it our highest privilege and honour to be living members of the Church of Christ, and faithful and zealous workers to promote His Kingdom; and let us seek His grace day by day that we may be more worthy members of such a Society, of which our Lord Jesus is Founder, Owner, Teacher, Example, and perpetual President and Friend; carrying out even here and now His Divine purposes; sanctified and cleansed by the Spirit and the Word, so that at last we may be presented unto Him "a glorious Church."

(2) Those who do love and trust the Lord Jesus, and desire to serve Him, but have not made up their minds to become members of His Church. Remember, dear friends, that it is His will that every one of His people should belong to His "Society." It is a bad thing when one who is not a real Christian becomes a church member—very sad and inconsistent, and contrary to the will of



Christ. But it is just as inconsistent, and I verily believe quite as much opposed to the Lord's will, that any one who loves Him should remain aloof from His people, and keep outside His Divine Society—the Church whom He loves, and for whom He gave up Himself. I am not claiming for our own particular form of church government any special or exclusive merit; nor do I deny the claim of other Christian churches to be true "Societies of Jesus"; but I do urge that you should come out from the world and join yourselves to the people of God. It will be happier for you, happier and better in every way for us, and will tend to build up and to extend the Kingdom of Jesus in the world.

(3) And lastly, to any who belong neither to Jesus nor His Society. I do not seek to win you by saying that "out of the Church there is no salvation"; but I do say—because the Bible declares it and experience proves it true—that *out of Christ* there is no salvation; for "there is none other name under heaven given among men whereby we must be saved." To be "*without Christ*" is to be an "alien from the commonwealth of Israel, and a stranger to the covenant of promise, to have *no hope*, to be without God in the world." But, "if any man be *in Christ Jesus*, he is a new creature." "*In Christ Jesus*, ye who some time were afar off are made nigh by the blood of Christ." Do not, by your unbelief, cut yourself off from all the blessings, the inestimable privileges, we have been talking about; but yield yourself to the Lord who died to save you, and then give yourself to His people, according to His will.

May God grant us all grace to be true members of the Society of Jesus here, that when we come to die we may be admitted to the Society of Jesus above, to enjoy for ever His blessed fellowship in "the general assembly and Church of the first-born," presented "faultless before the presence of His glory with exceeding joy." For His Name's sake. Amen.

Oxford.

EDWARD C. ALDEN.

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## THE FREE CHURCHES OF ENGLAND.\*

THE brief review which appeared in our pages last month of "The History of the Free Churches of England" has, we trust, induced many of our readers to procure the volume, and to give to its contents a prolonged and careful study. The latter part of it, which narrates the leading events of the last forty years, has a peculiar value for those who wish to understand the character and tendencies of their own times. It is not possible to compress even into 230 pages of closely printed matter a complete account of all that has transpired in the latter half of a century so active and progressive, and with so many "crowded hours of glorious life" as that in which it is our privilege to live. Mr. Miall has necessarily had to adopt the principle of selection, and his descriptions of some of the most important events are more curtailed than, with ampler space at his disposal, they would have been. Here and there we come across an enumeration of names which awaken pleasant memories and revive our interest in the struggles and victories with which they were associated. The curiosity of readers to whom these names are unfamiliar will probably be aroused rather than gratified. But this is inevitable, and for the most part the law of proportion has been admirably observed.

There are young people in our congregations to-day who know practically nothing of the struggles of even thirty or forty years ago. They are so entirely at their ease in their comfortable surroundings, and feel so slightly the pressure of ecclesiastical despotism, that they have no conception of what Nonconformity once meant, or at how great a price our liberty has been gained. They have never witnessed the seizure and sale of furniture, of books and pictures, and of other household goods, for the payment of Church rates. They can secure, without difficulty and reproach, the advantages of education in public schools. They can compete for, and, what is more, they can win in fair fight exhibitions, scholarships, and fellowships at the Universities, and though they can-

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\* "History of the Free Churches of England, 1688-1891." From the Reformation to 1851 by Herbert S. Skeats. With a Continuation to 1891 by Charles S. Miall. Pp. 758. London: Alexander & Shephard.

not be blind to the social advantages possessed exclusively by the State Church, they do not always feel the want of them to press heavily, and are perhaps surprised that Nonconformity should still be so militant. There is in some quarters with which we are familiar too much of a disposition to acquiesce in things as they are, and to discountenance all agitation for that complete religious equality in the eye of the law without which, as it seems to us, we ought not to be content. Easy-going indifference and contentment with less than absolute right are the sure precursors of degeneracy. If it is indeed true that in many cases our young people know nothing of the sufferings and self-denials of their ancestors, it is a reproach from which we should clear them. The issue of this history will afford us a timely means of doing so.

The political struggles of the Free Churches have a prominence in this record which may be thought to overshadow their more direct and specific work. But this is not the case. Such prominence is inevitable in a history of this class. For the circumstances of the time allowed the principles of the Free Churches but limited scope, and political action was almost a necessity of their life. The freedom of our fathers was hemmed in by vexatious restrictions. The rights of conscience were frequently overborne. The penalties of fidelity were such as the State had no right to impose, and contrary to the entire spirit and genius of the religion of Christ. It was their duty to promote the well-being and progress of all classes of the community, and not to subject either themselves or their children to the risk of fines and imprisonment or to the endurance of educational and social stigmas simply on the ground of their Nonconformity with the dominant Church. Let us, by all means, be ready to suffer where conscience and fidelity to God require that we should, but acquiescence in injustice is surely no virtue. It should not disturb our equanimity even if we are branded as political Dissenters. Are Churchmen not political? And have not we equally with them the rights of citizens? Political activity is not alien to the spirit of the Christian life. Church membership does not exempt us from the duties of citizenship any more than it exempts us from the duties of home. It is no more a mark of worldliness to go to the polling booth than it is to be "diligent in business," to pay our taxes, and to discharge our debts. Nor is the fulfilment of our political functions to be regarded as a crucifixion of

the old man ! It is the duty of Christian people to exercise their political power so that rulers and governors, who are the ministers of God, shall make and administer laws in harmony with His will, and for the best interests of the nation. There are great and important ends connected with religious life that can be accomplished by no other means than political action, and if Christian men do not take such action as is thus required of them in the interests of their religion no others will. The politics with which the Free Churches have been almost exclusively allied have, at any rate, contributed to the general prosperity and happiness of the nation. Lord John Russell, whose name is still venerated by all parties in the State, clearly bore witness to this when he said, " I know the Dissenters. They carried the Reform Bill ; they carried the Abolition of Slavery ; they carried Free Trade, and they'll carry the abolition of Church Rates."

It is impossible to follow Mr. Miall's narrative of the last forty years without acquiring a conviction, which continually grows in clearness, that the principles of the Free Church have profoundly influenced the religious life of the entire country, and that their effects are nowhere more strikingly seen than in the Established Church itself. The churches of our own denomination do not, as we know, contain all the Baptists of the country. Great multitudes of them are scattered abroad throughout all the churches, and it has been affirmed that the Baptists of the Dispersion outnumber those who dwell in their native home. In like manner there are Free Churchmen—men, *i.e.*, who believe and act on Free Church principles in the Established Church of this country. They are reluctant to break their connection with that Church. They cling to its honours and emoluments, and think the Nonconformist objection to State sanction a mere fad. They set aside our arguments as "much ado about nothing," but on the principle *Fas est et ab hoste doceri* they have adopted many of our methods. The recent extension of the Church of England is largely due to those voluntary gifts and labours on which, when they are on the defensive, Churchmen tell us, it is perilous to rely. The Church has won its noblest triumphs—not by means of the pre-eminence or the endowments accorded to it by the State, but by the love, the self-sacrifice, and the heroic devotion of many of its children. There has been a clearer discernment than ever of the fact that there are needs which

cannot be met by State aid. This aid has and must have limits, and an appeal has been made to principles which have the more fully proved their adequacy the more entirely they are trusted. The results of voluntarism in the Church are already so decisive as to refute the absurd fears that Disendowment, even if it were far more sweeping than anyone proposes to make it, would mean the destruction of the Church or the impairing of its spiritual power.

The neglect of public worship brought home to the nation by the Census of 1851 aroused most of the churches to a sense of their responsibility for the evangelisation of the people. Conferences were held mainly by the ministers and members of the Free Churches. A new era of aggressive work began. Open-air preaching, preaching in music-halls and theatres, and many similar plans were adopted. For a long time the clergy stood aloof from these efforts, and looked on them with suspicion. Even the Exeter Hall Sunday evening services, conducted by clergymen of the Church of England, were "inhibited" by the incumbent of the parish, and could only be continued by Nonconformist ministers, among whom our own Drs. Brock and Landels were prominent. Lord Shaftesbury had to confess that he was almost overwhelmed with shame to think that the "Church of England alone, which is constituted the Church of the Realm, and to which alone such a duty is peculiarly assigned, should be the only body among believers or unbelievers which is not allowed to open a hall with the view of giving instruction to the people." It is now legal, with the sanction of the bishop of the diocese, to hold special services in unconsecrated buildings. But the legal right is not unrestricted, and further concessions are needed. The lectures to working men delivered by the late Hugh Stowell Brown in Liverpool, and by Mr. Arthur Mursell in Manchester; the ministry of Mr. Spurgeon in London, and various evangelistic services in which Nonconformists shared the main though not the sole responsibility, led the way for the utilising of St. Paul's Cathedral and Westminster Abbey, and the popular services which have been held in them have proved a great boon. Preaching in the Church of England is very different from what it was forty or fifty years ago. Ritualists, not less than Evangelicals, are aware of its importance, and in this direction the influence of our Free Churches on the Established is clearly traceable.

The Church Congress, which has largely tended to develop the

voluntary power of the Church, and to keep the three sections of High, Low, and Broad in some sort of agreement, is formed on the plan of the Congregational and Baptist Unions. Diocesan conferences are also much more frequent than they formerly were. We should probably never have heard of the Church Army had it not been for the Salvation Army, and in numberless ways the methods of the Free Churches have been adopted by the clergy of the State Church. We rejoice that the days of "fox-hunting parsons" and "bloated pluralists" are virtually over. The intellectual, the moral, and the spiritual character of the clergy never stood so high as it stands to-day. The zeal and self-sacrifice which many of them display are beyond all praise. They are instant in season and out of season. In pastoral visitation they are unwearied, and few of them are now sunk in indolence. Along with this increase of zeal there has, however, been an alarming growth of the sacerdotal spirit. We frequently see signs of a bitter hatred of Dissent, and a determination to stamp it out. The gravitation towards Rome continues, and quite recently Dr. Vaughan, the Roman Catholic Bishop of Salford, declared that—

"The very Establishment which was set up in rivalry to the Church, with a Royal supremacy triumphantly pitted against a Papal supremacy, this very Establishment has changed its temper and attitude. Its bishops, ministers, and people are busily engaged in ignoring or denouncing those very Articles which were drawn up to be their eternal protest against the old religion. The sacramental power of orders, the need of jurisdiction, the Real Presence, the daily sacrifice, auricular confession, prayers and offices for the dead, belief in purgatory, the invocation of the Blessed Virgin and the saints, religious vows, and the institution of monks and nuns—the very doctrines stamped in the Thirty-nine Articles as fond fables and blasphemous deceits—all these are now openly taught from a thousand pulpits within the Establishment, and as heartily embraced by as many crowded congregations. Even the statue of the Blessed Virgin Mary has been set up with honour over the principal side entrance to Westminster Abbey, and she has been recently enthroned upon a majestic altar under the great dome of St. Paul's."

The Papal dream of "the conversion of England" is by no means abandoned, and Bishop Ryle is compelled to admit that there are men in the English Church who avow their desire for this shameful reunion and are working for it. He considers, and justly considers, that it would be the worst disaster that could befall the English Church—worse than its disruption and worse than disestablishment!

A review of these forty years encourages us to persist in a faithful and fearless application of our Free Church principles to the social and ecclesiastical problems of our age, and presents us with a sure augury of their triumph. The late Canon Liddon denounced the men who are exclusively concerned with the outward trappings of the Church's temporal position, as if "these precarious accessories were of the essence of that world-embracing Kingdom which was set up on the Day of Pentecost." They were benefits which, in his view, might be too dearly purchased. "And," he added with deep significance, "apart from this, it is easy to see that the whole current of modern legislation is setting steadily, and, it may be, is presently about to set with accelerated speed in a direction unfavourable to any State recognition of religion." So we most thoroughly believe, and hence are sanguine as to the future of the Free Churches. If they are faithful to themselves they cannot fail. The ground they cover will become wider and wider. For us the future is bright with hope.

We had noted among other points suggested by this interesting volume the following: the progress and liberalization of the Methodist communities and their closer approximation to one another, and to all the Free Churches; the extent to which the Free Churches have been affected, favourably and unfavourably, by the spirit of the age, and have kept themselves (in opposition to Mr. Matthew Arnold's haughty dictum) in the current of national life; and the dangers which in some cases have been created for us by our very success. Changes have been effected, the force of which is far from spent, and whose further results must be fearlessly faced. The Elementary Education Act, the opening of the Universities, the enormous multiplication of newspapers, the triumphs of scientific discovery, the greater intellectual activity of the age, and the spirit of larger liberty make it imperative on the leaders of all churches to remember that the world has moved. God can confer on His Church no greater gift than men that have "understanding of the times, to know what Israel ought to do." But we must leave the discussion of such matters for another opportunity.

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## SYSTEMATIC GIVING IN RELATION TO MISSION WORK.\*

THE duty of Christian liberality, of communicating, of giving as God has prospered us, is so clearly laid down in Holy Scripture, and has moreover been so constantly practised by the people of God in all ages, that it would be a work of supererogation to insist upon proof of it here. No Christian man or woman would venture to dispute the fact. To the recognition of this duty on the part of those who have gone before us, many amongst ourselves are indebted for being what we are. To the Christian liberality of Christian people of the present time is it due that Christian missions are spread over the face of the earth, seeking, in the spirit and by the command of Christ, albeit often amid the jibes and sneers, and sometimes the polite coldness of indifference, formality and unbelief, to do for others what Christ and Christian people have done for us—to make known the one great *panacea* for the ills of the life that is, and to point the living way to the life that is to come. And if this be true of the past and present, will it not be equally so of the future, that just as the rising generation realise their obligations to Christ, to themselves, and to the world in this matter, so will the Gospel be propagated, its various agencies sustained, the will of the Saviour fulfilled, and the world benefited and blessed?

Now it is not disputed, on the contrary it has been acknowledged, that this duty finds ready response with a vast multitude of Christian people, who regard neither themselves nor their belongings as exclusively their own. Else results patent to every observer and denied by none could never be, what it would be futile and useless to deny that they undoubtedly are. For whatever may be thought of the *direction* which Christian generosity takes—and it professes to take

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\* We insert this article from the pen of one of our most esteemed missionaries at the present juncture, that the churches at home may see how fully the policy of self-help is being enforced on the churches in India. If such counsels as these are acted on, the liberality of the home churches will be stimulated. Do we not need such counsels in England fully as much as the native churches themselves?—ED.



and indubitably does take those directions which are in unison with the mind and spirit of Christ—there can be no doubt about the generosity itself. To help the orphan and the widow, to remember that the Saviour is ever represented by the poor, to assist generally the needy and distressed, to advance directly the cause of Christ in the world, and to conserve that cause where it already exists—these are unquestionable Christian duties which, notwithstanding occasional clatter to the contrary, have probably never been more fully observed by Christian people in any age of the Christian Church than they are at the present time. This is cause for great thankfulness. It speaks well for the Christianity of the day. Freely Christians have received, and freely, beyond doubt, not a few of them are in the habit of giving. Two-fold is the accruing benefit; for the receiver is blessed, and so is the giver.

How far, and how often, is this duty of systematic giving insisted upon in our Christian churches? We say *systematic* giving, for two reasons: First, it is a duty inculcated by the Word of God, and can therefore no more be neglected with impunity than any other Christian duty. Second, it is notorious that fitful and spasmodic giving is usually erratic in procedure, uncertain of performance, and unfertile of result. Where there is no system, where a certain and stated part of the income is not regularly set aside for this purpose, few perhaps, except by direct reflection, can form any idea of how little proportionate to their means they really do give. But not only is this a duty, it is one also easy of performance. For it is assumed that all Christians find pleasure in giving what they can. But how do they know what they can give, till they actually try? Every Christian has sufficient knowledge of his own temporal circumstances to be aware how much, possibly, with self-denial he is in a position to give. The direction which his bounty shall take it is for him to decide. But it is also surely for him to decide on the discharge of a Christian duty which lies directly in the line of his Christian life. If giving be a duty, and *systematic* giving the best, as well as it is believed the scripturally ordained method of giving, then manifestly it is right that we should give systematically. To people of limited incomes there is probably no other way. The margin of means is usually so restricted that any passing want, real or imaginary, rapidly absorbs it. But if the income be regarded as *minus* the portion set

aside, whatever that may be, or if we regard the setting aside this portion in the light of a duty similar to that of providing for any other regular known want—and surely it ought not to be of *less* obligation—and if this rule be rigidly adhered to, then the privation is likely to be little, whilst the performance of the duty is certain, for the sufficient reason that the means and ability to perform it are certain.

It should be noted how seriously this question affects the future of the native church in this country. Why is it that there is not a more rapid advance? And how is it that more has not been done by Christian natives generally in support of Christian institutions directly connected with themselves? With more affluent means, is it always found that there is a more affluent spirit? Now, it is willingly admitted that there are exceptions, not a few; but these, speaking generally, probably are exceptions. If our brethren, or at least many of them, have not given as freely as they might have given, and perhaps some scarcely at all, may it not be that the duty of giving has been insufficiently urged upon them? How often is *systematic* giving brought before them at all? Yet, if this be the easiest, simplest, and surest way of Christian giving for others, would it not be equally so for them? To urge, as is often done, comparative poverty is beside the point. Because it is certain that, however small the gift of a poor man's poverty, it is as well-pleasing to God if in proportion to ability, and as beneficial to himself as the lordliest gifts of the rich.

For if scanty income be alleged and allowed for neglecting a duty which so obviously devolves *according to their means* upon all Christian people, as that of helping to support the various church organisations with which they are associated, then is it difficult indeed to understand how the problem of a self-sustaining church is ever to be solved. For it is tolerably certain that the majority of our church-members in most places, a sprinkling of fairly well-to-do persons notwithstanding, are likely always to be poor; if by that is intended that they will have just enough according to their style of life to rub along upon. But, double the income, and if the standard of living be proportionately increased, as it generally is and therefore probably would be, the difficulty still continues if there has not been learnt the obligation to give as God has prospered. To churches

where the membership is mainly composed of persons engaged in purely agricultural pursuits this argument applies with special force. Because it is most unlikely, in the circumstances of this country and in their circumstances, that *their* incomes will ever rise in any very sensible degree; so that to wait for the good time coming, in the expectation of something better "turning up," is simply to wait for doom's-day. But in their case the power of littles, owing to their numbers, would no doubt compensate for this, so far at least as the efficient and final result was concerned. Indeed, the question may be fairly put, Has any man who can give, however little, absolutely the right to belong to a Christian church, if, in absence of sufficient reason, he either does not or will not give? And if it be ruled to the contrary, as it is believed it must be, then, is there any reason why the performance of this duty should not, immediately, regularly, and continuously be insisted upon? It is apart from the subject to inquire what the sum total of contributions would be likely to amount to, although this for native churches would probably be something considerable. For all that can reasonably or scripturally be expected from Christian people anywhere is that they should give *regularly what they can.*

Nor must it be overlooked that, *mutatis mutandis*, the circumstances of many of the home churches which contribute to missions are poor enough. It certainly was never, and could never have been intended that the regular discharge of a Christian duty on their part, namely, that of contributing to the spread of the Gospel, should have the effect of paralysing the performance of a similar duty on the part of churches which, under God, have been originated by their bounty. But that this result seemingly has occurred in some instances can hardly be doubted. If it can be shown that the members of our churches either have not given or do not give commensurately with their means, then, can it be said that either they or the home churches have been justly dealt by? Numerically considered, some of our churches are by no means small; but the argument applies to small and large alike. Now, there is one direction which the liberality of these churches might at once take, and in some instances has already taken, with advantage—namely, that of fully sustaining Christian ordinances already existent amongst themselves. This does not of course imply that Christian service is to be restricted to mere

material gifts, but it includes these. Surely if Christian ordinances are at all valued, as it is believed beyond all doubt that they are, and spiritual blessings accrue from them, the smallest expression of value that could well be expected would be some systematic effort on the part of the people to cherish and propagate their continuance. The home churches, for their liberality in the many channels in which it runs, are rewarded by a conscious performance of duty, by the satisfaction which accompanies that performance, by the deepening of their love to Christ and Christian people, in imitation of their Divine Master, whose love never grew weak nor His mercy weary in the search for souls. But the apostolic churches were still poorer. Not merely did many of them take joyfully the spoiling of their goods for Christ's sake, and all nearly at one time or other were victims of persecution, but the apostle plainly indicated their calling when he said: "Not many wise after the flesh, not many mighty, not many noble (are called); but God chose the foolish things of the world that He might put to shame the wise; and God chose the weak things of the world that He might put to shame the things which are strong; and the base things of the world, and the things which are despised, did God choose, and the things which are not, that He might bring to naught things that are, that no flesh should glory before God." Yet, not merely and notwithstanding was this duty of systematic giving according to ability acted upon by these churches in relation to themselves, but they found enough and to spare for others. It should be remembered, moreover, that in systematic giving is to be found a most important means of grace; we are to remember the words of the Lord Jesus, "It is more blessed to give than to receive." It is believed also, and in consequence, that it is a cause of true worldly prosperity. However paradoxical at first sight, not merely would this seem the teaching of Scripture in no dubious words, but it is also on record by not a few, that the more they gave the more they wished to give and were able to give. But it is useless, except in so far as the Christian conscience acts from other causes and independently for itself, to urge this duty on others unless we take care to practise it ourselves. In the circumstances, especially of the Church in this country, those who are to the front in the Church need to be well also in the van of Christian giving. No Christian is exempt from this duty, and least of all are Christian

teachers. Not that it is doubted for a moment that this is already the case. Those occupied with the active duties of mission life best know, and undoubtedly do their best to meet, the various claims which are ever pressing upon them. But it is an encouragement to others as well as a satisfaction to ourselves. Seeing therefore that undoubtedly from a spiritual point of view, regarded also ecclesiastically, as well as for other reasons that have been urged, the general performance of this duty would result beneficially on all hands, can there be any reason why it should not be increasingly inculcated?

But this alone is not enough. For it is possible, where Christian truth fails of practical observance, to reiterate it so often that it fails also of all moral power. What is constantly being urged without being acted upon engenders the habit of regarding that particular truth as rather for ornament or pulpit platitude than for any other purpose. Therefore is it necessary that theory and practice should run together. Ought it not to be a rule—if it is also a duty—that every member of our churches, high or low, rich or poor, should regularly and periodically contribute of his worldly substance, as he may be able, to the support of church ordinances, and, as far as it may be possible, also of the pastorate? Might not a book for names and subscriptions be kept and regularly attended to? Might not brethren, in arrears, be reminded at or after divine service that their subscriptions are due? There would seem no real difficulty in this. But *system* is the *condition* of its success. Our Wesleyan and Free Church brethren have, in their home churches at least, acted regularly on some such plan as this, and with very tangible results. The “power of littles” was a favourite expression with Dr. Chalmers. And what it has achieved in forty years, let the churches and schools of the Free Church studded over the length and breadth of Scotland testify, to say nothing of the noble mission work carried on abroad. Is there any reason why, similar means being adopted, some little result should not in time accrue with us? No doubt the Church of India is poor, as compared with the mother Church at home. But this can be no reason for its failing to attempt all that lies in its power. The Christian conscience of the people needs to be *practically educated*. And there can be little doubt that *systematic giving* is the way to learn how to give systematically.

A. MCKENNA.

## CHRIST THE FRIEND OF THE POOR.

LUKE iv. 18.

## OUTLINE OF A SERMON.

**T**HE Gospel of Jesus Christ addresses itself to man as man. It is no class religion. All alike are the objects of its grace and power. But the whole includes its parts. Hence every man and every class of men are within the scope of Christ's purpose, and may, under special circumstances, be specially addressed.

The poor have a lot which is, in many ways, hard and unenviable. They are subjected to incessant toil and frequent weariness. Many of them suffer from scanty food and insufficient clothing. Their homes are cramped and uncomfortable, and rarely exemplify the virtues of fresh air. They possess few means of mental improvement, having neither books to read nor time to read them in. They have on artistic pleasures, and the idea of their culture and refinement is too often a baseless dream. They are, in consequence, exposed to peculiar temptations. Their work and the common associations of their life beget coarseness of feeling. Low types of pleasure readily attract them. Their domestic and social surroundings make them an easy prey to the destructive charms of the public-house and the gin-palace, and they glide almost insensibly into the stupor and disgrace of drunkenness. Their hardships beget envy of the rich and well-to-do. The contrast between their distress and the superfluities and luxuries of others is indeed appalling. There is a common impression among the lowest of the poor, who think of the matter at all, that the Gospel is designed for the rich and respectable. The impression has probably arisen from the difficulty which the poor have felt in relation to the duties of religion, for which they have little time; and to its blessings, which, as remote from their life, seem to them imaginary and unreal. Their thoughts are confined within a narrow circle, and move on a low level. They see the rich attending, at any rate, to the formalities of religion, and suppose that it is, therefore, their peculiar province.

But Christ is emphatically the helper of the poor, able to understand their position and its needs. He loves and cares for them. He enables them to rise above their poverty, if not by actually getting

rid of it (this He often does), yet by enabling them bravely to endure its limitations and hardships, and to turn them to good account.

I. That CHRIST IS THE FRIEND OF THE POOR is proved by the fact that:—

(1) *He voluntarily became a poor man Himself.* He entered into their condition not only sympathetically, but practically and by actual experience (2 Cor. viii. 9). For thirty years He lived in a carpenter's home, and in His youth and manhood laboured in a carpenter's shop. During the time of His gracious ministry, He had not where to lay His head, and was dependent on the kindly gifts of the women, "who ministered to Him of their substance."

(2) *His chosen companions and closest friends were poor.* The inner circle of His disciples was selected—not from among the great, the learned, and the wealthy, but from men who had to toil for their livelihood. Fishermen became His apostles and the founders of His church. Most of the first disciples belonged to the common people. Christ was the friend of publicans and sinners, many of whom by their sins and excesses had fallen into the direst poverty and distress.

(3) *He inculcated unwearied benevolence,* and made its exercise the test of acceptance at the last judgment. (Matt. xxv. 31-46.) He is with us in the persons of the poor. Service to them is service to Him. Neglect of them is neglect of Him. The early Christians insisted upon remembrance of the poor. Collections on their behalf were an established institution of the Church. "Whoso hath this world's goods, and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Philanthropy, in the broadest and best sense, is the child of Christianity. Wherever the one establishes its power, the other will be present, making itself widely and beneficently felt. It is Christ who has taught us the worth of manhood in itself, and apart from its accidental trappings—apart either from rags or purple. The Christmas spirit which demands a better fire, kindlier treatment, and higher wages for "Bob Cratchit," and a tenderly loving remembrance of "Tiny Tim," is Christ's spirit, and the poor have no friend like Him.

II. What is HIS MESSAGE TO THE POOR? and how does He help them?

(1) *He does not represent poverty or riches as being in themselves either an evil or a good;* nor does He represent them as vitally con-

nected with the great end of life. He was not, so far as I can see, a social revolutionist. He did not prescribe or sanction communism. He did not demand an absolute sameness of outward condition, or preach the equalisation of property. No religious equality can destroy the diversities which exist in the commercial and social world. They are grounded in nature itself, in our physical and mental structure, in our varying abilities and aptitudes—our skill, industry, perseverance, and fidelity. Christ never sought to accomplish His designs by readjusting circumstances. He warned men of the danger of riches, and insisted that to trust to them was to miss the kingdom of heaven; but He inaugurated no crusade against wealth. He did not inflame the passions of the peasantry against unjust and ill-gotten gains. No one insisted so impressively as He on the right use of wealth, on its use as a trust committed to men by God, but He did not demand its destruction. As little does Christ represent poverty as essentially good. It does not follow that because a man is poor here he will be rich hereafter. Heaven is not a compensation for the woes of earth. There is no necessary or universal reversal of position. Dives, who received his good things in this life, failed rightly to use if he did not abuse them, or he would have been rich in both worlds alike. Lazarus, who received his good things in the other life, was morally and spiritually fitted for that other life, and along with his evil things here he had heaven's good things, or he would have been as poor in one world as in the other.

(2) *Christ bids men aim at the renewal of their character rather than at the amelioration of their condition.* He assures them that the kingdom of God is within them, in their inner life, the life of high and holy thought, of pure affections, and of manly integrity. They enter that kingdom by the strait gate of repentance—by it and no other—and maintain their position in it by the exercise of a good conscience towards God and man. This should be the supreme aim of every responsible being.

(3) *Christ inspires in men those dispositions, and trains them to those habits which conquer poverty or keep them from its worst evils.* His Gospel is good news for all. All men are urged to have faith in God as the Lord and Ruler of life, as the Controller of all things, without whom not a sparrow falls to the ground; to have faith in His love, as



caring for the weakest and most guilty. This faith will ensure our deliverance from vice, that fruitful source of misery, and will endow us with a power of calm resignation and of brave endurance, so that where we cannot alter circumstances we can bend them to our purpose, and by their means attain the higher good, the loss of which is the only real disaster of life. We may all by the inbreathing into us of Christ's Spirit rejoice as in the possession of boundless wealth.

(4) *He encourages the poor with the hope of a better life*—makes them even on earth citizens of heaven, so that their true home is there. He gives us the dignity which belongs to the sons of God, and the heirs of immortal blessedness. And the prospect of this cannot fail to make us patient under all inevitable sufferings. It enables us to forecast the years, brings into what may seem the grim and barren present the brightness and vigour of the future. Amid the din and strife that surround us it forms a quiet resting-place, to which the soul can freely repair. The spirits of weary men are thereby refreshed. Weak men are strengthened; and even the faint-hearted go forth to the battle, nourished as by "hidden manna," with the knowledge that God is on their side, and that the powers of the world to come will ensure their victory.

JAMES STUART.

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## CHRISTMAS IN DECEMBER.

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WHY is it we celebrate the Birth of Christ in the last days of the last month of the year, when the trees are stripped of their leaves, the flowers are buried in the earth, the birds have hushed their songs, and the pearly ice and the white snow are upon us?

Not because we are certain that the Wonderful Babe was born at Bethlehem on the 25th of December. Most scholars think otherwise. Wieseler, Lange, and Ellicott place the birth of Mary's Son in February; Greswell adopts April; Lightfoot selects September; Lichtenstein halts between July and December; Clement, of Alexandria, speaks of the 20th of May; and the Church of the primitive times, like that of this day, had no certainty as to the precise date of the first unfolding of our world's Marvellous Life.

But "the Life was manifested," and men saw it with their eyes, and handled it with their hands, and bore witness to that "Eternal Life which was with the Father, and was manifested unto us." The fact is indubitable, though the date is uncertain. The Man is more than the almanack: the Life itself is everything: the Registrar's record is a "trifle light as air."

Still the curious question returns: Why is our great Incarnation Festival

held in the closing hours of the year, and at the moment when we stand on the threshold of a period of New Time? No doubt, such a festival would be in perfect harmony with any season of the whole round year. The life and work of Christ are so manysided, that there is not a month or a season whose moral analogies and spiritual forces would not receive a higher significance and a larger power from contact with His all-interpreting and all-transfiguring career. The dawning brightness, and measureless promise, of the jocund Spring; the splendid radiance and abounding vital energy of the beaming summer time; and the glorious fruitage of autumn days—all find their spiritual parallels in Him who is still the Chief Hope of men, the Springtide of all souls, the full-orbed Sun of Righteousness, and the perfect flower and fruit of humanity.

For us, however, in these northern climes, and with our traditions and associations, Christmas could not well be better placed than where it is. Nature is in slumber, as if in death—fit picture of the sleep of man till roused to righteousness by the voice of the new-born Babe of Bethlehem. Life is at its lowest, and death reigns, or seems to reign, everywhere. Saving the thick-berried holly; the mistletoe, dear to Druid priests; the laurel and the yew, the trees are bared, and the warblers of the sky avoid their desolate branches. We are driven inward. The fireside is the centre of a thousand charms. Home is clothed in its most beautiful garments. We are forced to the conclusion that we need other help than Mother Earth can give us. Our hearts open instinctively to heaven and its message, and with willing feet we haste to do the will of Him "who, though He was rich, yet for our sakes became poor." The "worship of Christ," by the repetition of His helpful and brotherly deeds, *seasonable* at all times, is never more so than at Christmas. We crave companionship, give free course to sympathy, welcome lowly service, and find delight in doing others good. We think of the poor and needy, the hungry and ill-clad, the suffering and the desolate, and seek to enrich their hearts with true human sympathy, and their homes with Christian help. We say to men, "CHRIST IS BORN. Hope in Him. Help is at hand. Grace is bountiful. Despair not; but rejoice, for soon shall the winter of want and woe be gone. It is meet that we should be merry; for this our earth was dead and is alive again, was lost and is found."

But are the cold December days utterly without life? Doesn't the dear Mother Earth hold its forces in her quiet bosom, and guard them with loving care till the spring sun has fairly risen, and his genial heat descends? See we not on the bared trees the buds of the coming life, all safely enwrapped and ensheathed beyond the reach of the penetrating cold? Yes; bleak and bare December has its promise, the fierce winter has its prophecies of life. Humanity is not so utterly damaged that the skilled hand of heaven may not reconstruct it. The wreckage is not so deplorable that we need despair of its safe arrival in the heavenly harbour. Christ is born; BORN INTO OUR HUMAN LIFE. He has become part of it, and has bound up His fortunes with ours. As the new year follows the old, so the new and better humanity shall follow the old. It is

Christmas in December ; and the worship of Christ, by breathing a larger hope, and bearing ourselves forward with a more victorious faith, fits the hour and the need. Men are not forsaken of their Maker. God loves us. God wants us, and sends His Son in the likeness of sinful flesh, so that we may not be afraid of Him, but may welcome Him, and be saved through Him. From heaven He comes ; and He will safely pilot the once shattered but rebuilt vessel over the stormy seas of human experience, until we sing—

“Safe home, safe home in port !  
 Rent cordage, shattered deck,  
 Torn sails, provisions short,  
 And only not a wreck.  
 But oh ! the joy upon the shore  
 To tell our voyage perils o'er.”

We, therefore, welcome our Christmas in December. The “worship of Christ” could not have a better setting than amid the domestic festivities, social forces, and generous and man-helping deeds of our merry Christmastide. In no more fitting way can we say farewell to the closing year, and “all hail” to the new. “CHRIST IS BORN.” We, therefore, must put off the old man, his moroseness and selfishness, his sadness and despair, his peevishness and fretfulness, his feebleness and decay, and put on the *new man*, which, after Christ, is created in true joy, large faith, energetic service, lowly duty, devout obedience, and death-daring self-sacrifice.

Whilst, then, we heed the words of Thomas Tusser, who, in the days of Queen Elizabeth, sang—

“At Christmas play and make good cheer,  
 For Christmas comes but once a year,”

we will so “*play*” that work for men in Christ's name, and on Christ's plan, shall be all the sweeter and wholesomer ; and so both our Christmas and our New Year be filled with the New Life of the Son of the Highest.

JOHN CLIFFORD.

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## SUNDAY MORNINGS WITH THE CHILDREN.

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### XII.—DEWDROPS.

THE last time I talked to you it was from Bristol. Now I live away amongst the hills and streams and trees of the most beautiful county in England, Devonshire. There is a hedge of laurel and privet outside my house, and the other Sunday morning I saw a wonderful, but very common, sight. Before I was awake those busy little creatures, the garden spiders, had been at work, spreading over the bushes tiny threads of silvery beauty, thinner than the finest silk. I could not see that they had imprisoned any flies or moths, but they had caught something else. Myriads of sparkling dewdrops had settled upon the network, and they glittered like diamonds in the morning sun ; little beads of

light threaded upon the slender films which the insects had left behind. I thought if the dear Saviour had been walking along the path with me, and had seen that sight, He would have said, "Solomon, in all his glory, was not arrayed like one of these."

There are many Bible references to the dew. When Isaac, on his death-bed, blessed his son Jacob, in mistake for Esau, he said, "God give thee of the dew of heaven." The favour of God is described as "Dew upon the grass." In countries where rain falls but seldom, the dew moistens the earth and makes it fertile. So God speaks of His people and says, "I will be as the dew unto Israel; he shall grow as the lily." The Bible lily was a beautiful plant with fine, showy scarlet flowers, very attractive to the eye. But any lily will serve our purpose. Think of it. Those little drops of dew are God's ministers to nourish the roots of the plant and help it to bring forth such lovely flowers. So when the summer comes and you walk in the garden, you may look upon the tall, graceful stems crowned with their diadem of colour, and say, "There are the dewdrops that came from God last autumn, changed into a magnificent floral crown fit to adorn a king's table." The dew God's minister! How feeble, yet how mighty! How wonderful that God can pack such power into so small a space. He must be a great and mighty Creator who works such marvels by so weak an instrument.

And has He not many little ministers? Your idea of a minister is of a man who stands in a pulpit every Sunday and preaches a sermon that only the older folk can understand, and it makes you very tired and anxious to get home to your Bible picture-book. But anyone who does the will of God, or carries His messages, is one of His ministers. Such an one helps to make the world more beautiful by making the people who live in it happier. There are many kinds of ministry which the children can exercise that are like the dew upon the grass.

For instance, there is *the silent ministry of patient suffering*. Have you ever been into a hospital for sick children? You will remember the rows of cots with their little invalids, the gentle nurses moving so quietly about the room, the pictures on the walls, the toys that the children who are getting well are playing with. Some of the sufferers are fretful and impatient. But there is one little fellow with a face that tells of terrible pain, who smiles upon everyone that speaks to him, never complains, accepts with good humour all that is brought to him—even the bitter medicine as well as the sweet grapes—and tries to cheer up his companions, although their lot is not so bad as his own. He sheds happiness all around him. The flowers of peace and love and joy bloom through his quiet patience. Others forget their pain in the brightness of his sunny cheerfulness.

Perhaps a little sufferer may read these lines. You are not in a hospital, but in a bright and happy home. Mother is your nurse. Father comes and sits with you. Brothers and sisters and little friends bring their toys and books to cheer you. Don't let the poor little fellow in the hospital rebuke you for your impatience and petulance. Don't think you can be of no use in the world. Ask the loving Saviour, who is the children's best friend, to make you a little

minister to show others how He can help you to bear pain and weariness without murmuring or repining. So you will be a dewdrop to refresh and bless the little world in which you live.

Then there is *the gentle ministry of simple, unaffected piety*. Far away in the southern seas there is a group of islands called the New Hebrides. The great and good missionary, Mr. Paton, has toiled there for many years. The cannibals have been converted, and now sit at the feet of Jesus clothed and in their right mind. Many of the children have become Christians. On the Island of Aniwa, the people sometimes suffer awful privation for want of food. On one occasion the children were so hungry that they asked the missionary if they might climb the fig trees in his garden, and when he gave his consent, they twisted their little naked legs round the branches and feasted as gladly as if they had sat at a well-filled table. They were waiting for the missionary ship, the *Dayspring*. It came at last, a welcome sight. A barrel of biscuits was landed and rolled up to the mission-house. Mr. Paton gave the children one biscuit each, and they all stood stock-still with the food in their hands, not one of them beginning to eat. Mr. Paton looked surprised and said, "What, you are dying for biscuits! Why don't you eat? Are you expecting another?" They were little Christians with black skins, and I want you to take particular notice of the beautiful answer of one of the older children: "We will first thank God for sending us food, and ask Him to bless it to us all." Think of that, when you are in such a hurry that you forget to ask a blessing, or when you push away your plate because your food is not exactly to your liking. Mr. Paton calls you "white heathens." Do you not deserve the name? An unthankful child is a curse instead of a blessing. His influence is like a blight that withers rather than dew that refreshes. It spreads in the family or the school, sours the temper of those who are infected by it, and carries with it misery instead of joy. Beware of it. "Be ye thankful" is God's own command to every one of you. Seek to fulfil it day by day.

A dewdrop. It is a little globe that reflects the light, but it is so small that it might ask the question, "Of what use am I?" But the drops combine together in their useful ministry. One flower will not make a wreath. One pearl will not make a necklace. One rivulet will not make a river. One silkworm will not spin silk enough to make a scarf. One candle will not light a palace. One star will not illuminate the sky. One tree will not make a forest. We must combine many littles if we would exert great influence upon the world. The other day I saw an ant-hill three feet high, and began to poke it about with my umbrella. A man called out to me to leave it alone, for his master was very proud of it. It was a curiosity in the neighbourhood, and must not be touched. I thought it a very marvellous building; but how much more wonderful are the great mounds, as tall as a house, built by the white ants in Central Africa! Travellers assure us that a wooden leg might be eaten through and through in a single night by the little insects combining together to destroy it. Ants all the world over are busy little builders and destroyers! I love to watch them. See them grasping twigs and little stones and bits of earth to build their home.

See them carrying the grains of corn to store up for winter use. They work together like a well-disciplined army. So do the dewdrops. So must you. Your little drop of influence must be added to another drop. All the children in a family, all the boys or girls in a Sunday-school class trying to do good may make an impression upon the world such as they never dreamed of. God wants all of you. Let your prayer be, "Make me useful, O my Saviour."

Totnes.

G. D. EVANS.

## NOTES AND COMMENTS.

**O**UR PROGRAMME FOR 1892.—Our readers will, we believe, cordially approve of the arrangements we have made for the forthcoming year. We have received promises of help from all the writers whose contributions have been so greatly valued in the past, as well as from several new writers. The Editor is deeply grateful for appreciations of his work which have been voluntarily forwarded to him from many of the leaders of our denomination, and from well-known ministers and laymen. Various suggestions which have been made with the view of increasing the usefulness of the MAGAZINE are receiving his best attention. From many independent quarters he has been assured of the special value of the literary department of the MAGAZINE, and has been strongly urged to extend it. But in view of other claims more strictly denominational it is difficult to comply with the request which has been so kindly, as well as so widely, urged. Special literary articles will, however, appear at intervals during the year. More than ordinary attention will be given to the subject of Foreign Missions, as is natural during the Centenary Year. In this branch of our work we shall have the concurrence of all true-hearted Baptists. We hope, in fact, to make the MAGAZINE a valuable auxiliary to the work of our denominational agencies both at home and abroad. The question of Baptist Church Extension in large towns, and the claims of our villages in the light of recent revelations, will be discussed by writers who have a competent acquaintance with their subject, and are in full sympathy with the progressive spirit of the age. Theological, ecclesiastical, and social questions will receive careful attention, and it will be the aim of the Editor and his co-workers to make the MAGAZINE worthy of a place in every Baptist family. May we again appeal to our readers to render us all the assistance they can by their commendation of the MAGAZINE, and their efforts to increase its circulation! The proprietors have no end to serve apart from the interests of the denomination, and they naturally rely on the cordial and generous support of the churches. The wealthier members of the churches would be doing a service, which we are sure would be appreciated, by supplying their ministers, and the ministers of the smaller churches, with a copy of the MAGAZINE. A word to the wise and considerate will be sufficient.

THE BAPTIST UNION MAGAZINE, which is to commence with the New Year, will probably be in the hands of its readers in the course of a few days. It is to be distinctly the organ of the Baptist Union, and, as the *General Baptist Magazine*

and the *Church* are to be incorporated with it, it should start with a large constituency. The Council of the Union has been fortunate in securing the editorial services of Dr. Clifford and Rev. George Hawker, who both possess admirable qualifications for their task. The aim of the magazine is harmonious, but not identical with our own, and the two periodicals will cover different ground. So far from interfering with, the one will help the other. The *Baptist Union Magazine* will readily lend itself to localisation, and ought to be widely used for this purpose. Baptists are not yet fully alive to the power of the press, nor are they aware how their own power is weakened and their progress hindered, especially in country districts, by the *Parish Magazines*, which are often gratuitously circulated. Many of these magazines abound in the grossest misrepresentations of the character and aims of Nonconformity, and in assertions of the sin of schism and the wickedness of entering a Nonconformist chapel. They are a powerful engine in the hands of the sacerdotal party, and their pernicious influence can only be checked by an exposure of their misstatements which shall reach the people who are being misled by them. The *Baptist Union Magazine* should be extensively employed by our churches for this purpose. We are sure that its contents, both from a literary and a religious standpoint, will be of a high class, and that it will command the confidence of the churches. We hail it at its birth with a cordial welcome, and shall watch its growth with pleasure.

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INTERNATIONAL CONFERENCE OF BAPTISTS.—At the last meeting of the London Baptist Social Union, a resolution in favour of an "International Council," to be held in Chicago in 1893, is said to have been carried with perfect unanimity. Presbyterians, Methodists, and Congregationalists have held such conferences with manifest advantage, and similar gain might result to our own churches. It is, of course, open to question whether the time and place named would be the most suitable for such a gathering. We shall, next year, have the Centenary celebration of our foreign missionary enterprise. Would it not be better to have the Council in England in conjunction with the Centenary movement? Would not the Exhibition in Chicago overshadow everything else? English and American Baptists differ considerably from one another on some points of moment. But each could doubtless learn much from the other, and a Conference, such as is proposed, would tend to bring them into closer agreement. We fully agree with the sentiment of Dr. Lorimer, that it is our duty to convince the age that Christ's thought and ordinance, as maintained by us, have been of incalculable service to the race. Contact with brethren from other lands would supply stimulus and encouragement, and call more general attention to our principles and practices. The proposal will, no doubt, be frankly discussed, and we shall soon learn how far the churches generally are of the same mind as the London Social Union.

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THE CONGREGATIONAL UNION SECRETARIAT.—Notwithstanding the unanimity and heartiness with which he was called to this important office, Dr. Mackenzal

has decided, as from the first we feared he would decide, to remain in his pastorate at Bowdon. On many grounds we regret his decision. He possesses special qualifications for the post, and his administration would have been wise, spirited, and progressive. But his refusal can occasion no great surprise. The Report of the Committee, and all that led to it, could not be forgotten. Other men cannot be affected by it in the same way. But Dr. Mackennal has taken the only course open to him.

## REVIEWS.

DARKNESS AND DAWN; or, Scenes in the Days of Nero. An Historic Tale.

By F. W. Farrar. Two Volumes. Longmans, Green, & Co.

ARCHDEACON FARRAR'S genius is so versatile, and his industry so untiring, that we have ceased to wonder at the extent of his literary productiveness. In his latest work he goes over ground which he has previously trodden in his "Early Days of Christianity," but his purpose is at once more specific and more extensive. He writes with the view of answering the question, "Why a religion so humble in its origin and so feeble in its earthly resources as Christianity won so majestic a victory over the power, the glory, and the intellect of the civilised world," and on the whole, though we may object to some details of his presentation, and the use he has made of certain historic characters, he has answered the question fairly and thoroughly. The darkness he describes is that of a corrupt and decaying paganism. Terrible as is the picture he presents of it, it is in no sense exaggerated. Dr. Farrar has been guilty of no injustice towards Nero, that monster of wickedness; towards Agrippina, Poppæa, Tegillinus, nor even towards Seneca, whose halting and ineffectual stoicism is severely condemned. The licentiousness, the treachery and perfidy, the cruelty, the wretchedness and gloom of those dark years are probably unparalleled, and even the dawn of Christianity afforded incalculable relief. Whether Dr. Farrar has not represented that dawn as rising more suddenly and advancing more rapidly than the facts warrant is open to dispute. Many of the foremost authorities are against him. It is only by conjecture that he can claim as Christians Pomponia Græcina, Britannicus, and Octavia (in regard to the two latter, the conjecture seems highly improbable), or that he can identify the Pudens and Claudia of Martial with those of Paul (Rom. xvi.). We cannot accept Dr. Farrar's account as rigidly correspondent with facts, though he undoubtedly does show the way in which Christianity (more slowly than we should here infer) gained its triumphs. His knowledge of the Neronian era is indeed remarkable. No name, no incident, seems to have escaped him. For ordinary readers his knowledge is almost excessive. He would have interested them more and perplexed them less had he been more sparing of details. His stage is too crowded. One figure thrusts another aside. The reader's attention is overtaxed, and among the numerous *dramatis personæ* he has continually to ask who is that, and where did we see him last? The introduction of the three apostles, Peter, Paul, and John, is effective, but we are not sure that the fictitious treatment of Onesimus is wise.



Between Dr. Abbot's imaginary sketch of his career and Dr. Farrar's, we get completely confused, and we were certainly not prepared to hear that Acte was the Eunice of Paul's Epistles and the sister of Onesimus. But, after making all deductions, this is a great and noble book. Its picture of Roman life, which is essentially true, will never be forgotten by those who have read it. It is vivid and brilliant, and often thrills with life. It enables us to see clearly the secret of the progress of Christianity, and abounds in invaluable lessons for individuals and churches to-day.

INTERNATIONAL THEOLOGICAL LIBRARY.—AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. Driver, D.D., Regius Professor of Hebrew, Canon of Christ's Church, Oxford. Edinburgh: T. & T. Clark.

IN many respects this is the most important of recent contributions to the science of Biblical criticism. It gives the most complete view that we possess of the modern critical positions on the origin and structure of the various books of the Bible, and its tone, though firm, is studiously moderate and conciliatory. There is much in the book that it seems to us impossible to accept, but it is free from that bitter and supercilious dogmatism which is the bane of theological controversy. The conclusions of Biblical critics cannot and ought not to be contemptuously set aside as reckless speculations, necessarily invalid. They must be discussed without prejudice by scholarly and competent men. Attention must not be diverted, as it often is, from the main points in dispute to mere side issues. The problems to be solved must be faced honestly. In too many cases the combatants have been as men fighting in the dark, and one great service Dr. Driver has rendered is that he has accurately indicated the position occupied by Biblical critics and the exact issues to be decided. More clearly than before English readers may know where they and the critics severally stand. Dr. Driver contends that the traditional view is invalid, and that the price at which alone it can be maintained is too high. But he apprehends no loss from its abandonment. "The truth is, apprehensions of the character indicated are unfounded. It is not the case that critical conclusions such as those expressed in the present volume are in conflict either with the Christian creeds or with the articles of the Christian faith. Those conclusions affect not the *fact* of revelation, but only its *form*. They help to determine the stages through which it passed, the different phases which it assumed, and the process by which the record of it was built up. They do not touch either the authority or the inspiration of the Scriptures of the Old Testament." Dr. Driver's outlines of the books with which he deals are of great value, even to those who cannot accept his conclusions. His analysis is searching, and marks the *differentia* of various sections, showing clearly the grounds on which critics base their conclusions, and on which they must, therefore, be frankly met. Many of his results he allows to be only probabilities, though he deems them very strong. He contends that as to external evidence of the authorship of books, the Jews possess no tradition worthy of real credence, but only vague and uncertain reminiscences, with which idle speculations are often mixed. Again he affirms that the historians

of the Old Testament did not claim supernatural enlightenment for the *materials* of their narrative, but only for the choice and disposition and use of them. The controlling agency of the Spirit of God causes the Scriptures to answer their great end, but leaves scope for the exercise of individual faculties. Then again he shows that the late date of documents does not involve the late date of the laws, the institutions, and practices recorded in them. There may have been written sources now lost. If we apprehend him aright there is nothing in his theory to necessitate the denial that the institutions of Judaism are the legislative work of Moses. This is a point of great importance, on which compromise is impossible. Dr. Driver does not, like Canon Cheyne, regard the Psalms as expressing only the voice of the community. They were not simply Church hymns, though they were used as such and might express the feelings of others besides the writer. In regard to their authorship his position is somewhat hesitating, but he will probably not be long separated from the Bampton lecturer. Isaiah xl.—lxxvi. he attributes to a writer towards the close of the exile, who *predicts* the restoration, &c. For our part we see no reason to doubt the unity of Isaiah, but we note with pleasure that Dr. Driver does not deny *bonâ fide* prediction any more than he denies inspiration, and he contends that the theological value of these chapters is in no sense impaired by his peculiar views. Dr. Driver's position may not unfairly be described as a *via media*. Whether it can be logically maintained, whether it will satisfy the leaders of the advanced school, and whether further concessions will not be made to them remains to be seen. But it becomes more and more evident that we have reached a stage in which denunciation will be worse than useless. The investigations of Biblical criticism are in themselves perfectly legitimate. It is our duty as Christian men to prove all things and hold fast that which is good. Those who enter the inquiry "willing to do God's will" shall know of the doctrine whether it be of God, and results shall be reached which will increase our reverence for His Word and augment its power. Whatever be our attitude in regard to this question, Canon Driver's book demands our serious attention.

THE INCARNATION OF THE SON OF GOD. Being the Bampton Lectures for 1891.  
By Charles Gore, M.A. London: John Murray.

MR. GORE has acted wisely in publishing his Bampton Lectures within a reasonable period after their delivery. They have been anticipated with considerable curiosity because of the controversies raised by "Lux Mundi," and especially by Mr. Gore's own contribution to that volume. It will be a misfortune if they are read solely in the light of that fact and for their supposed bearing on the problems of Biblical criticism. For although Mr. Gore speaks firmly and reverently on the point which many of us regard as the very heart of the controversy, his lectures cover a much wider ground, and are confirmatory of the ancient and universal faith of the Church. The argument of the volume is dependent neither on the dogmas of the High Church party—of which Mr. Gore is a distinguished leader—nor on the concessions he has made to modern criticism. Were these elements eliminated, we should still have what seems to us a conclusive and irrefragable

proof of the Divine and supernatural origin of Christianity. The course of Mr. Gore's reasoning is as follows :—Christianity is based upon faith in the person of Jesus Christ as the Son of God incarnate. Christ, though above Nature, is no unnatural phenomenon, but the consummation of Nature's order and the rectifier of its disorder (as induced by sin). To His Divine claims history bears indubitable witness—witness that no criticism can destroy or impair. The Christ of dogma is the Christ of Scripture, the creeds simply formulating the teaching of the New Testament. They do not supersede or become substitutes for Scripture, neither are they an adequate expression of it. The Christ of Scripture is God manifest in the flesh, the revealer of the Father. He is also the revealer of man—the ideal man. Hence, also, He is our supreme authority in religion, our Master and our Example, the Creator and Inspirer of a new life. The points which have mainly struck us in reading these lectures are, first of all, Mr. Gore's conversance with the conflicting contentions of modern scientists and critics, his mastery of their positions, and his ability to hold his own against them ; his studiously temperate tone, and, finally, his undimmed loyalty to Christ. We must reserve our remarks on his careful and reverent discussion of the limits to which our Lord voluntarily submitted in respect to His knowledge and the bearing of the discussion on questions of Biblical criticism. There is no point in the lectures which more admirably expresses their quality than the recognition of the fact that the Christian standard (of devotion, purity, thoughtfulness, and sacrifice) necessarily appeals to a few only in any society or age, and that Christ deliberately set up that standard as above the average moral level. Christ appeals to that which is highest in men, and so invariably does the lecturer. He is, we suppose, a sacramentarian ; but he freely allows that God is not tied to His sacraments. Without pledging ourselves to every detail of Mr. Gore's argument, we cannot but regard it as of exceptional value.

**THE EARLY CHURCH : a History of Christianity in the First Six Centuries.**

By the late David Duff, M.A., D.D., LL.D., Professor of Church History in the United Presbyterian College, Edinburgh. Edited by his son, David Duff, M.A., B.D. Edinburgh : T. & T. Clark.

DR. DAVID DUFF, though well known to all the Evangelical churches in Scotland, was not widely known in England. Had he been of a less sensitive and retiring disposition he would have gained a reputation which only a few in each generation can acquire. He was emphatically a scholar, well read, familiar with and constantly consulting original sources, rigidly exact, and content only with the very best. He had great soundness of judgment, and was not destitute of that humour which so pleasantly relieves a dry and abstract discussion. It is, perhaps, unfortunate that these lectures were not revised by Dr. Duff himself for publication, though his lack of service has been ably supplied by his son. Unless we are mistaken, the volume will meet with a more than ordinarily wide and hearty welcome. It covers too large an area to allow of minute and exhaustive treatment, but it gives a lucid, able and concise view of the entire period. Its contents are the result of such painstaking investigation, so relevant to

the great problems of Church history, so admirable in arrangement and luminous in expression, that they will render to theological students the exact kind of help they specially require. Everything is compact, and nothing superfluous. The times of preparation for Christ, both in "the wild growing" religions and in Judaism, are incisively sketched. The leaders of the Apostolic band are graphically brought before us, and we are carried on, through the struggle with the Empire, the work of the Apologists, the conflict with gnosticism and its related heresies, down to the times of Tertullian, Origen, Ambrose, Augustine, and other leaders of the early centuries. With the majority of Dr. Duff's estimates we are in thorough sympathy, and it seems to us that students of all classes must be benefited by his fine insight, his sober judgment, and his far-reaching suggestions. What he might have accomplished as a controversialist is evidenced by the paper with which the volume closes, on the development of the doctrine of Papal supremacy, in reply to Dr. Newman.

**THE APOLOGY OF THE CHRISTIAN RELIGION.** Historically regarded with Reference to Supernatural Revelation and Redemption. By the Rev. James Macgregor, D.D., Columba Church, Omaru, sometime Professor of Systematic Theology in the New College, Edinburgh. Edinburgh : T. & T. Clark.

It is only by the exercise of diverse gifts that the diverse needs of men can be met. Dr. Macgregor's "Apology" is of a different class from Mr. Gore's Bampton Lectures, and Dr. Dale would certainly prefer the lines he has himself followed in "The Living Christ." But there are readers whom neither of those works would satisfy, and who can be far more effectually reached by an Apology like Dr. Macgregor's. His plan is in his Book I. to look at Christianity as the religion in effective occupation of the world, outwardly overcoming the world, and inwardly effecting a new creation of mankind. In Book II. he dwells on the external evidences under the following heads :—(1) Christ the Chief Corner Stone, Christ in the Gospel History ; (2) the Foundation of the Apostles (Resurrection) ; (3) The Foundation of the Prophets, Mosaism, Prophetism. The learning of the volume is great. The reasoning is cogent, the style is racy and telling, and the illustrations apt. The tone is perhaps at times too dogmatic, and we should certainly not attribute to incapacity and ignorance failure to accept all the beliefs which to us seem clear as sunlight. But the Apology is a real contribution to theological science.

**THE PREACHER AND HIS MODELS :** The Yale Lectures on Preaching, 1891. By the Rev. James Stalker, D.D. London : Hodder & Stoughton.

DR. STALKER has followed a method of his own, which, if uncommon, is yet ancient, and supported by the highest sanctions. Instead of dealing with preaching as an art, or as a profession, he takes us back to the original authorities on which the office, the functions, and the aims of the preacher rest. He finds in prophets and apostles—notably in Isaiah and Paul—models which the occupants of the modern pulpit should copy. His masterly portraiture of these great spiritual leaders has literary and artistic merits which no intelligent reader

will fail to appreciate ; but its chief merit lies in showing how the problems of our own day are merely the old, old questions under a fresh form, and how the spirit of prophet and apostle will alone enable us to solve them. Dr. Stalker's method does not prohibit him from utilising largely the lessons of his own experience. His lectures could only have been written at the close of the nineteenth century, and they are emphatically addressed to the men of to-day. They must lead to a loftier ideal of ministerial life and work, both in the study and in the pulpit ; in pastoral visitation, and in more public work, whether evangelistic or social. The splendid passion of the lecturer kindles an enthusiasm in the hearts of his readers, and will tend to make every preacher more worthy of these great models.

**PROBLEMS OF CHRISTIANITY AND SCEPTICISM.** Lessons from Twenty Years Experience in the Field of Christian Evidence. By the Rev. Alex. J. Harrison, B.D., Vicar of Lightcliffe, Evidential Missioner of the Church Parochial Mission Society, Lecturer of the Christian Evidence Society. London : Longmans, Green, & Co.

THE religious value of Mr. Harrison's familiar talks in print (for such they are) is much greater than their literary value. They are the work of an intelligent, sharp-witted, and candid man, whose method of treating his sceptical opponents is invariably marked by candour and good feeling. He believes in the necessity of putting himself as far as possible into the exact position of his opponents of seeing with their eyes, and of allowing that they are actuated by motives as sincere as his own. He carefully distinguishes between the Christianity of Christ and the Christianity of the churches, and wisely advises that men should study the Gospels themselves, and let their faith grow directly out of them. Mr. Harrison can see a soul of goodness in things evil, and appreciates much in the character, *e.g.*, of the late Mr. Bradlaugh. Some of his experiences must have been very amusing. There are many good anecdotes in the volume, though there is scope for a little pruning. Mr. Harrison was once a Methodist New Connexion minister and passed into the Church. Why does he refuse the name of Church to Nonconformists? Are not we a part of it?

**THE BOOK OF PRAISE.** From the best English Hymn Writers. Selected and arranged by Roundell Palmer.—**POEMS OF SHELLEY.** Selected and arranged by Stopford A. Brooke. London : Macmillan & Co.

THE "Book of Praise" does not by any means contain all the finest hymns in our language, but it contains a large proportion of them, and is well worthy of the high place it holds in the esteem of the churches. We should have been glad to see one or two selections from Faber and other modern authors. The editor's own hymn (based on part of Psalm xxxvi.) is a welcome addition to this edition. In the notes to additional hymns, xxxiv. should now be xxxv., and the same alteration should be made on line 1, page 506.—Mr. Stopford Brooke's choice selection from Shelley has won universal commendation. The preface contains probably the best characterisation of Shelley's poetry. Its specific notes are admirably

delineated. Nothing can be better than the indication of the difference between Wordsworth and Shelley in their relation to nature. The limitations of Shelley are clearly pointed out.

**THE LIFE AND LIGHT OF MEN.** Expositions of John i.-xii. By F. B. Meyer, B.A. London: Morgan & Scott.

A VOLUME from the pen of our friend Mr. Meyer is always welcome. Its announcement is a promise of good things, in respect to which we are never disappointed. Nowhere is he more thoroughly at home than in discussing the incidents and discourses of this marvellous Gospel. His words are no empty echo of other men's voices. He consults all available aids to the study of the text, but he uses still more his own judgment as enlightened by the Spirit of God, and speaks out of the fulness of personal fellowship with God and experience of His power. There is, therefore, a remarkable freshness in his expositions.

**INSPIRATION AND INERRANCY.** Inaugural Address by C. A. Briggs, D.D. Together with Papers on Biblical Scholarship and Inspiration. By Llewellyn J. Evans, D.D., and H. P. Smith, D.D., and an Introduction by A. B. Bruce, D.D. London: James Clarke & Co.

THIS volume has an historical value as connected with the Briggs' trial in America. But it has an additional value as explaining the position which some of the most sober and reverent Biblical critics have felt constrained to take in regard to the questions now at issue as to the origin, date, and structure of the books of the Bible. We are not of those who believe that the views of modern critics have passed the stage of discussion, and must be accepted whether we will or no. But it is necessary clearly to understand and honestly to weigh them.

**THE CLASS AND THE DESK: a Manual for Sunday-school Teachers.** Genesis to Esther. By the Revs. J. Comper Gray and C. S. Carey. London: Elliot Stock.

AMONG the helps for Sunday-school teachers, the "Class and the Desk" stands pre-eminent. Its outline lessons and addresses are models of clearness, simplicity, and point. Mr. Stock is conferring a great boon on teachers by the issue of the volumes at the incredibly low price of 2s. each.

**MAKING THE MOST OF LIFE.** By J. R. Miller, D.D. London: Hodder & Stoughton, A CHARMINGLY written little book, informed throughout by manly intelligence and inspired by tender and delicate feeling. It sets before us the Christian ideal of doing and suffering, and shows how by purity, submission, obedience, and self-sacrifice we shall become more and do more than would otherwise be possible. Life is determined by quality much more than by quantity.

**A MINOR POET, and other Verse.** By Amy Levy. London: T. Fisher Unwin. IN the estimation of those who knew her best, Miss Levy—had she lived—would have become a great writer. Her verse has strength and melody, but it is marked by a frequent tone of sadness and pessimism. The Dirge, *e.g.*, is very beautiful, but it is a dirge after all. How far the autobiographic element predominates in the poems we do not know. The volume is choicely got up, and will be valued by all who care for good poetry.

**THE DIVINE LIBRARY OF THE OLD TESTAMENT: its Origin, Preservation, Inspiration, and Permanent Value. Five Lectures.** By A. F. Kirkpatrick, B.D., Regius Professor of Hebrew in the University of Cambridge, and Canon of Ely Cathedral. London: Macmillan & Co.

MR. KIRKPATRICK will need no introduction to readers who remember his contributions to the Cambridge Bible for Schools. He has written on the books of Samuel and the Psalms in a manner that has won for him general confidence. These sermons are intended for a popular audience, and are designed to show that the legitimate results of Biblical criticism do not effect the essentials of faith. The writer aims to produce primarily a right temper and attitude towards the questions discussed. Though a disciple of the modern school, he maintains an independent position and proves that on some points the critics have gone astray. His refutation of Canon Cheyne's position on the origin of the Psalter is both timely and effective. We readily concede that the doctrine of the inspiration of Scripture must be determined by Scripture itself, but this does not involve the acceptance of all that even moderate critics advance. The last sermon, which points out the use of the Old Testament in the Christian Church, and deprecates the too general neglect of it, is emphatically a word for the times, and will be valued by all Christians.

**THE DICTIONARY OF RELIGION: an Encyclopædia of Christian and other Religious Doctrines, Denominations, Sects, Heresies, Ecclesiastical Terms, History, Biography.** Edited by Rev. W. Benham, B.D., F.S.A. Cassell & Co.

THIS is a popular edition of a work whose merits have already obtained a cordial recognition. Its information is sufficiently full for such a work, and generally exact. Theological students will find it an admirable compendium for reference, and to general readers it can be commended for its clearness, its conciseness, and its accuracy. It is written from a Church of England standpoint, and therefore contains statements which we cannot endorse. But it is written in a manly and honourable spirit, and does not offend against the law of charity. It is one of the works which will find a place in every well-furnished library.

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#### THE RELIGIOUS TRACT SOCIETY'S PUBLICATIONS.

(Second List.)

THE LEISURE HOUR and THE SUNDAY AT HOME form two of the most handsome gift-books of the season. Story, homily, and essay, biography and poetry, are adequately represented, while the illustrations—especially the full-page illustrations—are among the most beautiful and well executed we have seen. Events of current interest, at home and abroad, are duly noted, and for home reading of every class there are no magazines superior—we question if any are equal—to these. HOW TO KEEP HEALTHY, by Alfred T. Schofield, M.D., forms a volume of the Leisure Hour Library. The successive chapters, which discuss health in various aspects, especially in relation to daily life, are full of sensible advice agreeably written, and will enable their readers to maintain the *mens sana in*

*sand corpore.* To the same library belongs ITALIAN EXPLORERS IN AFRICA, by Sofia Bompiani. Pleasant and instructive sketches, published at the suggestion of the Royal Geographical Society, of permanent value, and all the more welcome because they tell of achievements which we in our insular seclusion are apt to overlook. HEROES OF THE TELEGRAPH, by J. Munro: a Sequel to Pioneers of Electricity. It tells the story of the origin of the telegraph, and some curious anticipations of it; the life and work of Charles Wheatstone, Sir W. Thomson, Samuel Morse, Sir W. Siemens, Thomas Edison, and several other discoverers and inventors. A more fascinating volume it would be hard to find. In the By-paths of Bible Knowledge there have been issued THE RACES OF THE OLD TESTAMENT, by A. H. Sayce, LL.D., and THE LIFE AND TIMES OF JOSEPH IN THE LIGHT OF EGYPTIAN LORE, by Rev. H. G. Tomkins. Ethnology is as yet a young science, and many of its "findings" are little more than probabilities; but it has already thrown much welcome and interesting light on the early Scripture narratives, and Professor Sayce here takes us over ground which is as fruitful as it is new. Mr. Tomkins is an accomplished Egyptologist, as well as an ethnologist. His work has considerable value both from an apologetic and an hermeneutic standpoint. THE KING'S CUP BEARER, by Mrs. O. F. Walton, is a new setting of the life of Nehemiah. The fine old story is forcibly narrated and illustrated by apt modern instances. THE DAYS OF QUEEN MARY; or, Annals of Her Reign. A new edition. We are glad to see a revised edition of this thrilling story of the sufferings of our Protestant martyrs, who so bravely resisted the efforts of Mary to restore Romanism. There is a danger of our overlooking, amid the easy times of to-day, the cost at which our freedom has been purchased, and of overlooking the essential spirit of the Romanism from which we have been happily delivered. BRIEF COUNSELS CONCERNING BUSINESS, by an Old Man of Business. If young men will carefully ponder this old man's sage advice, they will be at no loss either for a worthy object in life, or for means of attaining it. Wiser, more comprehensive, more practical counsels we have rarely read. It is no exaggeration to describe the book as worth its weight in gold. HEROISMS IN HUMBLE LIFE, by L. G. Seguin. These stories, from the records of the Moynton Prize of the French Academy, are told with a gracefulness of style and of spirit which admirably harmonises with the simple beauty of the deeds of virtue, courage, and self-sacrifice recorded. The gifted authoress of the book passed away before she had completed her task, but the volume, which forms a fitting memorial of her literary skill, will be a stimulus to many. THE LOVE OF CHRIST: His to us, ours to Him, by Rev. J. P. Hobson, M.A., is a series of delightful meditations on the most delightful of all themes.

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#### BRIEF NOTICES.

MEMORIES OF STAMBOURNE. By Benjamin Beddow and C. H. Spurgeon. (Passmore & Alabaster.) Mr. Spurgeon here conducts us into "his grandfather's country," and entertains us with delightful reminiscences of his young days, which none of his friends would willingly have missed. We are charmed with



the book itself, and still more with the evidence it affords of Mr. Spurgeon's convalescence. **GOSPEL PICTURES IN BIBLE STORIES.** By W. Y. Fullerton. (Passmore & Alabaster.) Bright, sensible, and earnest addresses, bristling with good points and felicitous illustrations. **THE NEW LIFE: Words of God for Young Disciples of Christ.** By Rev. Andrew Murray. (James Nisbet & Co.) Models of wise and helpful addresses to young converts. Simple and elementary indeed, but the simplicity is the result of profound insight and prolonged experience. Ministers will find it peculiarly useful. **THE SILVER VASE; or, The Gathered Posy.** (Morgan & Scott.) An impressive and touching account of the work carried on by Mr. J. A. Groom, and his helpers, among the flower-girls of London. With introduction by Lady Savory. **A CHRISTLY LIFE.** A Memorial Sermon occasioned by the Death of Rev. John Penny. By Rev. J. W. Todd, D.D. (Alexander & Shephard.) Readers of this magazine know already the estimate in which Dr. Todd held our dear friend, John Penny. His sermon is based on Phil. i. 21, and dwells upon the reality and reward of the life there depicted. It is a singularly beautiful discourse, graceful in style, delicate and sympathetic in feeling, and glowing with that ardent love to Christ which it so winsomely commends. It is a fitting memorial of a good and saintly man.

In the *Modern Church*, a vigorous and spirited weekly published in Glasgow, there is at present appearing a series of valuable articles on the "Teachers of the Century." That on R. W. Emerson is written by our friend, the Rev. T. Martin, of Adelaide Place Church, Glasgow, and contains one of the best estimates of the Sage of Concord we have yet seen. Mr. Martin recently published in the same paper a suggestive sermon on "Types of Discipleship." The *Bookman*, edited by Dr. Robertson Nicoll, has proved a greater success than any similar venture. For our own part we should prefer fewer "Notes," and more of the longer articles and reviews, which are really admirable. The *Review of the Churches* (James Clarke & Co.) may have been suggested by the *Review of Reviews*, but is greatly superior to it, and, in our opinion, out-distances all publications of its class. The illustrations alone are worth the cost of the whole. The *Religious Review of Reviews* also contains much excellent matter. It is now a Church of England magazine. The *Century Magazine* (Fisher Unwin) opens its new volume in a spirited fashion. The portrait of Mr. J. R. Lowell and the article on his literary work will be acceptable on both sides of the Atlantic. So will the letters of Mazzini. Mr. Rudyard Kipling and Mr. Balestier begin their new story. The illustrations are of the very best.

**THE REVISED BIBLE** (Clarendon Press Warehouse: Henry Frowde).—The new editions of this Bible on India paper are among the achievements of modern times. They are of different sizes, but each is "a thing of beauty." Perhaps the most remarkable is the Pica Royal 8vo, measuring 10 by 6 by 2 inches. It is the equivalent of the five original Royal 8vo volumes. No other single volume, with such large type, has hitherto appeared. We have seen only specimen pages, but there can be little doubt that it will be widely adopted for pulpit use.